

REPORT
OF THE
All-India Educational Conference

(*Thirteenth Session held in Calcutta on December 26-30, 1937,
under the auspices of the All-India
Federation of Educational
Associations*)

EDITED BY

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PREFACE

The Publication sub-committee of the Reception Committee has great pleasure in presenting this Report of the Thirteenth All-India Educational Conference held in Calcutta on December 26-30, 1937. The Committee can well congratulate itself that it has been able to bring out this Report, voluminous though it is, before interest in the same has died down.

The Committee is glad that it has been found possible to incorporate practically all the papers that were read or taken as read. As a matter of fact only three papers were left out as they had been published in other Journals *long before* the Conference session, only two papers were dropped at the editor's discretion and three others could not be incorporated as they were not sent by their authors in spite of repeated reminders.

The report of the Discussion on the Wardha Scheme of Basic Education has mostly been written by the participators themselves. In order that the reader may be better able to follow the same, the Zakir Husain Committee Report—as it stood then—has been appended *in full*.

In compiling this Report, the Committee has made several departures in arrangement of the matter. The division of the Report into four *well-defined* parts, and the separation of the Report of any meeting from the papers read thereat,—would, it is hoped, be found equally convenient by those that want to focus their attention to any particular aspects of the Conference, as also by those that would read the whole thoroughly. The

Committee has always tried to avoid unnecessary duplications,—and so to find more space for the papers and lectures.

In arranging the papers the Committee has tried to go by the theme thereof and has not therefore always included a paper under the Section before which it was read. The detailed Contents and the Index of Authors, would, however, help to locate the papers easily.

The Committee takes this opportunity to thank the Secretary, All-India Federation of Educational Associations, for having entrusted it with the responsibility of editing this Report, and for having sent the materials for Part III and the Resolutions in a well-arranged form.

CALCUTTA.

15th May, 1938.

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XIII ALL-INDIA EDUCATIONAL CONFERENCE

THE CONFERENCE PROGRAMME

Note—The time given in this programme is Calcutta time which is 24 minutes ahead of standard time.

Sunday, the 26th December, 1937

3 P.M.—Opening of the All-India Educational Exhibition.

4-30 P.M.—Physical Drill Display. (*At the City College*)

Monday, the 27th December, 1937

9 A.M.—Annual Meeting of the Council of the All-India Federation of Educational Associations. (*Vidyasagar College*)

3 P.M.—Inaugural session of the Conference. (*Senate Hall*)

7 P.M.—Public Lectures. (*Senate Hall*)

8 P.M.—Musical Soiree. (*University Institute*)

Tuesday, the 28th December, 1937

8 A.M. to 10 A.M.—Sectional Conferences (*at the Vidyasagar College*)

(i) University Education Section

(ii) Secondary Education Section

(iii) Childhood & Home Education Section

(iv) Adult Education Section.

12 NOON to 2 P.M.—Sectional Conferences (*at the Vidyasagar College*)

(v) Examination Section

(vi) Health & Physical Education Section

(vii) Vocational Education Section

(viii) Moral and Religious Education Section.

3 P.M. to 5-30 P.M.—General Session of the Conference (*Senate Hall*)

7 P.M.—Public Lectures (*Senate House*)

8 P.M.—Variety Entertainment by the Post-graduate Students of the Calcutta University (*University Institute Hall*)

Wednesday, the 29th December, 1937

8 A.M. to 10 A.M.—Sectional Conferences (*Vidyasagar College*)

(ix) Training and Education Section

(x) Internationalism and Peace Section

(xi) Primary and Rural Education Section.

12 NOON to 2 P.M.—New Education Fellowship Conference (*Senate Hall*)

3 P.M. to 5-30 P.M.—General Session of the Conference combined with a special section on Women's Education. (*Senate Hall*)

6 P.M.—Civic Reception (*Town Hall*)

8 P.M.—Exhibition of Educational Films (*Senate Hall*)

9 P.M.—Exhibition Game of Rink Hockey (*Y.M.C.A., Wellington Branch*)

Thursday, the 30th December, 1937

8 A.M. to 9-30 A.M.—Second Session of the Meeting of the Council of All-India Federation of Educational Associations.

9-30 A.M. to 12 NOON—Closing Session of the Conference (*Senate Hall*)

2-30 P.M.—New Education Fellowship—Business Meeting

3-45 P.M.—Bratachari Display (*City College*)

8 P.M.—Variety Entertainment by the students of the Rani Bhawani Institution. (*At the School Hall*)

Friday, the 31st December, 1937

Excursion to Santiniketan.

PART I

REPORT OF

The All-India Educational Conference

(13th SESSION)

I. INAUGURAL SESSION OF THE CONFERENCE

27th December, 1937 ; 3 p.m.

A. PROCEEDINGS

The thirteenth All-India Educational Conference commenced its session at 3 p.m. on Monday the 27th December, 1937, at the Senate House. The assemblage, large and distinguished, was worthy of the momentous occasion,—educationists from all parts of India and from beyond the seas attending to participate in the weighty deliberations of the session. These included Dr. Zilliacus, Prof. Pierre Bovet and Madam Bovet, and Mr. G. T. Hankin of the New Education Fellowship Delegation, Rt. Hon'ble V. S. Srinivas Sastri, Mr. Hriday Nath Kunzru, Principal G. C. Bose, Principal P. Seshadri, Principal K. Vakil, Principal R. N. Ghose, Dr. P. N. Banerjee, Prof. Amarnath Jha, Prof. Saheed Sahrawardy, Mr. A. K. Chanda and others.

The proceedings commenced with the *Bande Mataram* song by a number of girls of the Bharati Vidyalay, the assembly standing in reverential silence. Sir Nilratan Sircar, Kt., M.A., M.D., D.C.L., LL. D., oldest Fellow of the Calcutta University and its former Vice-Chancellor, opened the Conference with a short speech. The Chairman of the Reception Committee then delivered his Address, after which he proposed the formal election of the President, Dr. C. R. Reddy, D. Litt., M.L.C., Vice-Chancellor of the Andhra University. The proposal was supported by Principal P. Seshadri on behalf of the All-India Federation of Educational Associations, and by Mr. K. S. Vakil, Prof. Amarnath Jha and Mrs. George. Dr. C. R. Reddy then occupied the Presidential chair amidst cheers, and was garlanded.

Mr. D. P. Khattry, Secretary of the Conference, then read out messages of good will received from various persons. The President then delivered his Presidential Address *extempore* discussing various problems relating to education and vigorously defending the cause of University Education against any talk of its curtailment.

After some announcements regarding the programme by the General Secretary of the Reception Committee, the session closed at 5-15 p.m.

B. INAUGURAL ADDRESS

BY

SIR NILRATAN SIRCAR, Kt., M.A., M.D., D.C.L., LL.D.

It is with a feeling of pleasure and pride that I accept your invitation to open this Conference. As one who has stressed the need of education for the past fifty years of his life, it gladdens my heart to see such a large gathering of distinguished educationists, assembled here to-day to discuss the educational needs and problems of our country. As a humble servant of the University in whose Senate Hall you are meeting to-day, I feel proud to have the privilege of inviting you to commence your deliberations. My only regret is that the Vice-Chancellor of our University, Mr. Syamaprasad Mookerjee is unable to welcome you in person, owing to unavoidable absence from Calcutta.

You are holding this session of your Conference at a time when the provincial councils have for the first time been formed entirely of elected members, and have been entrusted with some measure of power to rule. Power has its responsibilities and the future welfare of our country will depend, to some extent at least, on our ability to use our gain to the best interest of our people. The spread of education is one of the most valuable uses to which such power can be put ; and it will be your duty to help your Ministers with your deliberations. For the wise decisions at which a learned gathering like yours, will arrive, and the schemes that you will formulate, cannot but be of great use to the Education Ministers who are trying to solve the same or similar problems. In this connection you will no doubt discuss the scheme of national education which our great countryman Mahatma Gandhi has recently enunciated at Wardha.

I should also in this connection draw your attention to the initiation of the national education movement in Bengal over three decades ago under the leadership and guidance of our late lamented illustrious educationist Sir Gurudas Banerji—a movement which has expression among other ways in the splendid work done under the National Council of Education. Your deliberations on national education will, I am sure, be very helpful to those who are actively interested in this all-important problem.

Your deliberations, I am sure, will lead you to face the problem of communalism in education, which unfortunately threatens to raise its head in some parts, at least, of our country. As one of the leaders of the Moslem community, the late Sir Fazli Hussain, remarked in a speech before the previous session of your Conference, tolerance is the creed as well as the practice of developed forms of society and is essential in a country like ours where races and religions, castes and faiths mingle together. One of the best means of inculcating a spirit of tolerance is to instil it through schools, where the comradeship of childhood and youth can easily triumph over barriers of castes and creeds. If, however, the schools themselves become communal, if the stream of life thus becomes tainted with intolerance at its very source, the cultural life of the people can have little chance of expansion and growth. It can only languish and decay ; and with it the general welfare of the nation. I hope that one of the many good measures that you will have succeeded in working out in your Conference, will be to indicate approaches towards a solution of this vital problem.

Although, of necessity, your attention will be directed to special topics in the different fields of education, yet I am sure you will come up at each step and stage, on the realisation of the extreme inadequacy of the measures so far taken to educate our people. This defect is well known and many of you will perhaps think it needs no stressing. I feel, however, that some of you, or at least those of you who are in power in councils or local bodies, may overlook the extreme urgency of the problem. You are aware that if a country goes to war, all its resources are nationalised, voluntarily or otherwise, to meet the menace of defeat. What I would like to point out to you, is that our entire national life depends on the rapid spread of education among our masses. To whatever field of life we may turn,—of business, of industry, of health service, of national defence, or even of the higher cultural development, you will find that the vital force is ebbing away, owing to the drying up of the flow at the source, which after all is in the human material of the country. What I should like to stress, with all the emphasis that I can command, is that we cannot live as a people in this modern world unless we can educate our millions. The problem is not of mere urgency but of life and death. Many of you no doubt realise this position ; and it is perhaps to some extent superfluous to stress this point before you.

But there are others in this country who are not yet alive to the present perilous position in which our nation has been placed through the failure of our rulers in the past to provide adequate education for our

people. I hope one of the results of your Conference will be, to convince such people of the vital necessity of concentrating all their energy and resources on this problem of illiteracy. I hope you will be able to make them realise that deficit budgets cannot be any excuse for failure to do this duty. Funds were found in India to meet the demands made during the Great War ; and quite recently to meet extraordinary police expenditure in the province of Bengal. It should be your duty to convince your Ministers, that the menace of illiteracy is not one jot less serious than that of war or anarchy. I shall not remain any longer between you and your officials. I now declare the Conference open.

C. ADDRESS OF
THE CHAIRMAN, RECEPTION COMMITTEE

MR. SANAT KUMAR ROY CHAUDHURI, MAYOR OF CALCUTTA.

On behalf of the Reception Committee and of the city of Calcutta, I accord to each and every one of you a hearty welcome. I also accord a hearty welcome to the members of the International New Education Fellowship who have taken the trouble of coming from distant lands across the seas to our city.

Assembled as you are for the improvement of Education in India there are very few problems which are more urgent or likely to be of greater service to the country. For upon proper education depends the future of the nation, the solution of its manifold problems, the employment of its teeming millions and the place our Motherland shall take amongst the progressive countries of the world.

We have traditions about real education in this ancient land of ours. The ancients never mistook literacy for education. There have been men and women—outstanding figures in the history of this land from very ancient times who were not literate, but he will be a bold man who says they were not educated. Sister delegates will pardon me if I venture to say that our grandmothers without a smattering of the three R's were more educated and better fitted to take up the duties of life than many of our progressive sisters of to-day.

If the object of education be to equip us for the struggle of life, to enable us to take our place by the side of men who are the masters of the world, to make us self-reliant, active and successful, it has to be admitted that the educational system now in vogue in our country has failed.

Analysing—and the materials at my disposal are the conditions in Bengal—I find that one of the main reasons of the failure is our subjugation. With every conquest there is borne upon the minds of the conquered, consciously or unconsciously, an idea of the superiority of the culture, methods, education and even the religion of the conquerors. The old moorings snap and until they acquire new anchorages or come back

to their old ones, the conquered are reduced to a position of drift. Dazed by the success of ideals and culture not their own, imitation of their rulers is considered by subject races to be progress. They discard everything native to the land, take great pains to acquire the language of their masters and begin to judge the worth of their fellow men by an entirely false standard, viz., the proficiency in the Rulers' language. The inevitable result follows. The progress made by themselves in different arts and sciences is not sustained nor followed up, but an ineffectual and unsuccessful attempt made to begin again in those very subjects according to new methods and new standards handicapped by initial disadvantage of mastering the language, habits, customs and modes of thought of the ruler. It is one thing to retain what is your own and to find out what progress has been made in other countries and adopt or assimilate them ; it is quite another to discard what is your own, and try to introduce a foreign system or culture. Like an exotic plant it may live but it will not produce the flowers or fruits it does in its native country. After conquest by Mahommedans, Bengalees began to learn Persian and some of them became so proficient in that foreign tongue that they were considered to be good Persian poets. But they never became experts in the Military Science, or Architecture or garden planning like the Mahommedans, nor did they acquire the perseverance, hardiness and venturesomeness of their conquerors. Similarly with the conquest by the English many of us have learnt the English language well, some of us are in habits and thoughts Englishmen, but have we acquired their grit, their indomitable courage, their methods of scientific research ?

No doubt under modern conditions, the world is at your door, and in order to communicate with and receive informations from the outside world, it is necessary to learn a foreign language, but, should that be any reason why all students should learn it ? It is a matter of great satisfaction that our educationists have come round to the view that education should be imparted in the students' vernacular. One of the problems that has to be considered is whether the new system of education should not be based on the old system indigenous to this country discarding it only when it is unsuited to our present needs. I shall give one instance—we have written and unwritten rules of personal cleanliness and hygiene, those rules might be taught to our children unless they are proved to be harmful, in preference to rules of Hygiene imported from abroad. Another instance will not be out of place. In Bengal, *Subhankari* (Rules for arithmetical and land measure calculation) used to be taught in Pathshālas, in

easy verses in Bengali. The result was that boys trained on this system were better equipped in Mathematics than older boys trained on the English system. One would like to see *Subhankari* to come into its own and find a place in the curricula of schools.

Instances can be multiplied, but it is no use giving a long list. I merely indicate the problems for the consideration of this Conference.

To my mind there is another initial defect in the present system of education. It was no doubt planned with great foresight and statesmanship, but unfortunately for us it was not planned to produce men—it was planned to supply the demand then keenly felt of cheap clerical labour and English knowing subordinate judiciary, the high offices in both lines being kept reserved for the Rulers. Times gradually changed and other subjects of study have been gradually introduced, the frame work having remained unchanged. In Bengal the constructive genius of Sir Ashutosh Mookerjee, the munificent gifts of Sir Tarak Nath Palit and Sir Rashbehari Ghosh and the services of men like Sir P. C. Ray and Sir J. C. Bose in the cause of education although they have furthered the cause of scientific research, have not been able to place education here on right lines so far as the general body of students are concerned. My principal complaint against the present system is that it has not produced men who have added to the wealth of the nation or the country. It has not even helped to conserve the country's wealth. All round me, I see a huge waste of human brains and energy and I ask myself : Can this nation live much longer ? Take my own profession, the Law. It is a parasite profession, yet for want of any other opening youngmen are entering it by hundreds every year. The result is that brilliant intellects which might have shone in the sphere of, say, Banking, Industry, Agriculture or Commerce rot in the Bar Libraries. I would suggest for the consideration of the President and the members of the Conference whether one of the first duties of persons in charge of education of youngmen and boys should not be to guide them and induce them to take up lines where they may easily find profitable employment and whether the Universities should not set their face against increasing the army of the educated unemployed. It has to be admitted with regret that our present educational system makes snobs of our students and they become misfits in the social organism. I have seen with sorrow sons of poor agriculturists and artisans passing the Matriculation Examination and thereafter trying to pursue their studies in Arts and Science which can never fit them to earn their livelihood. They are intelligent and industrious and

often depend upon charity or tuitions for completing their higher studies. They pass their B. A. or even M. A. and then begins the tragedy in their lives. Most of them seek service and cannot get it because in no country can service absorb all the youngmen that pass out. They have become unfit for the avocation of their fathers, partly because of want of training,—for all professions require a period of apprenticeship,—and partly because after passing through a University course they develop a false idea of dignity. It sometimes happens that after repeated failures to secure service the young graduate makes up his mind to take up his father's profession—too late—for by that time the paternal property or the paternal trade has passed out of the family. I have on different occasions stated my views to the poor students ambitious to have degrees of the University and have been told that I am only trying to lessen competition for myself and my class, or when the student is from the backward classes, that I had not desired their uplift. I can only say to my critics that they are wrong, and all that I wish to see is that youngmen should not waste their energy in passing examinations which to-day are not the passports to well-paid jobs that they once were.

Another important problem before this conference is women's education. I do not doubt the equality or even superiority of women in the educational field. But we have to recognise that women have to be mothers and wives, and the education they receive scarcely fits them for their duties in life. In every society, its stability depends upon the women. They are more religious and moral than the men. I am a Hindu and I can speak of Hindu women, that they are the noblest of God's creatures. It is their character and devotion to their duties and affection for their children that have enabled the Hindus to survive repeated onslaughts on their religion and culture. But I am sorry to say that I am noticing signs, and ominous signs, which spell the ruin of our homes. Our sisters and daughters have begun bobbing their hair, smoking cigarettes, and enjoying themselves in company with their men friends and seem to be averse to undertaking the duties of a home. They are trying to lead independent lives, but let me remind them that few as are the openings for service so far as boys are concerned, the openings for girls fewer. I will leave it to you to consider whether in a scheme of education we have not to evolve some system which will train every boy and girl in our country and fit him or her for his or her duties in life.

Speaking of Bengal again, I cannot forsake this opportunity of stating some facts about the present system of Education which I have noticed,

Our youngmen and even graduates have no general knowledge about their country and other countries of the world. They only study those subjects which figure in their curricula, in most cases they do not really study but cram short notes a few months before the examinations which enable them to pass. After the examinations no impression is usually left on their minds of the subjects they studied. This is a waste. The student has wasted his years at the school or college, and the nation has wasted its energies in trying to educate the student. This conference will undoubtedly take up the question whether some method cannot be found to make the subject interesting to the student and impress the lesson deeply on his mind so that he will not easily forget; whether Museums, Laboratories, workshops, experimental farms and personal manual work will not be very helpful; whether teaching with the help of exhibits and teaching of the elements of science with the help of laboratories should not be made compulsory in the Primary Schools of our country. It is agreed on all hands that Primary Education should be made free and compulsory for all boys and girls. The conference will have to consider whether the present method should not be changed and the son of the artizan or the agriculturist should not be given lessons both practical and theoretical in those subjects in the Primary School. Primers in vernacular with plates and pictures may easily give these students the information about their special subjects. It has to be considered whether to mofussil students in Primary Schools along with hygiene, some books in vernacular on cattle diseases and their treatment should not be taught; whether to girl students the art of simple painting and drawing designs, sewing, knitting, spinning, cooking should not be taught; whether girls in mofussil should not be given lessons in paddy husking, rice frying, weaving nets, rope making etc., and whether to all girls simple remedies for simple ailments—specially, cures for children's diseases, I mean *Mustiyoga*,—should not be taught.

The human mind in its infancy cannot grasp the abstract, but make the lesson concrete and attractive and it will leave a lasting impression. Our people may have been illiterate but lessons in civilization, morality and piety they always learnt through the medium of *Kathas*, *Paths* and *Jatras* or dramatic performances. With the advent of western ideals these have practically disappeared and he will be a benefactor to our Society who will revive those things in a form suited to modern conditions.

Without discipline and health education cannot be complete. I hope that one of the results of this conference will be that boys and girls grow

up under discipline and are able to enforce discipline. Terrorising is one method of enforcing discipline but it is certainly not the best. Make it apparent to the students that discipline makes for harmony, efficiency and good work, and most of them will accept it. There must be stray cases where this method will not be effective but it is best to eliminate such students, or apply punishment to them only. If we form the boys and the girls into groups, their natural leaders will come up, and training them you will have future leaders of the nation.

One way of making students self-reliant is that all boys and girls should be set tasks without any previous hint as to how they should be performed. This will develop their intelligence and initiative which is sadly wanting even in the best students of our universities. I attach great weight to this aspect of education ; it will fit the students more than anything else for their duties in life.

Coming to the question of health, I note with pleasure that authorities are insisting that all schools should have playgrounds. If each school cannot have one, arrangements may be made to share the grounds. Play promotes a spirit of camaraderie and unity amongst the players. If the players are trained to forget that they are individuals and to consider themselves to be parts of one unit, it will make them feel that their individual interests are of no moment when common or national interests are concerned. It will enable them to overlook or endure the peculiarities of other fellow workers and promote harmony without which team work is impossible. Brother and sister delegates, you will pardon me if I relate to you a story told by one of my friends who had been to see a football match. The losing side, he said, had many brilliant players but each one of them was more anxious to show himself off than for the success of the team in which he played. The other team played as one man, it was determined on winning, and it won. The same is true of other fields and walks of life.

I have one more point to mention before I conclude. It is the cost of education. In our boyhood, the Pathshala teaching up to the U. P. Standard cost the boy four annas to eight annas per month, the H. E. Schools, Rs. 2 to Rs. 3 per month and the private colleges, Rs. 4 to Rs. 6 per month, the Presidency College, Rs. 12 per month. Since then our individual earnings and national wealth have not increased but the cost of education has gone up by 50 to 100 per cent. Some means should be found to bring the cost down to the former level. Public bodies also

spend a great deal more per boy than they should in the schools they run. The Corporation of Calcutta spends Rs. 11,03,000/- on the education of nearly 34,000 children in its own free primary schools—a figure which works out at Rs. 32/- approximately per head. The teachers have a grade rising up to Rs. 100/-, which, in my opinion, is high for a poor country like ours. But nothing can be done: for in a Democratic Institution, it is difficult to have reforms and retrenchment, specially when there is an organization to counteract your efforts. This Conference composed as it is of educationists from the whole of India should also try and fix standard salaries for different classes of teachers and professors. A specialist in his subject will always command high fees and salaries but in the larger interests of the country he also may be requested to take a moderate honorarium for his services.

The present system of altering the text books every year adds to the cost and difficulties of poor students. I cannot understand why the same text books if they are well chosen will not do at least for a number of years. One hopes that the school authorities and University will look more to the interest of the students than to that of the authors. In our student life I remember having used the books of my elders. This is impossible now for there is a change every year. I hope one of the questions which this Conference will take up will be whether there is need for such a frequent and kaleidoscopic change in text-books.

Speaking of Bengal, there are clouds in the horizon of education which threaten to retard if not destroy the basis of sound education in this Province. I mean the introduction of communalism in education and the control of education by non-educationists. So long as his classics, his culture and religion are safeguarded, I cannot for the life of me understand why it should be necessary for Christians, Jews, Mahommedans and Hindus to have proportionate representation in the Universities and the Senate? Is it suggested that the Hindu examiners and paper-setters show partiality towards Hindus and dishonestly do not allow students of other nationalities or communities to pass? If that is the suggestion it should be openly made and the persons denounced. If on the other hand that is not the suggestion, there is no justification for the constitution either of the proposed Board of education or for the University and the Senate to be constituted on communal lines.

As regards the Board of Control, why should the control be in the hands of others than the University? I could understand if it was

proposed that the proposed Board of Control should be a liason body between the students and their prospective employers. Then the said body might have framed the course of studies and the admission to different courses according to the demands of the employers. That would be a distinct improvement upon the present system of aimless education and subsequent unemployment. But that is not to be. As first fruits of the proposed Board we are promised a reduction of the number of the H. E. Schools in this province all of them built up by the generosity of local patrons and the selfsacrifice of a local band of workers. It will be a cruel blow not only at the system of education but at the sources of public charity and generosity which are bound to dry up. I still hope that the authorities will reconsider their decisions and allow the schools to exist.

Sister and brother delegates, I have done. I am but a layman who was never connected with education or educational institutions. If my views on the problems which face you are inappropriate or unsound, you will pardon my inexperience and ignorance. But believe me that I have placed my views before you in all sincerity and humility. I have taken up a good deal of your time and have possibly exceeded my limits but I beg to be excused as I could not restrain myself when such varied and important problems face the country. In no way do I desire to influence your deliberations. I have no doubt that our President will give us a wise lead and that this Conference will be able to lay down a policy which will enable the country to make a real progress in the matter of education.

I thank you, sister and brother delegates, for the patience with which you have listened to me and I once more welcome you to this city.

D. MESSAGES

(1)

From the Secretaries, International Federation of Teachers' Associations, Paris :—

“The Secretariat of the International Federation of Teachers' Associations, on behalf of its more than 600,000 affiliated teachers of 32 countries, addresses cordial greetings to the Annual Conference of the All-India Federation of Educational Associations.

At the occasion of the International Conference of Primary Teaching and Popular Education held in Paris in July last, we were very glad to meet Mr. Mukerji, and to establish by this the first personal contact with a representative of your Association.

We sincerely hope that our Associations will continue to collaborate in a spirit of international goodwill of the teachers all over the world.

Next year the I.F.T.A. will hold its annual Conference in Copenhagen and we shall be glad to meet there a representative of your Association. The agenda of this Conference will comprise : (i) International exchange of teachers ; (ii) Possibilities of passing from post-primary to secondary schools in the different countries ; (iii) Size of classes and conditions of school buildings ; (iv) Childrens' literature and international goodwill.

With our best wishes for your annual Conference and for a further co-operation.”

(2)

Mr. Syamaprasad Mookerjee, M.A., B.L., M.L.A., Vice-Chancellor, Calcutta University, wrote :—

“I very much regret that I am unavoidably prevented from welcoming you personally on the opening day of your Conference. You will be assembled to discuss some of the vital problems of education which are of special importance during the present stage of our national development. The range of your discussions is very wide and will include educational problems affecting the primary, secondary and University stages. It is of paramount importance for us to emphasise that no nation can

ever attain its full height socially, economically, intellectually and politically unless the system of education provided for a full and harmonious development in respect of all stages of education. Further, the task of educational reorganisation affecting the well-being of millions of human being cannot be achieved without unstinted financial support from the State. I sincerely hope that unity, reason and fearlessness may mark your deliberations and under the guidance of your distinguished President you may be able to formulate your demands consistent with the advancement of the highest interests of our country."

(3)

Dr. Rabindranath Tagore wrote :—

"Please convey on my behalf to the distinguished delegates to the thirteenth All-India Educational Conference my greetings. I wish I were able to participate in the deliberations on a subject so dear to my heart. I too began as a teacher of little children in a small school at Santiniketan thirty years ago and I have never ceased to be proud of that part of my vocation. I wish the Conference every success."

(4)

Dr. Brajendra Nath Seal, Kt., M.A., Ph.D., D.Sc., Late Vice-Chancellor, Mysore University, wrote :—

"I am grateful to you for the invitation to the All India Educational Conference. I am too ill to attend the Conference personally. I can only pray for its success."

(5)

Mr. G. S. Arundale wrote :—

"...As regards suggestions for the consideration of the council meeting, I can think of no more urgent matter for discussion than essential principles of national education for India. Even the Congress Governments seem to find difficulty in knowing what to do, while the Wardha Conference has not really helped us, in fact it may have hindered us. So if our All India Federation, instead of dealing so much with details, could come out with a Charter of Indian Educational Liberties, I think it would go a long way to putting our Governments on the right educational path."

(6—7)

Messages of good will were received from the Universities of Rangoon and Nagpur.

(8)

Sir A. Hydari, President, Executive Council, Hyderabad, wrote :—

"I regret that owing to pressure of engagements I shall not be able to attend but knowing full well the importance of your deliberations for future of my country, I wish the Conference every success."

(9)

From the Hon'ble Mr. B. G. Kher, Prime Minister, Government of Bombay :—

"I am afraid I shall not be able to come owing to other engagements but I shall consider in what way I can help the Conference. I hope it will succeed in finding a solution for the numerous different problems which will come up for consideration."

(10)

From the Hon'ble Sir Ghulam Hussain Hidayatullah, K.C.S.I., Chief Minister to the Government of Sind :—

"It gives me much pleasure to send you my greetings and my best wishes for the success of the 13th Session of the All India Educational Conference. The subject of Education is of vital concern to the community : and a gathering of experts from all over India, met to discuss the problems of this Education in its different forms, must command the sympathetic interest of all who are anxious for the welfare and progress of the country.

I trust that the conference may achieve all that it has set before itself, and that its deliberations may bear fruit and advance still further the great cause of education."

(11)

Mr. J. E. Parkinson, Educational Commissioner with the Government of India, wrote :—

"I am very sorry indeed that I am unable to attend the thirteenth All India Educational Conference to be held at Calcutta from 26th to 30th December next. I sincerely wish that you have a very successful meeting."

(12)

Mr. R. S. Weir, Director of Public Instruction, U.P., wrote :—

"I have to thank you for your invitation to the Conference at Calcutta in December and to say that as in past years the necessary steps will be

taken to bring this to the notice of teachers. Your resolutions of 1936 are before Government and afford a valuable index of the attitude of the teaching profession towards the outstanding educational problems of the day. I trust that the same good sense which in the past has marked the deliberations of your Federation may continue to be shown both now and in future conferences. With the impending reconstitution of education the resolutions are more valuable and I shall welcome the proceedings in due course."

(13)

From Mr. Satyaranjan Bose, Officer-in-Charge, Education Dept., Tripura State :—

"All success to the Conference for which we endorse our co-operation for the furtherance of Education in the country."

(14)

Sardar M. V. Kibe wrote *inter alia* :—

"I am convinced that meeting as the conference does under the patronage of the world famous and premier University in India, the elite of educationists not only locally, but from all over the country, will meet to pool their wisdom together in order to shed light, and I may add lustre, on many problems of education agitating the mind of the country."

(15)

Mr. K. S. Acharlu, Secretary, Mysore State Education League, wrote :—

"I am certain this Conference is going to be one of the epoch-making ones in the history of the Federation, owing to the wide-spread interest evinced by the provinces in tackling the problems of education. I very much wish I were present, but distance and inconvenience have denied me that pleasure. On behalf of the Mysore State Education League, I heartily wish the Conference success under the guidance of the distinguished educationist, Mr. C. R. Reddy, whose memory is as green in Mysore to-day among teachers as it was when he guided them."

(16)

From R. G. Shinde, Educational Officer, School Board, Kolhapur :—

"I pray the Almighty to bless this nation-building and important conference with bright success, to awaken and illumine noble thoughts of

love, unity and light, and lead the suffering humanity from depths of darkness to the heights of glory, truth and undivided love for serving humanity to bring the kingdom of heaven on earth."

(17)

Mr. C. Ranganatha Aiyengar of Gooty (S. India) wrote :—

"...I trust that during this momentous gathering, after the Congress Governments have been established in most provinces in India, questions of a federal nature relating to education will be discussed and conclusions arrived at thereon. I further hope that the Hindi question as being the lingua franca of our country will also be finally settled favourably from the national point of view. I wish the Conference every success."

(18)

Mr. H. L. Gupta of Old Bilaspur, C. P., wrote :—

"I wish the Conference every success in its undertakings. I am confident that the session is bound to be successful under the able and distinguished presidentship of Mr. C. R. Reddy.

One realises its necessity and importance only when one attends its various sectional meetings. I do earnestly desire and hope that the conference would do its best to give a lead to our Universities and other educational institutions in the matter of making the country politically conscious, economically self-supporting and educationally enlightened."

(19)

Mr. N. L. Inamdar of Amraoti (Berar) wrote :—

"Kindly convey my best wishes to the Conference. I am sorry I cannot attend it personally this year. I do hope under the able guidance of Mr. C. R. Reddy, the Conference will be a huge success and its resolutions, with the encouragement of the powers that be, will add solidly to the re-orientation of Education in general along healthy and national lines."

(20—26)

Messages of regret expressing inability to attend and wishing the Conference success were also received from :—

Hon'ble Mr. P. D. Raikut, Minister, Government of Bengal ; Mr. S. A. Brelvie, Editor, Bombay Chronicle ; Mr. J. C. Chattopadhaya of Jamshedpur ; Mr. B. M. Tripathi of Balrampur ; Thakur Lantu Singh Gautam of Benares ; Mr. Girdhar Gopal of Baharistan, Kasganj ; Mr. Narainpai of Cochin.

E. PRESIDENTIAL ADDRESS

OF

MR. C. R. REDDY, Hon. D. Litt., M L C.,

Vice-Chancellor, Andhra University.

Sir Nilratan Sircar, Mr. Mayor, Ladies and Gentlemen,

I am sorry that I have to commence with an apology. Owing to a recent illness from which I have not fully recovered, my throat like your Loud Speaker is not in working order to-day. (Laughter). I will, therefore, seek your indulgence and patience if I cannot make myself fully and properly heard and if thereby I cause any inconvenience to you. Let me thank the organisers of this Conference most heartily for the great honour they have done me by inviting me to occupy this Chair,—a Chair occupied in previous years by persons of undoubted and incomparable eminence in the educational field. In fact, when I behold around me men like the Right Hon'ble Mr. Srinivasa Sastri and other leaders of modern India, I wonder why I was singled out for this preference. I think I know the reason why. This is the thirteenth Conference, and thirteen is an unlucky number. (Laughter) And therefore the organisers risked my life by inviting me to this chair as the least valuable of the educational commodities in the country. (Laughter). But I trust that with your co-operation the risk to which I have been subjected will turn out to be an entire and happy success. (Cheers).

My friends, Prof. Amaranath Jha and Mr. Syamaprasad Mookerjee, have pointed out in the speech and the message respectively delivered by them, that the present is a very critical time for education and more especially for higher education. The Educational Barometer is set at Stormy, but whether it will blow into a destructive gale or subside after a fitful, fretful stir or two, remains to be seen.

Ladies and Gentlemen, criticism of the present system of education is abroad to-day, and perhaps very much abroad. My consolation is that such criticism has always been there. It is chronic. (Laughter). Only in some places it blows like a gentle breeze, cool, refreshing. But in the Congressional Provinces to-day, it seems to have assumed the

dimension of a typhoon. (Laughter). But I am optimistic enough to believe that after the first few shocks are over, things will be found to be very much as they were, no doubt improved and made better in some respects, but not made totally different or entirely destroyed.

Mr. Syamaprasad Mookerjee wants us to face the problem of education in a reasonable spirit but fearlessly, no matter what the position and prestige is of the root-and-branch uprooters. (Laughter). Mr. Amaranath Jha seconds that view and would recommend an element of patience in the treatment of the situation newly developed. These are in the main upholders of University and higher education, men who believe that nationalism cannot afford to neglect the duty of acquiring to the best of its ability and opportunity a world leadership in thought, abstract and practical, literature, philosophy, science and applied science. But the other voice was also heard to-day. My friend, the Mayor of Calcutta, Mr. Sanat Kumar Roy Chaudhury, is very depressed about the present system of education. He thinks that it has failed, failed from almost every point of view, and instances in proof that Domestic Sciences do not figure prominently in the curricula of girl students. He is merciless on the defects of the present system. Undoubtedly the present system of education suffers from various defects. I believe past systems of education too suffered similarly. (Laughter). And not being a confirmed prophet, I believe that future systems are not going to be immune from defects. (Laughter). Of course radical changes are necessary. Life is growth and that is change for the better. And education, in so far as it is not a ritual but a process and an agent in individual and racial life, must also grow, and we in this Conference have always advocated growth and reform. But it is one thing to advocate reforms and quite another to cry down the very spirit and the very soul of a system of education. Criticism in our country is apt to be based not merely on forethought for the future but on a desire to relapse to the past. You never find reformers anywhere-else in the world advocating retreat to the original conditions from which we have emerged. That is a peculiarity of India. Of course, we are proud of all the glories of the past. We need not decry past history any more than we should decry present conditions. Balance, perspective and sanity, should characterise our judgments. Granting all that is claimed for the past, still it will have to be admitted that the past has faded, that old colour cannot come back into our cheeks any more. Does any one think it possible to employ the old methods at the present time? We may as well think of making ancient coins dug up by the archeologists

the currency of modern times ! No doubt great Pandits and sublime Poets were produced in the past in the Pathshalas. But surely every student did not become a great Poet or a great Pandit. There must have been wastage in those days too, and successes must have been relatively to failures, rare. Further, what exactly do we mean when we say that the present system of education is a failure ? In my opinion to say that an educational system is a failure is at best a partial truth which, generally speaking, is worse than an untruth. On analysis it will mean that society itself is a failure and not its educational organisation, which is only one among the many factors that mould the character of the generations. It cannot be that parental influences, social influences, culture and traditions, historical conditions and the example of neighbours and elders, the tone of public life, are all perfect and progressive in our country and that somehow education only is a failure. (Loud Cheers.) Given a strong, virile, courageous, adventurous, progressive society, why, even a bad system of education cannot produce cowards and other varieties of undesirables ? Because, the character of a generation will be the handiwork of society as a whole and not of merely this or that agency. Take the Hindu society for instance, because it has been referred to by the Mayor. Do our critics mean that Hindu society in respect of all those influences which determine its character and power for progress is healthy and good and that because the educational system is bad, there have resulted, as he deplored just now, a youth without character, and a people who are not real men and women ? The proposition has only to be stated for its fallacy to become transparent. (Cheers.)

Can we not assert the contrary proposition that if a society is good and strong, even without education, it will continue to achieve a great history for itself ? For instance, it was in the year 1870 that compulsory elementary education was introduced in England. But were not the English a mighty power on earth, with colonies and commerce spread all over the world, long before Gladstone formed his Ministry ? Could we say that the greatness of England is subsequent to the introduction of compulsory elementary education ?

The simple fact is that some of our critics seem to regard education as a magic by which we can achieve all sorts of things without reference to natural or social causation. And because it does not transform lead into gold in sufficient quantity and with amazing speed, they regard education as useless and a failure. But education is no magic. If we, educationists, over-rate its importance, we will be playing into the hands of our critics.

We must be very modest regarding the function and efficacy of an educational system in a society. Of course, it is one of the factors that mould society, a very important factor. But it is not sole-sufficing factor. It is one of the makers of a people's character and destiny but it is not, and has never been, the sole creator. Education is not the sole, self-sufficing factor, which is to be held responsible for any and every defect. For instance, if in your houses, parental talk, social calculations, conduct and custom set a high value on dowries, and marriage becomes a trade, profitable to one party and ruinous to the other, (laughter), can you blame the Professor of English Literature who expounds to you the romantic novels of the West for failing to convert our young men and young women into romantics of the western model instead of dowry-seekers of our native pattern ? (Laughter).

As my old teacher, Professor Marshall, used to say, ideas can be propagated through an educational system very easily. Ideas can be spread far and wide by means of schools, books and lectures. But it is a different and a more difficult task to build up character of a people. It is easy enough to write an essay on courage ; slightly more difficult to be courageous. Or take another instance. How easy to talk about patriotism and national unity, and yet how difficult it has been for us to get over our communal squabbles ? If caste, tribe, clan, creed and community are the realities outside the school compound, can you blame the school for not making of every one of its students a nationalist, pure and simple ?

Certainly, we educationists should welcome criticism. Let us be told of our defects and of the defects in the system of education, in the methods employed, recruitment of staff and every feature of scholastic organisation. We must receive such criticisms in the right spirit and try to improve the system. The great principle of life is that either we grow or we decay. That applies to education because it is a vital factor in society. Standing still is stagnation, and stagnation means death and decay. Therefore let us all unitedly strive to reform. But what I deprecate is people going about consciously or unconsciously spreading ideas that every thing that has been done up till now is entirely rotten, rotten to the core and to the root, and a perfectly new system of education is the only means of salvation. And the people who make such a charge are generally like my friend, the Mayor, the most splendid successes of the system they condemn. (Laughter). As a Frenchman put it, it is a sign of culture not to be shocked or surprised. And therefore we shall treat such criticism with a cool, quiet smile. But it must

be confessed that a certain section of our countrymen believes with fanatical faith in this idea of a New Era, a new Dawn, after the persistent darkness of modern ages. Faith of this kind, however unreasonable, is a power. It may do great things, and it may undo greater. (Cheers.)

There is a tendency with some people who are dissatisfied with the existing system to accept any and every remedy that is proposed. The capacity to diagnose is not necessarily also the capacity to effect a remedy. Remedies have to be tested independently.

Let us go down to the bed-rock of these controversies, the basic concepts from which the differences arise. One of my friends referred more than once to me as one who was both a politician and an educationist. I should say that nobody can be an educationist who is not also a politician. Education is an influence that moulds the future of a society. And therefore you must have some idea of that future, for which the education you propose is the means or in which it is a factor. The greatest thinkers of educational systems are not only the greatest thinkers about ideal societies but they have always treated education as a part of their views on what society ought to be. To illustrate what I mean, education forms a chapter of Plato's great and glorious book '*The Republic*', and it is the same in Moore's '*Utopia*'. Aristotle treated education more realistically as a part of his *Politeia*. And in our own day, if you analyse the views of Mahatma Gandhi, you will find that his educational system is correlated to his ideal of human society. I say human, because these idealists rise above the limitations of race, country, nationalism and patriotism and think of humanity as a whole, and in essence their schemes and precepts transcend nationalities and probably could be operated only when the world and humanity as a whole are prepared to accept their gospels.

Ideals can be of two kinds, speculative and historical. For example, Plato's ideal is speculative. It is based on what in the abstract is considered the highest good and not on what is regarded as possible of realisation in view of past conditions and present tendencies. It may be impossible, or at any rate, most difficult to give institutional shape to such ideals. But they are of value as influences, as a leaven. As Professor Hoffding has put it, a real ideal must be socially realisable. The ideal of Plato may be speculatively true, but it is not real in the sense in which the communistic ideal is for instance real. The ideals of the communists are based on the method of historical materialism. They

take into account the growth of society from the primitive tribe to the present capitalistic civilisation. They find that in the capitalist civilisation there are clear tendencies which show that organised labour has become a force and a growing force. They stretch this line of growth to the future and posit a society on the basis of the evolution which has taken place so far and which, according to the laws of probability, will take place in the future,—a society in which labour and the proletariat will be supreme.

Now it is obvious that Mahatma Gandhi's ideals are of the speculative and not of the historical order. They may be an influence, of some regulative value, but I doubt if they can ever be translated into institution and enforced as a social order. The pith and marrow of his ideal is non-violence, and all the features that deductively follow from a completely non-violent, non-aggressive human society. In any case, it is clear that one race or one country cannot adopt this gospel while all the others refuse, without incurring the risk of extinction at their hands. I therefore feel that as an immediate prescription for India, it cannot serve.

Let us consider the Wardha Scheme for primary or elementary education. In point of fact, the scheme, as we have it to-day, is very different from the original scheme contemplated and announced by Mahatmaji. It has changed under criticism and I have no doubt that it will change still more. You know there were about four big points in the original scheme. Firstly, that the State should withdraw all support from higher education, including University education, that private Corporations should be chartered to carry on University education ; and that so far as University education was concerned, the State should not treat it as a social necessity and therefore should spare itself the expenses and the care. Secondly, Technological studies and applied sciences should be left to be organised by the trades and industries concerned ; they should become the function, as was the case in the early Middle Ages in Europe, of the Guilds. Thirdly, primary education should be made compulsory up to the 14th year, and this education should be of a peculiar type, namely, self-supporting. And fourthly, educated men and women should be conscripted to serve as teachers.

What may be the inwardness of this scheme ?

As regards the self-supporting idea and the conscription, it is obvious that finance is a consideration. Our country is poor. Therefore we must enable the boys and girls to earn something, however small,

immediately. And therefore education should become a trade apprenticeship. It ceases to be general. At present, it recognises the fluid nature, as it were, of young personality, tries to develop its faculties, gives it general culture, so that in the future it may pick and choose between several possibilities according to its taste and talent, and gradually settle down to one main occupation, with cultural interest still preserved as play, pastime and hobby. But under the new scheme the freezing of the fluid personality into one mould and form will be the main feature. In other words, it will not be education proper so much as apprenticeship.

The conscription—that will save expenditure. And further, from the articles produced in the schools under this double conscription of compulsory student-apprentice and compulsory teacher—from the sale of the articles the school must be supported. Latterly, it was said that the land and the buildings required should be supplied by the villagers, and the teachers' salary alone would be met by the sale proceeds. If a teacher has to live, say, on agricultural products in a school mainly devoted to training agricultural labour, I suppose he will have sufficient control over the monsoon and the insect-pests to see that harvests never fail. (Laughter) Another amendment too has been introduced; that since the articles may not sell, a maistry to give them polish should be employed. I do not know what you think of all these novelties. But I am sure of this that if ever this scheme is going to be tried, it will involve quite a number of conscriptions—conscript-pupil, conscript-teacher, conscript-sales to citizens. Such is the irony of history that the simple society with perfect non-violence becomes a conscript society. (Loud laughter and cheers.)

Well, let us admit that whether the scheme is good or bad, it is, or professes to be, consistent with the ideal of a non-violent society.

At the Wardha Conference as well as in the Report of the Committee, it was openly declared that the whole scheme was rooted in a non-violent, non-aggressive society—perfectly conscript, I suppose! The first question to be asked is—is such a society possible? Can we supplant modern states and nations by an Ashram civilisation spread throughout the world? In Canada and in America, they are trying, as it were, to make towns of villages by supplying the latter with radio, telephone, rapid transportation by which, for purposes of marketing and theatre-going etc. they are brought close to the towns around. The Wardha scheme involves the contrary of reducing the towns to villages. True, sublime

Buddha and other founders of religion have preached to us piety and charity, living kindness and nonviolence. But in actual fact, from the very beginning of human history, from the stage of clan and tribe, of Paleolithic hunter onwards, strength, power, efficiency, the capacity to conquer and to subdue, have been the main spring of human evolution. Struggle and survival of the strongest—that is the lesson writ large and, I doubt not, writ permanent. Undoubtedly this has not been an unmixed good. But equally undoubtedly it has not been an unmixed evil. It has been the main spring of progress, of science, and applied sciences; of organisation and of those virtues of courage and patriotism which are so lavishly lauded. Power has been the motive force of all civilisations. But let us see the analytical implications of non-violence, and how the Wardha scheme harmonises. If men are after power beyond measure, naturally there will be competition, aggression, violence and war. But if they limit their wants, reduce their desires and will be satisfied with the barest minimum, it follows there will not be any motive for aggression or competition. If we all get back to the Garden of Eden, there will not be any need for sciences, and for applied sciences and tailors. And if there is any serpent lurking about, we can put him down or put him off by the music of the Charka ! True, applied sciences are used for the exploitation of nature, but the exploitation of nature is for increasing the strength and efficiency of man so that he may, if he wants to, dominate over brother-man. Since thus exploitation of nature has been used and is a means for exploiting brother-man, we do not want that either. Machino-facture by factories are all unnecessary to the perfect life, and in fact, undesirable. Hand labour is better correlated to the simple life of few wants than machino-facture, which is the product of a desire to lead a gratified life of many-sided desires.

I need not point out this ideal is not shared by all Congressmen. Pandit Jawaharlal Nehru, the President, is openly and stoutly opposed to it, though I doubt whether he will be effective when it comes to inaugurating policies through the instrumentality of the Congress Ministries. He is all for science, applied science, planned economy, and the Russian model. The socialists seek equality in feasting and the good Gandhian, in fasting. And so to dispute the fundamentals of the Gandhian gospel is not necessarily to be any less a Congressman than Mr. Jawaharlal Nehru, or more unpatriotic.

I am in entire agreement with my friend, the Mayor, when he says that practical training and vocational bias should be properly provided for in our educational organisations. But is this a new idea ? In fact

through project method, Sloyd, practical training and industrial arts and technical education, have we not been trying to incorporate this idea of industrial efficiency in our curricula of studies and work? In the Philippines, vocational and agricultural education is very highly developed, both in the case of boys as well as girls. In Mysore, we started some agricultural Middle Schools. Reform on this basis is one thing; self-supporting apprenticeship is quite another. I am glad that the Wardha scheme has undergone some modifications. Every one who knows Mahatmaji realises how open-minded he is and how ready to respond to criticism honestly conceived and well based. In fact, Mahatmaji is less fanatical about his ideas than some of his followers.

There are some Ministers now going about saying that in a poor country like ours we cannot afford to have Universities. Apparently they think that petty apprenticeship is the best solution or the only one for the poverty of the nation. The great industrial revolutions, the great inventions, which increased production enormously and facilitated distribution, and made more goods available and more rapidly, does not apparently appeal to their minds. I except Mr. Jawaharlal Nehru and his socialists from this criticism. The difference between socialists and capitalists is not at all about modes of production and distribution but on the equities of consumption. What a curious situation ours is! All the world over there are two voices ringing, the capitalistic voice and the communistic. Both agree in thinking that hand labour should be minimised and machine labour should be maximised; that nature should be exploited and large-scale industries should be established. Here in India alone we have a new voice, a third voice, which seems to condemn the whole of Western civilisation as a failure and calamity and wants us to get back to the woods and forests from which it was a grievous mistake that we ever emerged at all. Consider for yourselves which view is rooted in history and which in mere speculation? To do away with Universities, to do away with intellectual leadership and yet by this curious process to capture the moral leadership of the world! Is it nationalism to give up all attempts at intellectual leadership and to be ever dependent for inventions and discoveries on foreign markets? But I forgot that in this new dispensation, inventions and discoveries are not only not wanted but will be rejected as evil. (Laughter).

I must say that the idea of making education self-supporting is a very attractive one, which suffers only from one defect. It is impossible. (Laughter).

Let me say a word or two on the position of University education. The situation, to my mind, appears to be full of danger, which if perpetrated, even in the name of non-violence, is sure to be irretrievable. We all know what agricultural research did to the well-being of the world and research is one of the functions of Universities. Voltaire laughed at the English and the French going to war over Canada. He said he never knew two people who were so mad as to fight over a million miles of snow ! And yet what happened ? After great research they discovered a kind of wheat which ripened more rapidly than the other varieties and which could therefore ripen in the short Canadian summer. The result is wheat cultivation in Canada has rolled up through millions and millions of acres and it is to-day one of the great wheat exporting countries of the world. The snow fields have become the wheat fields of the Empire ! To think that intellectual sterility is a cure for poverty is one of the most extraordinary notions that I have ever come across. It would be suicidal to impair University education. Dr. Nilratan Dhar sent me a note which I passed on to Mahatma Gandhi to show that at present all the research institutions and technological colleges on the continent of Europe were entirely state-maintained. One of my friends spoke eloquently of the old Pathshalas. Because we have no pathshalas now, we naturally think very highly of them. (Laughter). With some people, whatever exists is bad (Laughter) ; and only the dead are good (Laughter). Would they pause for a moment and consider why, if those things were so good, so efficient, and so serviceable for our individual and racial life, they ever disappeared ? Why is it excepting in India, revival of dead institutions is not regarded as a sign of patriotism and nationalism ?

I am glad we are meeting in Calcutta, because Calcutta is not a holy place (Laughter). Recently I was at Allahabad and at Benares, and from morning till evening I was treated to the holiness of the places and their sacred character, from which the inference was drawn that we should get back to the ancient, pristine, spiritual atmosphere represented by those cities. Here in this modern city, one of the products of British enterprise that we do not wish to destroy, (laughter), we can discuss as reasonable men and women of the living world (laughter and cheers.) ; and I am particularly glad that we are meeting at this juncture in Bengal, for Bengal is the source and fountain of modern education in India, that is to say, education on western lines. Let us distinguish between the English medium, which is a means to an end, and modern knowledge which is the end to be gained. We may change the means

but should we change the objective of education and fall out of line from civilisation's onward march? I do not want to belittle the achievements of our fore-fathers. We are all proud of the discoveries they made in Mathematics, Physics, Chemistry and Medicine, not to speak of Philosophy. But it is one thing to be proud of the past and quite another to think that therefore nothing more need be done, and further still to hold that no good can be got out of the present. Raja Rammohan Roy, in the various memorials and agitations he organised, made it clear that we have had too many Pathshalas and for too long a time, and the time had come for imparting western lore. And he specified Engineering, Physics, Chemistry, Mathematics, Medicine, Physiology and all the modern sciences and applied sciences. And that tradition has been carried on and developed by Pandit Malavaiyaji, Sir Asutosh Mookerjee, Sir Syed Ahmed, Sir J. C. Bose, Sir P. C. Ray, and all the believers in modern knowledge. We are now called upon to eschew these as false prophets and leaders of error and to act on a gospel which is both new and novel. True, in Art, Literature and Philosophy, racial soul and racial individuality express themselves and ought to express themselves. Your great Poet, Rabindranath Tagore, and Mrs. Sarojini Naidu are instances of this great truth that in Art, and Literature, we cannot jump our race and that we do best when we are most faithful to our racial genius. But how can we say that Mathematics and Physics have a racial character and a racial individuality? They are objective, and the subjective elements cannot find any place in them.

Whatever may be the spirit in which we organise or re-organise education, we should throughout have some objectives as our regulative ideals definitely in view. The first objective is making our nation or race strong,—strong enough to hold its own in the grim struggle for existence. What are the ways and methods by which races and nations have become strong? Should we or should we not adopt same or similar methods? Or have we discovered or invented a new method unknown to history and to the world at large, by which the same result could be produced? Are we to discard the path that other nations have followed all along and which we ourselves in the days of our vigour and strength did follow? Secondly, what should be our attitude towards Universities and Research institutions? I have just now been told that it is a part of the policy of the Bengal Ministry to close down a large number of secondary schools. What a curious situation it all is! In the old days, the foreign bureaucratic Government was jealous of the successes of our Universities and the results they had produced by way of national

awakening, and more of scientific research. Those governments were jealous, if not hostile, and treated Universities to niggardly grants and suspicious supervision. To-day, apparently, the Congress leaders are just as hostile as the old foreign Governments and perhaps they go further still, in as much as their policy of destruction or at all events of restriction is based on supposed moral and spiritual principles.

In addition to these general breezes that are blowing over the whole field of education in India, there seem to be provincial storms also, to one of which reference was made by my friend, the Mayor. I come from outside Bengal, but it does not mean that I am not of India. And so long as I am an Indian, I claim to have the right to take part in controversies, no matter to what province they pertain. I have read some of the provisions of the Secondary Education Bill recently published by the Bengal Ministry. Its title is justified only by one feature namely that it makes education entirely and hopelessly secondary to every other consideration. (Loud laughter). It is so communal. We have had enough of communalism. But the idea of introducing the communal atmosphere into schools appears to me to be more abhorrent than any other application of communalism.

If we are going to have a life of communal bitterness and bickerings, I think it would be best to have an educational Dayabhaga and Mitakshara. In the Province of Quebec, where the Catholics and the Protestants are about equally strong, the Catholics have their own School Board and look after their elementary schools, while the Protestants do likewise. Of course, it does not mean that Protestants are not admitted to Catholic schools or Catholics to Protestant schools. But the management is vested in special religious boards and they obtain their funds firstly by voluntary subscriptions raised from the communities and secondly by a division of certain Government funds according to certain principles. I know I am suggesting a drastic and in many respects an unfortunate remedy. But it is a still greater misfortune for any community to try and employ general funds for benefitting itself at the expense of other communities or injuring sister communities.

It is only during the last 20 years that intellectually speaking we reached, under the auspices of Asutosh, Malavaiya, the Tagores, and Bose and Ray, the status of a first-hand nation, in Art, literature and science. And it is tragic to think that some people are already thinking of uprooting this recent growth. It is a mistake to think that primary

education is the concern of every body and the University of nobody. In Europe to-day, the Universities, and more especially every form of research is financed and patronised by the State. The reason is obvious. Without continuous development, they will not be able to maintain themselves against the nations around growing powerful day by day by economic and military applications of science. To live they must grow. But of course, if you do not want to live, there is no need to grow. (laughter). I appeal to our national leaders to see that in spite of its drawbacks and defects University education is properly supported and developed to a far higher level. It is said that there are educated unemployed, and therefore education should be stopped. Well, by stopping education, we certainly won't increase the number of the educated unemployed, but would it decrease the number of the uneducated unemployed? (laughter). To hear some people talk of educated unemployment it would look as though there was no other kind of unemployment; and yet the terrible thing about our country is this other unemployment of the lower orders, the labouring classes and the voiceless masses. That is the grimmest of modern tragedies.

Ladies and Gentlemen, I have finished. I hope and trust that I have not drawn too largely on your generous indulgence. If I have said any thing unpleasant or displeasing, it is because I feel that at this moment it is necessary to speak out, and speak out fearlessly. In any case I will end by requesting you to forgive me, if by any chance, I had said anything to wound feelings or ruffle tempers.

2. SECTIONAL CONFERENCE ON UNIVERSITY EDUCATION

28th December, 1937 : 8 to 10 a.m.

President—Prof. N. K. Siddhanta, M.A., B. Litt.

Secretary—Prof. M. S. Sundaram, M.A.

Local Secretary—Prof. Rajkumar Chakrabarti, M.A., B.L.

The Sectional Conference on "University Education" was held at 8 a.m. on the 28th December, 1937, at the Vidyasagar College under the presidency of Prof. N. K. Siddhanta, Dean of the Faculty of Arts, Lucknow University. In his presidential address, he mainly dealt with two points, viz, how the different stages of education should be co-ordinated to one another and how at the University stage, more attention should be paid to specialisation which was lacking very much now.

Prof. Devaprasad Ghosh read an interesting paper on "Higher Education—an asset or liability". He regretted that diverse discussions were going on about mere educational machinery, and seldom they touched the kernel of the problem. He opined that mere literacy is not education, nor is education coterminous and synonymous with literacy. Much instruction can be conveyed, and has been conveyed, through the ages without the medium of books. Education should be broad-based on the bedrock of realities in tune with the requirements of the individual and the community.

Dr. S. N. Roy then read a paper on "Some Conventional Lies of our University" in which he advocated a thorough overhaul of the undergraduate curriculum of the Calcutta University. He suggested a syllabus in which inter alia study of Logic and the Bible for Intermediate students should be discontinued; and he pleaded for the exclusion of Modern History instead of the Histories of Greece and Rome.

Principal Harvey of Ludhiana Government College next spoke giving an outline of the educational system followed in his institution. He mentioned the various arts and crafts taught there and described how the students had been encouraged to interest themselves in gardening and fruit preservation, music and orchestra, sports and excursions, and also how they enjoyed a fair amount of 'self-government' in their affairs.

The conference then unanimously passed five resolutions (Nos. 35 to 39), and referred the sixth (No. 40) to a joint session of the University Education section and Secondary Education section.

3. SECTIONAL CONFERENCE ON SECONDARY EDUCATION

28th December, 1937 ; 8 to 11-20 a.m.

President—Principal S. K. Roy, M.A.

Secretary—Mr. A. V. Mathew, B.A., B.T.

Local Secretary—Mr. J. Lahiri, M.A., B.T., T.D.

The secondary education section of the All-India Educational Conference held its session at 8 a.m. on the 28th December, 1937, at the Vidyasagar College. The attendance of this section was a record for the sectional conferences and the meeting was a prolonged one, terminating as it did at 11-20 a.m.

In his Presidential Address Principal S. K. Roy gave an exposition of the prevailing conditions of Secondary Education in the various provinces in India, suggesting possible lines of solution of various current problems, e.g., place of craft teaching in secondary education, vocational *vs.* general education at the secondary stage, and dealing in particular with the problem selected for discussion at the present session, viz., Behaviour problems as they present themselves under class-room conditions.

The Secretary, Prof. A. V. Mathew, next gave a brief survey.

Mr. K. L. Shrimali, Headmaster, Vidya Bhawan and Secretary of the Parents' League, Udaipur, then read a very interesting paper on "An investigation into the Home Conditions of Problem Children" based on actual experimental study of certain specific causes of mal-adjustment in about 115 cases that he had come across in the actual work of teaching in the school. The results of this study were very interesting, and points to the necessity of carrying on further investigation into the problem. General discussion then followed in which Mr. V. K. Joshi of Bombay emphasised the necessity of parental co-operation in solving behaviour problems, Mr. S. M. Dutt of Calcutta and Mrs. S. Bose of Cawnpore opined that mothers must be educated to solve behaviour problems effectively, Dr. M. Sahidullah of Dacca University said that until communal distinctions were removed from schools, behaviour problems of a particular kind would continually arise. Principal Gupta of Cawnpore, Prof. Gajendragod of Kolhapur, Mr. K. V. Phadke and others also took part in the discussion.

The Conference then proceeded to consider the resolutions forwarded by the Subjects Committee, and passed the first four (Nos. 30 to 33) without any discussion.

When the next resolution*—No. 34—was taken up, Dr. Sahidulla of Dacca University moved an amendment to the effect—"That the words 'and, as such.....in Bengal' in the second part of the resolution be deleted and replaced by—'and a committee consisting of one European, three Hindus, two Muhammadans and the mover of the amendment be appointed to examine and report on the proposed Secondary Education Bill, Bengal.'"

In moving his amendment Dr. Sahidulla said that to prevent misunderstanding he must declare at the outset that he was in perfect unanimity with the first part of the resolution,—that he was opposed to communal representation on Educational Bodies in general, that as an educationist he agreed that such Bodies must have an effective representation of non-officials including teachers, and that he was of emphatic opinion that these Bodies must be independent of Government control. He felt, however, that he must move his amendment in as much as secondary education in Bengal stood in need of immediate reform. The percentage of educated Muhammadans was extremely small and something must be done to rectify this. Further, said Dr. Sahidulla, the Conference had no opportunity to consider the details of the Bill and the criticism was premature.

It was pointed out by various speakers that the Hindus were not to blame if the Muhammadans had failed to take to English education in the past, and that the Hindus would welcome and encourage any move to disseminate more education among all communities in Bengal. The resolution did not oppose the setting up of a Board of secondary education in Bengal, but condemned only those parts of the scheme which offended against the principles enunciated in the first part of the resolution,—principles which Dr. Sahidulla and every one else in the House accepted as wholesome. And the proposed Bill had so palpably given the go by to each of these principles that it did not require any scrutiny by a sub-committee to show that it had so done. They could not therefore support the amendment.

* The resolution is quoted here for ready reference.

84. The Conference is of considered opinion that there must not be any form of communal representation on Educational Bodies, which should have a preponderance of elected non-official members including teachers, and which should further be independent of Government control; and as such, this Conference strongly condemns the proposals embodied in the proposed Board of Secondary Education in Bengal.

The amendment being put to the vote was lost, only *three* voting for it. The original resolution was then put before the house and declared carried, there being only *two* dissentients.

With a vote of thanks to the Chair the meeting concluded.

4. SECTIONAL CONFERENCE "CHILDHOOD AND HOME EDUCATION"

28th December, 1937 ; 8-15 a.m. to 10-15 a.m.

President—Miss S. B. Gupta, M. Ed. (Leeds).

Local Secretary—Dr. Satyananda Roy, M.A., Ph. D.

The meeting of the Childhood and Home Education Section was called to order by the President of the Section, Miss S. B. Gupta, M. Ed. (Leeds), Inspectress of Schools, Presidency Division, Bengal, at 8-15 a.m. on the 28th December, 1937. The proceedings commenced with the presentation of a survey made by the Local Secretary, 'Dr.' Satyananda Roy, Principal of the Teachers' Training College under the Corporation of Calcutta. The papers and discussions centred round the theme of Infant and Child education along with the problem of parent education.

Mrs. Mrinmoyee Roy, Secretary and founder of Jitendra Narayan Nursery School, read her paper in the course of which she described her experiences here and abroad which led her to the opening of a Nursery School in Calcutta. She was followed by Prof. N. S. N. Shastry of the Department of Psychology, Mysore, who spoke on the work that was being done at the *Sishu Bihar* where they were working with the toddlers and achieving some remarkable results without the aid of any text books.

Mr. Jogendra Nath Gupta, the Editor of *Sishu Bharati*, was the next speaker on "Child Education in Bengal". He was followed by Prof. Indra Sen, of Hindu College, Delhi, who spoke on the significance of toys in Child Training and described some of his own experiences in

toy factories. Prof. Parasuram of Forman Christian College spoke briefly on the Education of Children of Bhadralog Class. He was followed by Mr. Shrimali who spoke on Home conditions and Children's Behaviour problems.

Dr. G. S. Krishnaya's (of Teachers' Training College, Kohlapore) paper on "Some Don'ts in Home Discipline" was taken as read.

Two resolutions (Nos. 22 and 23) were then passed.

The President then delivered her short but interesting address on Child Education in the course of which she referred to her own childhood experiences and also described some of her present day experiences with children.

The proceedings of the Session were brought to a close at 10-15 a.m.

5. SECTIONAL CONFERENCE ON ADULT EDUCATION

28th December, 1937 ; 8 to 10 a.m.

President—Sj. Kalimohan Ghose.

Secretary—Principal K. S. Vakil, M. Ed., I.E.S. (Retd.)

Local Secretary—Mr. Kamalakanta Mukherjee, M.A., B.T.

The sectional conference on Adult Education was held at 8 a.m. on Tuesday the 28th December, 1937, at the Vidyasagar College, with Sj. Kalimohan Ghose, Superintendent, Rural Uplift Department Visva Bharati (Santiniketan), in the Chair. The attendance was fairly large consisting of about 70 persons, prominent among whom were Rai Sukumar Chatterjee Bahadur, Inspector-General of Registration, Bengal; Mr. Buchanan, Director of Physical Education, Bengal; Miss A. Cryan of the Indian Adult Education Association, Delhi; Principal P. Seshadri and others.

After the President had read his address, the Secretary read his report of the work done by the different Adult Education Societies and Associations in India during the previous year,

Some very interesting and original papers were read. Among those who spoke and read papers were Mr. Sukumar Chatterjee, Miss A. Cryan of Delhi, Mr. S. L. Agarwala of Allahabad and Mr. B. C. Ray of Bengal,—all stressing the extreme importance of the diffusion of culture and literacy among the village folk in rural areas.

The other papers which were taken as read or whose summaries were read out by the Local Secretary include—papers on Adult Education from Messrs. K. C. Purani of Bombay, T. V. Appasundaram of Madras, S. K. Roy of Ranchi, P. C. Ganguli of Tippera (Bengal), and a paper entitled "Enlightened to enlighten" from Mr. D. Purushotham of Chittoor.

The Conference then unanimously passed four resolutions (Nos. 46 to 49). With a vote of thanks to the Chair the meeting concluded.

6. SECTIONAL CONFERENCE ON "EXAMINATION"

28th December, 1937 ; 12 noon to 2 p.m.

President—Prof. Amaranath Jha,

Dean of the Faculty of Arts, Allahabad University.

Secretary—Prof. A. S. Sinha, M.A., L.T.

Local Secretary—Prof. H. P. Maiti, M.A.

Chairman's Address :—

The learned Chairman having discussed the two extreme views on examination urged the need of a balanced view on the subject. He emphasised that non-academic factors as for example, character, physical fitness, waking habits, should be taken into consideration along with purely academic results for the issue of a testimonial from the educational institution. The Chairman dealt with the history of the examination system and showed that the extreme academic bias of the present system arises out of historical reasons. He concluded by pleading for the necessity of introducing human element into the machinery of the examination. Examination is a means and not the end of education.

Papers Read :—

- (1) "Examinations : Their influence on Education" by Prof. Romesh Chandra Banerji of Victoria College, Narail, Jessore (Bengal).
- (2) "Examination—Motivated learning" by Prof. Indra Sen of Delhi.
- (3) "Reliability of Examination" by Prof. N. R. Pranjpe of Poona (taken as read).

Discussions :—

Mr. Kuppuswami Aiyangar of Trivandrum spoke on the "Reform of Examinations." He said that examinations were not necessarily bad. Examination system as carried out at present rests on distrust of teachers as judges of their own work. That is why the cry for outside examiners.

Mr. K. D. Ghosh of Calcutta spoke on 'Admission Tests.' He said that the selection of candidates on the result of combined tests of intelligence and of achievement is much more satisfactory than selection on either criterion.

Prof. Diwan Chand Sharma of Lahore pointed out that the selective value of our examination is appreciated by employers of educational products and that the extreme criticism of examination is groundless.

Dr. Zilliacus compared the examination system to a yard stick with which one was given to measure the growth of a child, correct to a fraction of an inch. He said that scientific studies had definitely established that this system was greatly unreliable. Belgium, Australia and large parts of U.S.A. had tried to replace external examinations. He believed that external examinations would be replaced in course of time by cumulative many-sided school record, which gives more useful information of prospective employees than external examinations. Teachers should concentrate on this work. New Type Tests had an important though a limited place. Finally he pleaded for more trust on teachers themselves to carry out the function of evaluating their work. Neither teachers' estimate in lower grades nor extreme admission examinations had high prognostic value. Co-operative estimate based on teachers' judgment and guidance of intelligent but sympathetic inspecting staff had been found to yield more satisfactory results.

Principal K. S. Vakil of Kolhapore was for entrance system of examinations properly devised, so as to avoid these evils. He was strongly in

favour of simultaneous examinations at all centres in an area and of uniform standard at each of these centres. He was doubtful if the cumulative record system could work satisfactorily in practical circumstances. It depended to a great extent on the personality of the teacher.

Principal P. D. Gupta of Khurja was the last speaker. He was in favour of tests by the teacher himself several times during the year. He also advocated joint system of external and internal examinations for the same system.

Resolutions :—

The Section then unanimously passed resolution No. 50.*

With a vote of thanks to the Chair the meeting came to a close.

7. SECTIONAL CONFERENCE ON HEALTH AND PHYSICAL EDUCATION

28th December, 1937 : 12 noon to 2 p.m.,

President—Pandit Ram Narayan Misra, B.A., P.E.S. (Retd).

Secretary—Professor C. R. D. Naidu.

Secretary-in-charge—Prof. Manoo Lal Misra, Agra College, Agra.

Local Secretary—Mr. K. K. Roy, B. Sc., Dip. Phys. Edn. (Madras).

The proceedings began with a brief speech of the President in which he emphasised the necessity of Physical Training. The following papers were read and gave rise to an interesting and lively discussion in which Mr. G. F. Andrews, Asst. Physical Director, Madras, Mr. J. Buchanan, Physical Director, Bengal, Mr. Phadke of Cawnpore, Mr. Kulkarni of Oudh, Dr. Davies of the New Fellowship Delegation and Prof. Naidu took part :

1. On "Drills" by Prof. P. C. Gupta.
2. On "The Indian Approach to Sex-hygiene" by Mr. K. L. Shrimali,
3. On "Unemployment and Health" by Mr. K. N. Roy.
4. On "Health of School Children" by Dr. J. N. De.

Prof. Naidu then gave a very interesting lecture demonstration of his special system of Psycho-Physical analysis. A very interesting

lecture was delivered by Rai Bahadur Dr L. N. Chowdhury, I.M.S. (Retd.), of Jubbulpore on "Health and Diet".

The Section then passed a resolution condoling the death of Pandit H. M. Wanchoo of the U. P. Education Service who made a mission of his life to promote the cause of health of students by introducing the system of supplying nutritive meals during school hours, and by encouraging extra-curricular activities.

The House also adopted unanimously four resolutions (Nos. 51 to 54).

The meeting ended with a vote of thanks to the chair.

8. SECTIONAL CONFERENCE ON VOCATIONAL EDUCATION

28th December, 1937 : 12 noon to 2 p.m.

President—Dr. H. L. Roy, A. B. (Harvard), Dr. Ing. (Berlin),

M. I. Chem. E.

Local Secretary—Mr. Lalitmohan Bhattacharyya, M.A.

The Vocational Education section of the All-India Educational Conference had its session at 12 noon on the 28th December, 1937, at the Vidyasagar College. The President having delivered his illuminating Address, the Local Secretary read out a paper giving a brief survey of the position of Vocational Education in India at present.

Prof. S. Sinha of Berhampore (Bengal) read a paper on Agricultural Education.

The Local Secretary then read out summaries of (i) a paper on "Mass Education and Vocational Training" by Mr. Lakshmiswar Sinha of Visva Bharati, Santiniketan (Bengal), and (ii) Note on the Abbott-Wood Report on Vocational Education in India by Mr. A. N. Sen, Inspector of Technical Schools, Bengal.

A paper on Vocational Education by Mr. G. C. Das of Gopaldighi (Mymensingh, Bengal) was taken as read.

In course of the discussion on the papers that followed, the President observed that the spirit of seeking service is nothing peculiar to the Indians. It is prevalent more or less in every country, even graduates of Engineering and other higher technical subjects being no exception. As

large scale industries grow there will be fewer and fewer independent industrialists in future. All schemes of expansion and remodelling by Government should start with a survey of the existing private and public institutions for Vocational Education. For making a start the existing institutions may be utilised as nuclei.

The House then unanimously passed five resolutions (Nos. 41—45). With a vote of thanks to the Chair the Conference ended.

9. SECTIONAL CONFERENCE ON MORAL AND RELIGIOUS EDUCATION

28th December, 1937 : 12 noon—2 p.m.

President—Prof. J. R. Banerjea, M.A., B.L.

Local Secretary—Mr. P. K. De Sarkar, M.A.

The Moral and Religious Education Section of the All-India Educational Conference held its sitting at the Vidyasagar College at 12 noon on the 28th December, 1937, under the presidentship of Prof. J. R. Banerjea, M.A., B.L.

There were four papers in all, one of which was taken as read on account of the absence of the writer, Mr. Sudhir Chandra Banerjee, M.A., B.L., Founder-Secretary, The Association of Indian Culture. The paper of Miss A. M. Barr, M.A. (Cantab) gave an account of the experiment that is being conducted at the Gokhale Memorial Girls' School, Calcutta. There, the children of all faiths are introduced from the very beginning to the good points of all religions, so that no bias may be formed in any mind for or against any particular religion, or rather, the child mind may grow in reverence for all religions. She stressed upon the need of differentiating between religion and theology, and explained the former as what is exemplified in the lives and experiences of the great saints of every age and every race,—as what contributes to universal brotherhood.

The paper of Mr. C. Chopra, B.A., B.L. of the Jaina Swetambar Terapantha Sabha gave a brief account of the thirteen cardinal tenets of Jainism, and explained how they may form the basis of the introduction of moral and religious instruction in our educational institutions. The paper of Principal M. M. Zuhuruddin Ahmed of Junagadh on "The

Necessity of Moral Teaching in Primary Schools" deals with the causes that are responsible for the neglect of the principles of ethics in schools. It indicates a close relation between the aims of education and the theory of good and evil, and points out that the only way of remedying a number of defects found in the character of educated people is to introduce the teaching of ethics at the primary stage of education.

A general discussion followed in which Mr. J. C. Bhattacharyya and Mr. S. P. Sarkar of Bengal, and Mr. V. K. Joshi of Dadar, Bombay, participated. The President wound up with an extempore speech stressing upon the need of moral and religious teaching in all educational institutions. Education is the fullest development of all the faculties of man, and he could not conceive how any education can be called complete that does not help the development of the moral and religious element in man. In his view, there can be no morality without religion; and religion, according to him, is the realisation of the will of God in every sphere and every plane.

The Conference then unanimously passed Resolution No. 55.

After a vote of thanks to the Chair, the meeting came to a close at 2-30 p.m.

10. GENERAL SESSION OF THE CONFERENCE

Place—Senate Hall.

28th December, 1937; 3 to 5-30 p.m.

The general session of the Conference had its second sitting at 3 p.m. on the 28th December, 1937, at the Senate Hall, with Dr. C. R. Reddy in the Chair.

The House adopted the reports of the sectional conferences on University Education and on Secondary Education presented by their respective Presidents; reports of the conferences on Childhood and Home Education, Adult Education, Vocational Education, and Moral & Religious Education presented by the local secretaries of those sections; and also the reports of the Examination section, and Health and Physical Education section presented by their Secretaries.

There was then a discussion of the scheme of basic education formulated at the Wardah Educational Conference held in October 1937, at the invitation of Mahatma Gandhi. Principal K. G. Saiyadain read a paper thereon extending his unequivocal support to the scheme. A keen and interesting debate followed in which Mr. N. Kuppaswami Aiyangar of Trivandrum, Prof. Anathnath Basu of Calcutta University, Principal P. D. Gupta of Khurja (U. P.), Mr. Dewan Chand Sarma, Prof. Indra Sen of Delhi, Miss. K. Khandvala, Mr. C. V. Chandrasekharan, Pro-Vice-Chancellor, University of Travancore, Mr. K. D. Ghose, Inspector of Schools, Presidency Division, Bengal, participated. The Conference had referred a detailed examination of the Scheme to a sub-committee (Vide Resolution No. 29) which was directed to report by the 31st March, 1938; and the object of this discussion was not to reach any final conclusions, but to thresh out the different points of view for the guidance of the aforesaid sub-committee. Judged from this standard, the discussion more than served its purpose. The opening paper and the debate are reported in full elsewhere.

The Conference was adjourned at this stage at 5-30 p.m.

11. SECTIONAL CONFERENCE OF TRAINING OF TEACHERS, EDUCATIONAL RESEARCH AND EXPERIMENT

29th December, 1937 : 8 to 10 a.m.

President—Principal H. V. Hampton, M.A., I.E.S.

Secretary—Dr. G. S. Krishnayya, M.A., Ph.D.

Local Secretary—Dr. S. P. Chatterjee, M.Sc., Ph.D. (Lond), D. Litt (Cal.)

This Sectional Conference was held at the Vidyasagar College at 8 a.m. on the 29th December, 1937, under the presidency of Principal H. V. Hampton of Secondary Training College, Bombay. The section was attended by over a hundred delegates representing High Schools, Training Colleges and Universities in India. In his Presidential Address Mr. Hampton emphasised the importance of effective training courses and the need for Research in educational matters.

The Secretary, Dr. G. S. Krishnayya of Teachers' Training College, Kolhapur, in his report described the present condition with regard to

Educational Research in India, and pleaded for the establishment of Post-graduate Departments in Universities for fostering Educational Research, and for the organisation of Bureaus of Educational Research by the States and the Provincial Governments, which will serve as educational laboratories and distributors of information.

The Local Secretary, Dr. S. P. Chatterjee (of the Calcutta University) read a paper throwing valuable light on the research work being done in European countries. Dr. Chatterjee pointed out that many educational problems are common to several countries, and hence research workers in India should be thoroughly familiar with the work on such problems by foreign educationists.

Prof. Parsram of Lahore spoke next surveying the trends of educational research in India and suggested that voluntary committees interested in this type of work should be set up in the first instance. Mr. Kamalakanta Mukherjee (Calcutta University) read a paper on "An experiment with educational films." Professors H. P. Maiti of the Calcutta University, Indra Sen of Delhi, Krishna Kumar of Cawnpore, Kuppaswami of Trivandrum, Krishnaswami Row of Mysore spoke on the subject emphasising various aspects.

The following papers were taken as read ;—

1. "Some Aspects of Attainment Tests"—Mr. S. N. Sen.
2. "Spoken English in Training Colleges"—Mr. U. P. Trivedi.
3. "Psychology of Discipline"—R. V. Kumbhare.
4. "Education"—Mr. Muniswar Prashad.
5. "Utility of Text Books"—Prof. N. G. Vidyabinode.

In his concluding remarks, Principal Hampton pointed out that Educational Research embraces various aspects and can be best carried out with the combined efforts of voluntary and official Bodies.

Two resolutions (Nos. 56 and 57) were then passed unanimously, after which the meeting terminated with a vote of thanks to the Chair.

12. CONFERENCE OF THE INTERNATIONALISM AND PEACE SECTION

29th December, 1937 : 8 to 10 a.m.

President—Principal P. Seshadri, M.A.

Local Secretary—Mr. S. C. Basu, M. A.

Correspondent, League of Nations.

The meeting of the Internationalism and Peace Section of the Conference was held before a large and distinguished gathering at Vidyasagar College at 8 a.m. on the 29th December, 1937, under the presidency of Principal P. Seshadri of the Government College, Ajmere. The Chairman in course of his illuminating address emphasised : "There has not been greater need in recent years than at the present time, for preaching the gospel of international brotherhood and the avoidance of the horrors of war," and urged that the members of the teaching profession should advocate the right ideals of conduct to the younger generation so as to ensure the world peace by gradual elimination of mischiefs on the part of humanity. He further stressed the necessity of teaching Geography in its humanistic aspects and made it clear that History should be revised so as to make it free from all traces of racial bitterness according to the recommendations put forward by the Educational Experts' Committee of the League of Nations.

Principal Seshadri's speech was followed by a succinct survey by the Local Secretary of the prevailing conditions in India with regard to the question of teaching this subject. After which three instructive papers were read :—(i) "Education in the Social Mirror" by Prof. B. C. Guha, D. Sc. (London), Professor of Applied Chemistry, Calcutta University ; (ii) "International Culture and Friendship"—by Prof. N. C. Roy, M.A., Ph. D, Professor of History, City College, Calcutta, and Lecturer, Calcutta University ; and (iii) "Authoritarian Education and International Peace"—by Prof. N. C. Bhattacharyya, M. A., Professor of Politics, Scottish Church College, Calcutta, Lecturer, Calcutta University, Hon. Secretary, League of Nations Union, Calcutta.

Mr. A. Chatterjee of Serampore School then read a summary of his paper on "The Way to World Peace." Two other papers—"Internationalism and the Problem of World Peace" by Mr. Chandidas Mujumdar,

Head Master, Dainhat H. E. School, Burdwan, and "Education and World Peace" by Mr. Bhupendra Nath Sarkar of Krishnagar Collegiate School, Bengal, were taken as read.

A lively discussion then followed in which several gentlemen actively participated, after which four resolutions (Nos. 58 to 61) were adopted by the meeting.

13. SECTIONAL CONFERENCE ON PRIMARY AND RURAL EDUCATION

29th December, 1937 ; 8 to 10 a.m.

President—Khan Bahadur T. Ahmed, M. Ed.,
Special Officer for Primary Education, Bengal.

Secretary—Sardar A. T. Mukherjee, M.Sc., M.R.A.S.

Local Secretary—Mr. H. K. Mondal, M.A.

The Primary and Rural Education Section held its session at 8 a.m. on the 29th December, 1937. It was a very successful gathering and about 105 delegates participated in its deliberations.

The Secretary first read the messages received from several distinguished people, who were unable to attend the Conference for unavoidable reasons.

In the course of his report the Secretary specially referred to Mahatma Gandhi's seven year scheme of Basic Education and the Vidyamandir scheme of Pt. R. S. Shukla of C. P. He further gave an account of the conditions of Primary Education prevailing in different parts of British India as also in some of the advanced Indian States. The President next gave a critical survey, masterly and penetrating in its analysis, of the problems and difficulties facing primary education and he suggested their possible solutions. Four papers were received—two of them being taken as read in the absence of the authors. Opening the discussions Prof. M. S. Sabhesan of Madras said that the money spent on Primary Education is a sheer waste at present as there was no material advance during the period 1905 to 1935. The diagnosis, he said, is perfect but we have practically done nothing to remedy the evils. Prof. A. V. Mathew of Kolhapore suggested compulsion in selected areas as an experimental measure.

Mr. Gouri Prasanna Biswas of Bengal then read out extracts from his paper "An Experiment in Rural Education at Sirajganj". Mr. N. L. Kitroo of Kashmir next spoke about some of the important problems that faced us at present. Mr. K. D. Ghosh, Inspector of Schools, Presidency Division (Bengal), suggested that there should be honorary Inspectors to facilitate the work of supervision, and recommended the appointment of women teachers for primary schools.

Miss Gangabai Barpute of Gorakhpore speaking about the Wardha Scheme said that education must be self-supporting and no money from excise revenue was to be expected. Babu Sangam Lal Agarwala of U.P. presented a scheme of Adult Literacy that he had prepared for the Allahabad Municipality. Dr. K. P. Mukherjee of Visva Bharati explained briefly the scheme as formulated in his paper "Our experiments with Rural Education". Mr. B. Mukherji, Special Officer for Primary Education, Bihar, suggested that the responsibility of spreading education should be thrust on Local Ad-havoc committees. Mr. V. K. Joshi, Principal, General Education Institute, Bombay, discussed four particular items and referred the delegates to the pamphlet "Problem of Mass Education" by Mr. R. V. Parulekar.

The House then unanimously passed Resolutions No. 24 to 29. With a vote of thanks to the Chair the meeting terminated.

14. GENERAL SESSION OF THE CONFERENCE

(Combined with a special Session on Women's Education)

Place—SENATE HALL

29th December, 1937 ; 3 to 5-30 p. m.

A. PROCEEDINGS.

The general session of the All-India Educational Conference met for the third time at 3 p. m. on the 29th December, 1937, at the Senate House. Dr. C. R. Reddy being unavoidably absent, Principal P. Seshadri presided.

The Women's Education section being combined with the general session, a large number of ladies were present. Among them were Madam Bovet, Mrs. Hasina Murshed, M.L.A., Miss Rani Ghosh, Mrs. Asru Bhattacharyya, Miss Kamala Bagchi, Miss A. Cryan, Mrs. Sobha

Bose, Miss Bijoya Sen, Mrs. S. Chandra, Mrs. George of Cochin, Miss K. Khandvala of Bombay, Mrs. Saradamma of Travancore, Mrs. A. N. Bose and Miss Manisha Roy.

The House adopted the reports of sectional conferences on "Training of Teachers, Educational Research and Training", "Internationalism and Peace" and "Primary & Rural Education" presented by their respective secretaries.

The House then took up the business of the Women's Education Section. Mrs. Purnima Basak presented her report as the local secretary giving a survey of the present condition of Women's Education in the country. She was followed by Mrs. Hasina Murshed, Miss Rani Ghosh, Miss Bejoya Sen and Miss Sobha Bose who read papers on a variety of subjects. The local Secretary then read the summary of a paper on "Women's education" by Prof. S. Sinha of Berhampore (Bengal).

A discussion followed, in which Miss Chapala Bagchi, Mrs. K. N. George and Miss K. Khandvala took part. In course of her observations Miss K. Khandvala demanded that women should have the same chances in life as men had. "If women want equality and their rights", continued Miss Khandvala, "they will have to fight their own battle. Of course, men will help but not all of them ; wherever help is given, it should be taken but we cannot depend on them or the government to bring about our emancipation. We will have to rely on ourselves.

"In our education also we have too much of theory and little of practical work. We have only a few vocations or professions in hand and so we should agitate for more vocational training and get trained for own living because it is very essential for women to be economically independent. It is very well to say that women should only mind the home and that she is the presiding deity at home. Women are important for the home and certainly they should not neglect their homes, but men as fathers and husbands are equally important and they should not escape responsibilities of the home by just saying that they are breadwinners and that only is their work in the home. Women should have all the opportunities to develop themselves fully and lead a full life."

The speaker continued, "This brings me to the question of curriculum. It has been stressed by men as well as some women that there should be separate curricula for men and women as they are different biologically. I am not for having curriculum on sex basis ; it should be based on the

principle of general mental training and specific training on the lines of inclination of the students. Women may select some subjects that may be of value in the home immediately, e. g., Home Economics, Domestic Science, Nursing etc. but only if they so choose to. Even men could take up those very subjects if they are interested in them. There should be no distinction in curriculum on sex basis.

"Women have to be politically conscious if they want to free themselves and their country. That is not the monopoly of men and a few women only. Politics cannot be separated from life, specially in a subject country like ours.

"There is one thing more for women to do and that is to take their share in the training of the masses in villages and in cities and in towns. Women in Russia did it and women in China and Spain are doing the work to-day. Women are by nature better fitted for this noble work, and it should be the duty of every provincial Government to train up a large band of women as teachers, so that they in their turn may establish centres for training their more unfortunate sisters not only in the three R's but also in political, social and other aspects of life. That way lies the uplift and the salvation of our country," concluded Miss Khandvala.

The President thanked the lady delegates for the articles they had read and the speeches they had delivered, emphasising the importance of the education of girls in India. It was proper, he said, that ladies should agitate for the improvement of the condition of Indian women. It had been rightly said that the education of the mothers was the education of the coming generation. The speaker entirely agreed with those who were of opinion that primary education should be entirely entrusted to women. He agreed further that equal opportunities for intellectual culture should be offered to boys and girls. If a girl was interested in Politics, Philosophy or Science, she should not be denied the opportunity of fulfilling her intellectual ambition.

This brought the business of the Women's Education section to a close. Resuming the business of the General session, Principal P. Seshadri narrated his experiences of the last World Education Conference at Tokyo, Japan.

Prof. C. V. Chandrasekharan spoke next describing the aims and objects of the newly started University of Travancore.

Prof. Chandrasekharan said that the University of Travancore did not pretend to attempt to solve the world problems. That it would leave to other centres of learning to achieve. What the University of Travancore aimed to do was to effect a co-ordination between the Government and the research workers for the purpose of utilising the resources that were lying scattered all over the country. There would be a constant and consistent endeavour between the University and the Government for the development of resources on an economic scale. The University of Travancore would not be so much a seat of learning as a centre of service. It would in co-operation with the Government of Travancore direct its work for the economic welfare of the country. That was the primary object with which the University had been started.

Researches, the speaker proceeded, would be carried in various industrial departments like fishery, forests and chemical products which were scattered through the land. These isolated departments would be brought together and co-ordinated by the Director thus making the University an active partner with the government in the industrial regeneration of the country.

The primary objective of the University was to carry on its researches in practical lines. It would not produce so many mining engineers or bacteriologists in abundant numbers. These would be produced in limited numbers according to strict necessity. Thanks to the ceaseless endeavour and organising capacity of Sir C. P. Ramaswamy Ayer of international reputation the state of Travancore was moving from progress to progress. Now with the active co-operation of the University of Travancore culmination, it was expected, would be reached in the development of industries of various characters.

Besides its activities in the sphere of industry and economics the University of Travancore would devote itself to the advancement of the ancient culture of the State. Intensive study in Sanskrit would be undertaken and special stress would be laid upon the regeneration of the ancient Kerala dances and songs.

• Prof. P. Seshadri, the President, said that on behalf of the All-India Educational Conference he would like to convey their greetings and good wishes to H. H. the Maharaja of Travancore and Sir C. P. Ramaswamy Ayer for the success of the Travancore University.

The session was then adjourned at 5-30 p.m.

B. INDIA AND THE WORLD CONFERENCE AT TOKYO

Narrating his experiences about the World Education Conference held at Tokyo in Japan, Prof. P Seshadri observed that delegates from all parts of the world assembled at that Conference but delegates from Japan, America and the Phillipine Islands numbered most.

The Conference was valuable to the Indian delegates not only from contact with noted educationists and savants from foreign countries but also from contact with educationists from different parts of India some of whom met one another for the first time within the walls of the University of Tokyo. Prof. Seshadri was glad to say that almost every province in India sent its representatives including a large number of ladies headed by Miss K. Khandvala who toured extensively in China and Japan.

The Conference was held in the building of the Imperial University of Tokyo. A number of general sessions were held and speakers from India figured in the programme prominently. They were equally prominent in all the parties and gatherings in Tokyo. Indian ladies especially caused a sensation by their presence. It was, however, a matter of deep regret that while the Educational Conference was holding its deliberations in the capital of the Japanese empire, her Government was waging a war with a neighbouring nation. He deplored that the authorities of the Educational Conference had not the courage to register in course of their resolutions a protest against the Japanese aggression in China.

There were extraordinary good arrangements for the reception of delegates who were given first class railway passes. Delegates from India were also given opportunities of coming into contact with cultural activities of the country by being allowed to visit educational centres and seeing numerous educational institutions. Prof. Seshadri would like to mention that absolute literacy prevailed all over Japan. When the Indians appeared in international forums they felt very humble when talk was going on about the percentage of literacy in various countries of the world and they had to stand up and confess that the percentage of literacy in India was only ten.

Prof. Seshadri, however, did not feel particularly happy over the system of education as conducted in the schools of Japan. Japanese educational system was based only on the idea of efficiency. It is not the objective of the educational system of Japan to make valuable contributions in the domain of research and for the advancement of learning. It was the ideal of the system to produce strong soldiers who would do the fighting for the country and useful citizens who would be able to supply the sinews of war. An important aspect of the Japanese education was encouragement of physical culture among boys as well as girls. Prof. Seshadri and his colleagues could not help expressing their admiration to see thousands of Japanese girls excelling in physical culture. In that respect they were not behind their young men. The Japanese were also masters in different arts, like drawing, music, and dancing. The average boy in Japan was a good mechanic.

The speaker also noticed several handicaps even in elementary education. The schools were extraordinarily unweildy, quite a large number of them having as many as two thousand students. The head master of one such school confessed that the system was not satisfactory, but considerations of economy necessitated the introduction of such a system. Another handicap which impeded the progress of elementary education in Japan to a serious extent was the character of its alphabets. A boy studying in a school for as many as seven years could not even write a letter with felicity. Mastery of more or less two thousand alphabets which were expressed in pictorial symbols proved to be a very hard task for a boy of average intelligence. Hence the standard of literacy in Japan was very seriously affected. In view of this handicap the Japanese Government, said Prof. Seshadri, was contemplating introduction of the Roman script in the country. (Here Prof. Seshadri drew on a board several Japanese pictorial alphabets to show how difficult it was to gain a mastery over them).

The position of women in Japanese education, the speaker pointed out, was very much inferior to that in India. He had a talk about this with a number of Japanese statesmen and members of Parliament and they expressed their surprise to know that a lady in India had actually become a Minister. The Japanese would like to confine the activity of women entirely to their homes. A girl who knew to write letters and maintain children was regarded as accomplished. The idea prevailed in Japan that education of girls was necessary only for purposes of finding a suitable groom for her. The heads of all institutions for girls except one were males. Only one school had got a lady as its head mistress.

Prof. Seshadri told the Japanese that In India there were thousands of ladies as head mistresses and principals of girls' schools and colleges. Concluding, Prof. Seshadri said that Indian delegates had been able to produce the impression that while India had much to learn from Japan, she could teach Japan as much.

15. NEW EDUCATION FELLOWSHIP CONFERENCE

(Under the auspices of the XIII All-India Educational Conference)

Place—Senate House, Calcutta.

Time—29th December, 1937 ; 12 noon to 2 p.m.

President—The Hon'ble Mr. Justice C. C. Biswas, M.A., B.L.,
C.I.E.

A. PROCEEDINGS

The New Education Fellowship Conference met at the Senate House at 12 noon on Wednesday the 29th December, 1937, under the auspices of the All-India Educational Conference. Hon'ble Mr. Justice C. C. Biswas was in the chair.

Among those present were Rev. A. Cameron, Principal, Scottish Church College, Calcutta, Mr. Foote of the Public School, Dehra Dun, Mr. G. S. Dutt, Mr. T. C. Goswami, Mr. J. C. Gupta, Principal Harvey of Ludhiana, Mr. Ataullah, Mrs. A. N. Chaudhuri, Mrs. Sarala Devi Chaudhurani, Prof. Saheed Sahrawardy, Principal Vakil of Kolhapur, besides the members of the New Education Delegation from abroad and the office-bearers of the All-India Educational Conference and the N.E.F. Conference.

Mr. J. M. Bottomley, Director of Public Instruction, Bengal, extended a warm welcome to the delegates on behalf of the Bengal branch of the New Education Fellowship.

A message from Dr. Rabindranath Tagore, President of the N.E.F., Indian Group, was read by Mr. A. K. Chanda.

Mr. E. W. Franklin read before the Conference a report of the New Education Fellowship work in India during 1937.

Addressing the Conference Dr. C. R. Reddy, President of the All-India Educational Conference, accorded a hearty welcome to the distinguished delegates, particularly those who had come from overseas. He wondered what impression the members of the foreign delegation would carry with them of their tour in this country. He humorously remarked that the latter must be diplomats, because up till now he had not been able to draw from them an exact opinion as to what they thought about Indian education. The speaker wished to point out to the overseas delegates that there was a fundamental difference between the conditions obtaining in the countries which they represented and those obtaining in India. With them (the foreign delegates), when a good idea was conceived there were men, money and resources to give effect to the same. With Indians on the other hand the problem was how to give body and soul to their system of education with their limited resources. That is why they had not progressed as fast as some countries in Europe and in the Far East had done ; but he would like to assure his overseas friends that they were not sitting idle.

In grappling this problem of education in India, Dr. Reddy emphasised, India has been anxious to learn from the West, but India has been trying to adapt that system to her racial, political and social requirements. "For years past," said he, "Indian educationists have been thinking in terms of Indian life, Indian conditions and Indian aspirations. I want to make it clear that this idea of thinking in terms of our own condition and aspirations was known at least a quarter of century back." And in this connection he referred to the work of the late Sir Asutosh Mookerjee in respect of the University of Calcutta and of Dr. Rabindranath Tagore in regard to his own University at Santiniketan. Variations in educational problems in India were really due to variations in the conditions here.

Dr. Laurin Zilliacus, Leader of the New Education Fellowship Delegation, said that on the present occasion he felt tempted to lay aside the "diplomacy" of which they had been accused by Dr. C. R. Reddy.

"I should like to say", continued the speaker, "that we have certainly formed certain views in the course of our tour in India." "We might venture to state that we have noted examples of the finest of education seen any where in the world in the different parts of India. We have

also seen bad things in education, many of which we recognise as old friends against whom we have been fulminating in our own country. We have also noted certain bad things from which we are suffering in our own country but from which you at any rate do not suffer. You have not that kind of patriotism that is threatening to drive humanity to destruction. We know that the three greatest Indian names most known in the world to-day are those of a poet, a saint and a statesman, whereas the two names most known in Europe to-day are of two who are expressing themselves in the blood and tears of their fellow human beings. We also noted that perhaps nothing unites these three great Indian persons save their nationalism and their love for Swaraj, yet they love each other, instruct each other and help each other to move the very great people in the astounding way they have done for the last ten years or so."

"I want then to express our thanks to those who made it possible for us to come and stay and take part in your deliberations. I want to convey to you the greetings of the fellow members in the New Education Movement in many countries all over the world and the greetings from our Executive Board. I want also every one in this room to express his appreciation and homage to the great renowned leader of the New Education in India for his inspiring message."

The speaker then explained the aims and objects of the New Education Fellowship. And in doing so he said that New Education was not a method to teach in schools. New Education is an art. "We in the Fellowship believe that it is indigenous Art. It arises out of the needs, the traditions, materials and aspirations of the people of the locality where it is applied. And though we expected to find variations amongst our groups in different parts of the world, wider variation in educational practice, and yet as an art, indigenous and local, there is a possibility of the great art being appreciated by people far away from the locality. There is a fundamental attitude, outlook which is understandable all over the world and which has united those who are with New Education. Because of this similarity in the underlying attitude we find that in international gatherings, our groups in different parts of the world understand one another at once. They have greatly benefited by mutual exchange of views and encouragement. That is the reason why the Fellowship is growing."

Proceeding to give a history of the movement, Dr. Zilliagus said that the Fellowship was started during the dark days of Great War in 1915.

The first International Conference was held in France in 1921. At this conference at which some 90 people were present the Fellowship was formally organised. This was the first time after the war when Germans and French met together on French soil, and apprehension was felt as regards this meeting, but the fear proved to be groundless.

Dr. Zilliacus continued that the New Education Fellowship aimed at furthering educational improvement and reforms throughout the world so that every individual, whatever his nationality, race, status or religion, might be educated under conditions which allowed of the full and harmonious development of his whole personality and led to his realizing and fulfilling his responsibilities to the community.

Further, the New Education Fellowship did not consider education as confined to the instruction given in school or university or limited to the years covered by that instruction but as a continuous process throughout the whole life of every individual. It, therefore, maintained an alert and critical interest in all aspects of life and society which affected education and sought to encourage those which appeared favourable to its aims.

Mr. Salter Davies addressing the meeting said that it would be foolish on the part of visitors to try, after a bare two months' stay in this great country, to suggest to Indian educationists a cut-and-dried scheme of educational reforms. The utmost they could do was to discuss the general principles of education and to tell them the course educational reforms had followed in his own country, to enable them to draw some useful lessons. It was true that the East was East and the West was West but there was a great danger in exaggerating the differences. It was quite true that there were conditions in India which were not to be found in the West, but at the same time it was true there was essential similarity between educational problems of India and Western countries. The great principles of education were identical although their application might differ.

Mr. Davies said that he had always stressed that the question of selection and training of teachers had proved to be one of the most vital problems affecting education in all countries. "It seems to me a little pathetic that in a conference of this kind whether in America, England, or in India we devote so much time and discussion to methods and details which are perhaps unimportant and so little time to the question which is the most important, namely, the selection and training of teachers."

"The Board of Education, England, think that the object of primary education was the formation of character and development of intelligence of the child. That is, the teacher is to make the best use of the school years of the child for the work of life." This definition of the aim of primary education, remarked Mr. Davies, applies equally to the East and the West.

Continuing Mr. Davies described in detail the qualities which a man must possess in order to be a competent teacher and added that in England every care was taken to admit such men and women in the teaching profession who possessed the essential qualities of personality and character.

Mr. Davies observed that sympathetic understanding and humour were the essential qualities of a competent teacher. "While teaching methods are important, while training is important, far more important than anything else is the personality and the character of the teacher."

Concluding the speaker said :—"Education is a life-long business, it is not acquisition of certain amount of information or knowledge. Education is a lamp of fire that never goes out."

Professor Bovet also addressed the meeting.

Hon'ble Mr. Justice C. C. Biswas then delivered his Presidential Address.

In thanking the organizers and the delegates, Dr. W. A. Jenkins said that although it might be true that India must have an educational system different from the systems obtaining in other parts of the world, it was also true that there was no problem existing in the educational needs of India which was not found either in quite its actual or modified form, in the West. Therefore it would be fatal if India were to neglect the accumulated experience of the West.

The Conference then concluded at 2 p.m.

B. MESSAGE OF
DR. RABINDRANATH TAGORE

Friends,

Though my frail health deprives me of the privilege of being present in the midst of this distinguished gathering, I have great pleasure in welcoming you all on this occasion, which is distinguished by the presence of our guests from overseas. I am particularly happy to note the international character of this conference, for though each country may have its particular problems claiming particular solutions, true education, like all great arts, must have its basis in principles that condition human development everywhere. It may be my bias as an artist, but education seems to me essentially an art whose problem we solve not by discussing systems but by discovering creative sources of inspiration. When this source is a human one it dwells in a teacher who is ever a student and therefore through whom a perennial intellectual eagerness acts as a dynamic force spreading in its surroundings a disinterested impulse for knowledge. Those who have garnered for good their stock-in-trade as school masters and shut their minds against the growing harvest of truth can only reproduce their lessons as gramophone records, repeating with dull accuracy stale passages from secondhand stores. They burden the mind but seldom nourish it. Teachers should be ideal comrades of those whom they teach and through the course of teaching their own minds should be stirred in sympathy with the stirrings of the young minds. The joy of imbibing lessons oneself ought to find its true expression in infusing it in others. When we see such a living enthusiasm lacking in those who act as guides to their pupils, who are ready to raise to them ruling rods from a distance but not offer them the helping hand by their side, as too often is the case, they should be reminded that they have chosen a wrong vocation and should for the sake of humanity change it without delay for that of a jail warden. A genuine sympathy and respect for the students create an atmosphere of freedom in the classes which is indispensable to the commerce of culture which is named education.

Another stream of inspiration ever flowing towards us comes from the heart of mother nature where she is generous in her gift of light and sky, in the colourful pageantry of her seasons. I can never forget the misery which I suffered as a boy when I was daily deprived of human

sympathy within the school walls and nature's ministration of beauty around them. Young minds gradually forget their need of these vitamins of life and are taught to rely upon some substitute fare of lessons considered to be principal elements in the muscle building of the intellect. I believe that it is imperatively necessary that all important educational institutions should be founded in those places where nature reveals her eternal majesty of beauty and grandeur according to which our places of pilgrimage have generally been chosen in India. Consecration of our life waits to be received from nature's own hand and it should accompany our training of heart, mind and imagination,—a training which is not only for the production of timber of a high market value, if mind could be compared to a tree, but for exhibiting the wealth of its flowers which contributes to the joy of creation, often without our noticing it.

Another necessary factor of education is the environment of national mind. But unfortunately we have not had the opportunity of cultivating it in India for over a century and such a privation can never be compensated for by the establishment of law and order, which our government has so often boasted of, and which is merely an imposition from outside, superficial in its genuineness. In the olden days in India there was a uniformity of culture, having its guardians and centres of distribution, in different places which may be called university towns. Like, as in the organ of the heart, the life blood of the common culture was generated and kept pure in these places where great scholars gathered and owned their sacred responsibility to the society to offer their learning freely to those who came to claim it. To-day our few universities are like oases in the heart of a vast desert of illiteracy, whose gifts are for a few, producing a language and mental diet that remain foreign to the multitude. Such a meagre education, product of very narrow reservation plots, often has reactionary symptoms on the nature of those who are classed as the educated, the strong gravitational pull of their surroundings violently dragging them back into the dark cell of medieval unreason. Such an education can never attain its depth of reality and when our foreign critics laugh at some manifestation of our imperfection, very often turning it into a propaganda for humiliating us before the world, they seem to be blissfully ignorant of their own responsibility for such a tragically stupid result.

Nor may we underrate the great influence exercised on the child's mind by the values that prevail in the society in which he is born and brought up. If these values be perverted, no sort or amount of formal

education can save the child from their destructive effect. For these values affect the mind as subtly and surely as the physical climate on the body. Good education of children is not possible unless good ideals govern the society. Methods of education may be modern and scientific but they will only chain and debase the mind more effectively if the purposes they serve are ignoble. Educationists therefore must remain more or less helpless in an age where collective greed is glorified as patriotism and inhuman butchery is made the measure of heroism.

I have taken the liberty of drawing your attention to the universal principles that must govern the value of education as an art and determine its success for good or ill. As regards the particular problems that relate to this country I leave them for your mature deliberations, which I shall read with great pleasure. My own ideas regarding these problems I have emphasised so often before my countrymen that I am reluctant to reiterate what have come to be regarded as mere platitudes. And platitudes indeed all ideas tend to become unless worked out in some living form. I am therefore glad that some of you will be coming after the conference to our asrama at Santiniketan where I may be able to show you how I have struggled for the last thirty years to create for our children an appropriate atmosphere, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy.

Now that Mahatma Gandhi has taken up the cause of mass education in earnest we may be sure of great results in the near future. Already great interest has been roused in the country and controversy provoked over the question whether education can be made self-supporting. Before you too are likewise provoked in violent agreement or disagreement with the proposal, I would remind you that Gandhiji's genius is essentially practical, which means that his practice is immeasurably superior to his theory. As the scheme stands on paper, it seems to assume that material utility rather than development of personality, is the end of education ; that while education in the true sense of the word may be still available for a chosen few who can afford to pay for it, the utmost that the masses can have is to be trained to view the world they live in in the perspective of the particular craft they are to employ for their livelihood. It is true that as things are, even that is much more than what the masses are actually getting, but it is nevertheless unfortunate that, even in our ideal scheme, education should be doled out in insufficient rations to the poor, while the feast remains reserved for the rich. I cannot congratulate a society or a nation that calmly excludes

play from the curriculum of the majority of its children's education and gives in its stead a vested interest to the teachers in the market value of the pupils' labour. But these defects seem such only on paper, for no man loves the children of the poor more than the Mahatma, and we may be sure that when the scheme is actually worked out by him we shall discover in it only one more testimony to the genius of this practical sage whose deeds surpass his words.

C. PRESIDENTIAL ADDRESS

OF

MR. JUSTICE C. C. BISWAS, M.A., B.L., C.I.E.

Ladies and Gentlemen,

Let me first thank you for the signal honour you have done me in asking me to preside over this session of the All-India New Education Fellowship Conference. It is an honour which I value highly indeed, as it brings me into touch with a World Movement pregnant with immense possibilities for the future. To a distracted world, torn by dissension and strife, not only does it bring a message of fellowship and good-will, but it offers a constructive policy and programme, which gives education a new meaning and a new orientation, making it perhaps the strongest unifying influence for peace and good understanding. The Conference this year derives an added importance from the presence of so many distinguished representatives of the New Fellowship from overseas, and from the opportunity it gives to their fellow-workers in India to establish direct contact with some of the leading exponents of this Order. To our friends from other parts of the world, I desire, on behalf of the teachers and educationists of India, to extend our sincerest welcome and express our grateful appreciation of their sympathy and encouragement.

The aims and ideals of the New Education Fellowship are perhaps not yet as widely known in India as they ought to be. It was only two years ago that an All-India Federation was established in this country under its auspices, and the Bengal section was inaugurated a little later. Founded in the year 1915 by Mrs. Beatrice Ensor, the New Education Fellowship was from the first an international movement intended to unite those who believed that the problems threatening our civilisation were fundamental problems of human relationship, which demanded a

new type of education more responsive to the requirements of a changing world. Since then it has spread throughout the world, and is now the one existing permanent educational organisation of world-wide scope. It performs three functions of particular value at the present moment of international dislocation. First, through its international and regional conferences, its 51 national sections and groups and 23 magazines in 15 languages, it acts as a permanent working laboratory in which new developments in educational thought and practice in different lands can be exhibited and discussed throughout the world. Secondly, it maintains friendly personal contacts between educational thinkers and practitioners in different countries and thus contributes notably to the feeling of human solidarity among those engaged in education. And lastly, owing to its national organisations and international outlook and character, it helps educators to understand the differences in social attitude and custom which characterise different classes and countries and constitute one of the most fruitful causes of misunderstanding and conflict in the modern world.

It is a movement, wholly non-political and non-sectarian in character, and is not confined to the narrow interests of the teacher, but rather, taking the child as its centre, it concerns itself with all the influences that bear upon him. It co-operates, therefore, not only with parents and teachers, but with social workers and inter-nationally minded people in many different fields and in all countries. If it is asked what distinguishes it from other associations interested in education, I can do no better than quote the following words in which the answer has been given :—

"The difference in the first place is perhaps one of attitude. It seeks to increase fellowship in the world of education. All are welcome within it who accept the obligation to meet as persons, not as representatives of any particular religious, political or even educational creed, and whose fundamental attitude is one of open-mindedness and open-heartedness. Thus the Fellowship is open towards the future, seeking to enable educators to educate themselves, both directly through an increase of knowledge and indirectly through a change of attitude towards others. Two groups alone are excluded *a priori* from its membership. One is that of the fanatics who think they have no more to learn or to experience ; the other that of the frightened who wish to keep themselves and their friends insulated from dangerous contacts and dangerous thoughts. For the primary purpose of the Fellowship is to end the separation, due to ignorance and fear, which at present divides so many of us from one another."

Can there be any wonder that a movement based on such ideas and ideals should already make such a wide appeal throughout the world during the short space of 22 years that it has been in existence? It is doubtless a very ambitious aim that the Fellowship has set before itself,—that of re-making the whole world, yet an aim not to be scoffed at as mere Utopia, as a mere dream of demented visionaries. To scoff at it would be to scoff at the very foundations of human character, at the latent possibilities of the human soul, at the very desire for freedom which lies deep rooted in human nature itself.

The new Fellowship does not seek to impose any dogmas of its own, but only calls for a new attitude towards the problem of education, for it believes that therein lies the key to the future of the whole human race, it believes that the children are the foundations on which we must build, and it believes that for this purpose the educator must be educated as much as the child. The essential basis of the movement is freedom,—freedom as much an end by itself as a means to the end,—freedom in the truest sense of the term, neither a wild individualism run mad in which every man can do and say what he pleases, nor a suppression of the individual in the name of the good of society as a whole.

Education to-day fails to develop the whole man. It trims the wick of the intellect, but does not kindle the lamp of the soul. It inhibits the growth of creative personality. The result is a woeful mal-adjustment to the growing complexities of modern life. All this is what the New Education is out to correct and reform,—viewing education as a process of development, not confined to the school alone, but the result of diverse influences outside and beyond. International in its outlook and character as it is, it does not seek to efface national characteristics, but while helping us to appreciate our own national heritage, it welcomes the unique contribution that every other national group can make to the culture of the world.

Ladies and gentlemen, the New Education has not come into existence a day too soon. The world is falling to pieces before our eyes, but there is no need to despair. The instruments for man's liberation lie in the depths of his own being. What is needed to-day more than anything else is a deeper understanding of the growth of the human mind, and a deeper realisation of the essential unity of human life. Therein lies alike the hope and the assurance of that future which alone is worth living for, a future which, securing the freedom of each, will secure the freedom of all. Is it necessary for me, my friends, to emphasise

the special appeal which this new gospel of education should make to us in India, and particularly in Bengal ? It is with the sword of this new spirit alone that we can slay, while there is time, the demon of communism on the one hand and of communalism on the other which threaten to shake the fabric of national life to its very foundation.

16. CONCLUDING SESSION OF THE CONFERENCE

30th December, 1937 . 9-30 a.m. to 12 noon.

The general session of the conference met for the fourth time at the Senate House, Calcutta, at 9-30 a.m. on the 30th December, 1937, under the presidency of Principal P. Seshadri.

Prof. S. K. Chatterjee of the St. Xavier's College, Calcutta, read a paper on the "Educational Needs of India" outlining a tentative scheme for School Broadcasting in different provinces of India.

Principal A. K. Shah's paper on "Some Common Fallacies about the Blind" was then taken as read.

The House then proceeded to consider the resolutions forwarded by the Subjects Committee. These being disposed of, Mr. K. D. Ghose reported the results of the Tennis Tournament and the President gave away the trophies to the winner and the runner-up.

This finished the business of the Conference which was prorogued at 12 noon.

RESOLUTIONS PASSED

(At the General Session on the 30th December, 1937).

The first four resolutions were put from the Chair and carried in silence, all standing :—

1. This Conference places on record its sense of profound sorrow at the death of Sir J. C. Bose, whose valuable contribution to Science enhanced India's prestige before the civilised world and whose noble life was dedicated to the higher spirit of service.

2. This Conference expresses its grief at the loss the country has sustained by the premature death of Sir Syed Ross Masood, who rendered valuable services to the cause of Indian Education as Director of Public Instruction in the Nizam's Dominions, as Education Minister of Bhopal and as Vice-Chancellor of the Aligarh Muslim University.

3. This Conference records with great regret the death of Prof. K. P. Jayswal, an eminent worker in the field of Indian History and Archeology, whose researches made a valuable contribution to Oriental Studies.

4. This Conference places on record its sense of loss at the death of Pandit H. N. Wanchoo of the Educational Service of the United Provinces, who was prominently associated with the All-Asia Educational Conference held at Benares in 1930.

5. This Conference requests the Government of India to arrange for an adequate representation of the All India Federation of Educational Associations on the Central Advisory Board of Education.

Moved by—Prof. A. V. Mathew (Kohlapur).

Seconded by—Mr. M. J. Din (Bengal).

Carried *nem con.*

6. This Conference requests the Central Advisory Board of Education to move the railway authorities to grant concession to educational workers travelling to attend educational conferences.

Moved by—Mr. V. K. Joshi (Bombay).

Seconded by—Rao Saheb D. V. Kulkarni (Aundh, Satara).

Carried unanimously.

7. This Conference requests the Provincial and State Governments to grant facilities to teachers of non-government educational institutions

to enable them to stand for election to the Legislatures, Municipal and District Boards, and Boards and Committees of Education.

Moved by—Miss K. Khandvala (Bombay).

Seconded by—Mr. M. S. Sabhesan (Madras).

Carried unanimously.

8. This Conference is of opinion that Councils for the registration of qualified teachers should be started in provinces and states of India.

Moved by—Mr. K. M. Dholakia.

Seconded by—Mr. C. Raghunathan.

Carried unanimously.

9. This Conference urges the adoption, as early as possible, of the mother tongue as the medium of instruction at all stages of education.

Moved by—Mr. N. L. Kitroo (Kashmere).

Seconded by—Dr. Sahidulla (Dacca).

Moving the resolution Mr. Kitroo said there could not be two opinions about the desirability and also about the undoubted necessity of imparting education in the mother tongue of the child. The claim of the mother tongue as the medium of instruction at the elementary stage of education has never been disputed. In the Secondary stage too, recognition has been given by the Universities and District Boards to vernacular as the medium of instruction and examination in certain subjects. The last citadel that they had to take by storm was the University. Here the speaker was conscious of a body of opinion that held that for practical considerations introduction of mother tongue as the medium of instruction might for the time being be postponed, but an overwhelming body of opinion veered round the view that mother tongue could be the only effective medium for imparting instruction in the University stage too. The speaker would like to make it clear that mother tongue could not be held to be synonymous with vernacular. Referring to the difficulty of too many dialects the speaker pointed out that Russia had solved that problem for them.

Dr. Sahidullah of the Dacca University said that he would like to second the resolution with all the emphasis that he could command. "I feel our national self-respect demands", declared the speaker, "that our education from top to bottom should be in the language of the country. When we are aiming at Swaraj, it is unthinkable that we

should still be of opinion that a foreign language should be the vehicle of our University education. That is unthinkable."

As regards the objection about paucity of books in the vernacular languages, the speaker would like to point out that when there was no demand, there could be no supply, and when there was the demand, such books would of course be prepared and that was the additional reason why they should have mother tongue for all their courses of education from beginning to end. This would benefit Indian authors and publishers also.

The next point that the speaker would like to emphasise was that by having mother tongue as the language for University education, they could cut down at least one year from their college course, making it a five years' one from the Matriculation to the M. A. course, without impairing the efficiency in any way. So, by gaining one year they would be gaining at least one thousand years for the nation every year, for he calculated that a thousand students came up to the final degree in different Universities of India every year.

Another fact had to be taken into consideration in this connection. If they succeeded in cutting down their University course by one year, they would thereby be able to make a saving of at least three lakhs of rupees every year for the whole nation calculating at Rs. 25/- per month as expenses for each of the one thousand students that on an average went up for the final degree in the different Indian Universities.

"From the economic and the national point of view, therefore," concluded the speaker "we should be united in accepting this resolution."

Professor N. K. Sidhanta, Dean of the Faculty of Arts, Lucknow University, moved an amendment suggesting the adoption of the mother tongue as the medium of instruction only in "pre-university" stages of education.

In moving the amendment Prof. Sidhanta said that he recognised that he stood before them to oppose a resolution which made a call on their national self-respect, and, as such, he knew that he ran the risk of being hooted down and he was quite prepared for that. But to avoid such a contingency he would at the out-set like to make it clear that he did not oppose the resolution but only wanted to modify it by suggesting that the mother tongue should be adopted as the medium of instruction at 'pre-university' stages. All the

arguments that had been put forward both by the mover of the resolution and the gentleman who seconded it, while admirably applicable to the secondary stages of education, both lower and higher, would lose force and the practical objections would gain a good deal of impetus and gather force, if they tried to apply them to the University stage.

The speaker would like to put it to a delegate coming either from Kashmere, Hyderabad, or Bombay if they could tell the Conference as to what they regarded as the mother tongue understood by all in the schools in which they were working. These were practical difficulties. In the U. P. they had one common language, "Hindusthani", and yet a speaker from Benares would not be understood by the people of Lucknow and vice-versa. And it had got a very sinister significance in the schools. The speaker would like to tell them that for the last ten years they had been trying in U.P. to teach in the High Schools of the province largely through Hindusthani, the result of which had been that there had been a gradual segregation of students according to their dialectal differences in language. But the danger had not ended there. There was the danger also of the students segregating themselves according to communities. But he admitted that these practical difficulties could be obviated and he was glad that efforts were being made in several provinces to meet them and he wished these efforts all success in the interest of national well-being.

Proceeding, the speaker pointed out that the translations could not hope to keep pace with the mass of literature in the different progressive European languages and in view of this they felt that even a knowledge of one language was not sufficient. In the circumstances if they introduced mother tongue as the medium of instruction in the University stage, they would lose touch with the original contributions in the different progressive European languages.

Mr. M. Moudgill seconded the amendment.

Principal K. G. Saiyadain of the Aligarh University opposed the amendment. "I had thought", remarked the speaker, "that in the year 1937 it would almost be impossible for a resolution of this kind to be amended in the form that has been suggested for it and I find it very difficult to reconcile this amendment to the liberal views of Prof. Sidhanta."

"There is not a single instance in the entire development of the educational history of the world where the culture and the genius of a people has flourished and expressed itself through a foreign medium."

Countries like England, Germany and Russia were once under the influences of the French language, but as soon as they realised that that would not develop their national genius to its full stature, they adopted their own language as the medium of expression. And would it be said in the Senate Hall of the Calcutta University that the Bengali language through translation would be unable to express all the ideas in different branches of knowledge that would be required for University education? Any attempt to try to postpone a decision on this issue was really, remarked the speaker, following a defeatist policy. All the poverty of the Indian languages had been due to the fact that higher education had been divorced from the vernacular languages, and so long as the educated classes in this country continued to move and have their being in a foreign language, to think in terms of a foreign language, the poverty of the Indian languages would remain. It was a pity that some of the best Indian thinkers and writers were expressing themselves in a foreign language. They had tried this experiment of imparting instruction through the medium of a foreign language for the last 150 years and the result had been that for every single person who might have been successful, thousand others had found their genius nipped in the bud.

Principal Harvey of Ludhiana said that it appeared to him that two schools of thought had found expression in course of the discussions. He suggested that there was a third alternative which was to have a common language for India. The speaker said that he was not in favour of continuing English as the medium of instruction at any stage of education in this country, but if they wanted to have the fullest benefit from the introduction of mother tongue as the medium of instruction, they should have one Indian national language.

The amendment was put to vote and rejected by an overwhelming majority, though 52 voted in support of it. The original resolution was then carried.

10. This Conference desires that the possibility of a more extensive use of Basic English in India should be explored.

Proposed by—Prof. K. P. Chattopadhyaya (Calcutta)

Seconded by—Mr. A. C. Gupta (Assam, Bengal)

Carried unanimously.

11. This Conference is of opinion that the governments of provinces and States should recognise the value of visual and aural education by

granting facilities for the purchase of film apparatus and radio sets for schools.

Moved from the Chair.

12. This Conference is of opinion that there is urgent need for provision of films suitable for children and juveniles and requests the Government of India and the provincial governments and the States, to move in this connexion.

Moved from the Chair.

13. This Conference welcomes the recent move for creating an independent organisation for India of a national system of scouting and girl guiding, with an Indian name and form, which may be affiliated to the International Scouting Association.

Moved from the Chair.

14. This Conference requests the provincial and State governments to encourage educational tours both for teachers and pupils by creating special facilities regarding finances.

Proposed by—Principal P. D. Gupta (Khurja, U. P.)

Seconded by—Prof. S. K. Chatterjee (Calcutta)

Carried unanimously.

15. This Conference requests the provincial and State governments and Universities to ensure in recognised institutions that (a) no teacher is removed from service on a confidential report ; (b) no teacher is denied the right to see a report the result of which has meant the teacher's removal from service ; (c) no teacher is removed from service without the reason for such removal being given in writing ; (d) no teacher is removed from service without provision for appeal to a duly constituted Arbitration Board ; (e) no teacher is removed from service on the plea of increasing the value of the post to attract a better qualified one.

Moved by Mr. Manoranjan Sen Gupta (Bengal)

Seconded by Mr. S. L. Pandharipande (Nagpur)

As originally moved, the resolution contained the first four clauses only. Mr. S. C. Bose (Bengal) moved, and Mr. P. K. De Sarkar (Bengal) seconded, that clause (e) be also inserted—in view of such a contingency being contemplated in the School Code. The amendment was accepted and the resolution as worded above, passed unanimously.

16. This Conference views with alarm the insecurity of tenure prevalent among the staff of non-government educational institutions and requests the governments of the provinces and the States and Universities to include in their Education Codes definite rules for appointment, removal from service and leave, to be obligatory on all recognised institutions.

Proposed by—Principal P. D. Gupta (Khurja, U. P.)

Seconded by—Mr. Manoranjan Sen-Gupta (Bengal)

Carried unanimously.

17. This Conference urges upon the different provincial and State Education Departments to recognise the scope for open air schools wherever possible, to encourage the starting of such in selected localities and to relax rules regarding buildings to allow non-official experiments to be conducted without handicaps.

Proposed by—Prof. R. K. Chakrabartti (Calcutta)

Seconded by—Pt. Govinda Aiyangar

Carried unanimously.

18. This Conference expresses its grave concern at the backwardness of education among depressed classes and requests the provincial and State governments to sanction special grants for the spread of education among them.

Proposed by—Mr. C. R. D. Naidu (Bengal)

Seconded by—Mr. Mirja H. Begg

Carried unanimously.

19. In view of the fact that acute unemployment prevails throughout India among the educated classes and that graduates in all provinces are in a pitiable and miserable condition for lack of employment, this Conference urges strongly all Universities, Intermediate Boards and private educational bodies to take steps and find means for starting industrial colonies as has been done by the Government of the Punjab. The Conference also requests other provincial governments to allot land to such unemployed graduates as may utilise it for agricultural or industrial purposes.

Proposed by—Prof. Dewan Chand Sarma (Lahore)

Seconded by—Mr. B. N. Chakrabartti (Bengal)

Carried *nem con.*

20. This Conference requests the delegates going to foreign countries and through direct correspondence to others to induce foreign universities, schools and institutions to exchange professors, headmasters and teachers for a period extending over a year or so. A committee formed in India may arrange such an exchange of teachers and professors whenever occasion may arise.

Proposed by—Mr. Chandrasekharan

Seconded by—Principal J. M. Sen (Krishnagar, Bengal)

Carried without any discussion.

21. As Bratachari Training combines physical, moral and spiritual training with a strong national background and as it has been found suitable for all grades of educational institutions, steps should be taken to introduce the movement on as wide a scale as possible and this Conference recommends it for consideration in all parts of India.

As moved by Mr. S. P. Sarkar (Bengal) and seconded and supported by Messrs. S. C. Gupta and K. D. Ghosh, the last clause read 'adoption' in place of 'consideration'. Prof. M. S. Sabhesan (Madras) moved an amendment to the effect that the resolution be referred to the Council of the All India Federation of Educational Associations. In seconding the amendment Prof. R. K. Chakrabarti (Bengal) described how the Bratachari Movement is viewed with suspicion by the public in Bengal and how there were strong grounds for such suspicion. Mr. G. S. Dutt, Founder of the Movement, explained how these suspicions were baseless and unjustified. The President suggested that as a compromise between the two extreme views the last clause of the resolution be worded as above. The suggestion being accepted by all the parties, the modified resolution was unanimously passed.

RESOLUTIONS OF COURTESY.

Passed by the General Session on 30-12-37.

62. This Conference expresses its sense of gratefulness to the Governments of the States of Hyderabad, Travancore, Mysore, Gwalior, Jaipur, Kashmir and Jammu, Bhopal, Cochin, Jodhpur, Junagadh, Tripura, Kolhapur, Aundh and Dewas Junior for deputing delegates to partake in its deliberations. (From the Chair)

63. This Conference appreciates the support of the Departments of Education of Bengal, Bombay, Madras, Burma, Orissa, Sindh, Assam, Central Provinces, Behar and the United Provinces in bringing the Conference to the notice of all teachers under their jurisdiction and in granting to those in government service facilities for participation in its deliberations. (From the Chair)

64. This Conference expresses its appreciation of the support of the Universities of Lucknow, Allahabad, Aligarh, Nagpur, Calcutta, Dacca, the Punjab, Rangoon, and Vishva Bharati and also of the Corporation of Calcutta in deputing delegates to represent them at the Conference. (From the Chair)

65. This Conference records a vote of thanks to the Chairmen of Sectional meetings whose labours have largely contributed to the success of the Conference. (From the Chair)

66. This Conference conveys its sense of gratefulness to Sir Nilratan Sircar, Kt., M.D., for his opening the Thirteenth All India Educational Conference at Calcutta. (From the Chair)

67. This Conference expresses its sense of gratefulness to Mr. C. R. Reddy, Vice-Chancellor, Andhra University, for the qualities of educational leadership displayed in his Presidential Address, and for his able guidance of its deliberations. (From the Chair)

68. This Conference records a vote of thanks to Principal P. Seshadri for his eminent services as the President of the Federation Council.

In moving the resolution Mr. Manoranjan Sen Gupta (Bengal) said that he was not a Conference bird so far as the All-India Educational Conference was concerned. In fact he attended the second session held at Calcutta in 1926 and he

was joining the 13th session at the same place in 1937. He could therefore best judge how the Federation had grown during these eleven years. All this was due to the inspiration and lead of its President, Principal P. Seshadri.

Prof. Indra Sen of Delhi said that it was his pleasure and duty to second the resolution. Some people had the impression, said the speaker, that the Chair had its reward in itself ; but only those who had any opportunity of building up any organisation could form an estimate of the herculean task that Principal Seshadri had taken upon himself to build up an All-India educational forum. His skill, his sympathy and his inimitable way of conducting deliberations were all too well known. He therefore had no doubt that the resolution would be carried with acclamation.

In supporting the resolution, Principal K. S. Vakil of Kolhapur said that Principal Seshadri was the soul of the Federation of which Mr. D. P. Khattry was the body.

The resolution was put to vote by the Secretary of the Conference and carried with acclamation.

69. This Conference records its appreciation of the great services rendered to the All India Federation of Educational Associations by the Secretary, Mr. D. P. Khattry. (From the Chair)

70. This Conference records its appreciation of the spirit of comradeship and co-operation displayed by the delegates from various provinces and Indian States and thanks the organisations concerned on their hearty and sincere response.

Moving the resolution, Prof. K. P. Chattopadhyaya, General Secretary of the Reception Committee, expressed his gratefulness to the delegates who had co-operated with the Reception Committee to make the session successful. He acknowledged how in their charity they overlooked the very many lapses in the arrangements made by the Reception Committee for their material comforts and applied themselves to the serious part of the Conference to make the session fruitful in wise decisions. He was therefore glad to place the resolution for the acceptance of the House.

Mr. B. N. Chakrabarti, the Secretary of the Accommodation sub-committee of the Reception Committee, seconded

the resolution. He appealed to the delegates in the hour of parting to forgive the deficiencies or inconveniences they might have experienced, as these were not due to any lack of intention on the part of the Reception Committee.

The resolution was carried with acclamation.

71. This Conference expresses its sense of gratefulness to the authorities of the Calcutta University, the Vidyasagar College, the City College and Ripon College, the Metropolitan Institution and Rani Bhawani School for their co-operation in placing their buildings at the disposal of the Conference. (From the Chair)

72. This Conference conveys its sense of appreciation and gratitude to the Reception Committee, the volunteers and the workers for their cordial welcome and admirable arrangements.

In moving the resolution Mr. D. P. Khattry, Secretary of the Conference, said that he had no words expressive enough to sufficiently praise the services rendered by Prof. K. P. Chattopadhyaya, General Secretary, and Prof. Anath Nath Bose, Jt. Secretary of the Reception Committee, who had been living in the Vidyasagar College compound for the last five days so that they might be always at the field of duty. He also referred to the services rendered by Prof. R. M. Roy, Mr. Monoranjan Sen Gupta, Mr. B. N. Chakrabarti, Mr. S. C. Dutt, Mr. S. N. Banerjee and Mr. S. K. Chatterjee who all rendered yeomen services to the Reception Committee in their respective fields. Mr. Khattry spoke in very high terms of the workers and volunteers.

The resolution was seconded by Mr. R. V. Kumbhare of Gwalior, supported by Mr. N. L. Kitroo of Kashmere and Mr. Joshi of Bombay, and carried with acclamation.

73. This Conference accepts the invitation of the Bombay Secondary Teachers' Association to hold the next All India Educational Conference at Bombay during the Christmas Week of 1938 and appoints the following sub-committee to take steps to form the Reception Committee :—
(1) Principal H. V. Hampton, Secondary Training College, Bombay ;
(2) Miss Kapila Khandvala, 22B, Wellington Colony, Santa Cruz, Bombay ; (3) Mr. C. A. Christie, Robert Money School, Bombay 7 ;

- (4) Mr. A. L. Majumdar, Dubash Building, Vithalbai Road, Bombay ;
 - (5) Mr. S. U. Shukla, Fellowship School, Gwalia Tank Road, Bombay.
- (From the Chair)

74. This Conference authorises the Secretary, All India Federation of Educational Associations, to communicate the resolutions of the Conference to the authorities and persons concerned and take such steps as may be necessary to give effect to them. (From the Chair)

17. RESOLUTIONS PASSED BY THE SECTIONAL CONFERENCES

(AND RATIFIED BY THE GENERAL SESSIONS)

I. CHILDHOOD AND HOME EDUCATION SECTION

22. This Conference requests the Governments of the Provinces and the States and also the local bodies, to provide for (a) medical supervision of children of pre-school age and (b) the prevention of physical deterioration during that period of their lives.

Moved by—Mr. Shyamsundar

Seconded by—Mr. J. N. Gupta (Bengal)

23. This Conference urges District and Municipal Boards and Local bodies to open nursery schools and nursery classes for the education of pre-school children.

Proposed by—Mr. P. Govinda Aiyangar (Madras)

Seconded by—Mr. M. Z. Beg (Hyderabad, Deccan).

II. PRIMARY AND RURAL EDUCATION SECTION

24. This Conference is of opinion that Primary Education should be free and compulsory in all provinces and Indian States.

25. This Conference is of opinion that in order to make primary and rural education more efficient and effective the equipment and the status of the primary and rural teachers should be considerably improved and the number of women teachers should be increased as much as possible.

26. This Conference requests the Executive of the All-India Federation of Educational Associations to lay down a decent minimum salary scale in accordance with the local and provincial conditions.

27. This Conference is of opinion that an effort should be made to improve the membership and organisation of the Unions or Associations of teachers of primary and rural schools so that they may have collective weight in representation to educational authorities regarding security of tenure, conditions of service and other vital matters,

28. That adequate provision should be made in all primary schools for building, staffing, assembly, physical education and craft work.

29. (i) Resolved that a Committee consisting of the following persons (with powers to co-opt), be appointed to examine, and submit a report on, Mahatma Gandhi's Wardha scheme, by the 31st. March 1938.

(1) Principal P. Seshadri, Government College, Ajmere; (2) Mr. B. N. Chakravarti, 209, Cornwallis Street, Calcutta; (3) Prof. Amaranath Jha, University of Allahabad; (4) Principal K. S. Vakil, S. M. T. Teachers' College, Kolhapur; (5) Prof. M. S. Sabhesan, Christian College, Madras; (6) Mr. Abdus Salaam Siddique, Asstt. Director of Public Instruction, Bhopal; (7) Miss K. Khandvala, 22B, Wellington Colony, Santa Cruz, (Bombay); (8) Principal S. K. Roy, P. O. Kanke (Ranchi); (9) Prof. A. N. Basu, Calcutta University; (10) Mr. N. L. Kitroo, Sri Pratap High School, Srinagar; (11) Prof. N. Kuppaswami Aiyangar, Training College, Trivandrum; (12) Principal A. C. C. Harvey, Government College, Ludhiana; (13) Mrs. K. M. George, Inspectress of Schools, Cochin; (14) Prof. Dewan Chand Sharma, D. A. V. College, Lahore; (15) Dr. Zakir Hussain, Jamia Millia, Delhi; (16) Principal S. L. Pandharipande, City College, Nagpur; (17) Mr. A. E. Foote, Headmaster, Public School, Dehra Dun; (18) Principal H. V. Hampton, Secondary Training College, Bombay.

(ii) That the following resolutions be also referred to the Committee for consideration:

- (a) That while endorsing the proposal made by Mahatma Gandhi that education in the elementary stage should centre round some form of manual work, the conference views with misgiving that part of the Wardha resolution which considers that such form of practical work can be made so productive at any stage as to cover the remuneration of teachers;
- (b) that in making rural occupational activities the basis of instruction in primary schools so as to make work in these schools more practical and less bookish, the emphasis should be laid on the educational rather than on the economic value of such activities with the object of removing the present dissociation between life and school work, although the economic side should not be neglected;

- (c) that in order to emphasise the social responsibilities of the primary school, the syllabus of such schools should be thoroughly recast on the basis of needs of community life ;
- (d) that the scheme of social conscription for the recruitment of teachers drawn up by Prof. K. T. Shah and commended by Mahatma Gandhi is of doubtful value ;
- (e) that under no circumstances shall the teacher's remuneration be made to depend on the amount got by the sale of the articles produced by the pupils ;
- (f) that not more than half the time available for education should be spent on the vocational subjects chosen ;
- (g) that it is inconsistent with education for a democracy to compel any pupil to decide once for all, when he is only seven or eight years old, what his vocation should be ;
- (h) that if any educational system is to serve as an enduring foundation for future progress, it must enable the pupils to accommodate themselves to sudden changes of progress and method in the occupation they are likely to take up, and even be prepared to transfer themselves from one occupation to another and from one part of the country to another, including from the town to the country and from the country to the town ;
- (i) this Conference, while convinced, as at all times, that in the educative process the practical method of instruction should not be lost sight of, is of opinion that craft work should not form a preponderant part in school instruction.

III. SECONDARY EDUCATION SECTION

30. This Conference is of opinion that there is much room for improvement in the present methods of the inspection of Secondary Schools, and that the Government be requested to re-organise the methods of inspection in such a way as to make it more helpful.

31. This Conference is of opinion that heads of institutions should be free to formulate and carry out such plans and arrangements in connection with the time-table, curriculum, selection of text books and internal organisations, as they consider best suited to the circumstances of and in the best interests of their schools.

32. That the teaching of citizenship and information about local government be included in the secondary school curriculum.

33. This Conference is of opinion that the heads and teachers of all secondary schools including vernacular middle schools should be given time scale salary, should be appointed examiners of public examinations, and should be consulted with regard to the curriculum.

34. This Conference is of considered opinion that there must not be any form of communal representation on Educational Bodies, which should have a preponderance of elected non-official members including teachers, and which should further be independent of Government control ; and as such, this Conference strongly condemns the proposals embodied in the proposed Board of Secondary Education in Bengal.

IV. UNIVERSITY EDUCATION SECTION

35. That Research Degrees in Education—M. Ed.—should be instituted in all the Indian Universities.

36. This Conference is of opinion that it is wrong to restrict admission to Universities artificially.

37. This Conference is of opinion that the autonomy of a university should not be interfered with for political and communal reasons.

38. This Conference is of opinion that universities should plan to adopt the mother tongue as the medium of instruction.

39. That "Electrical Technology" and "Industrial Chemistry" should be introduced in the courses of studies of B. Sc. classes, and that there should be diploma courses in the Universities in "Journalism", "Military Science" and "Aeronautics".

40. Resolved that the following resolution be referred to a joint session of the University Education Section and the Secondary Education Section :—

This Conference urges that the consensus of opinion on this subject, as expressed by the Punjab University Enquiry Committee, the combined Universities Board for India, the Central Advisory Board of Education and the Wood-Abbott Report, be now put into effect by the reorganisation of higher general education into two periods of three years each, (a) Higher Secondary Course and (b) Bachelor Degree Course, in

place of the present system of two years each—High, Intermediate and Bachelor Degree Courses, the length of the whole educational course not being increased thereby.

V. VOCATIONAL EDUCATION SECTION

41. This Conference is of opinion that the adoption of a low standard of vocational education is detrimental to educational efficiency.

42. This Conference is of opinion that the courses for pupils in vocational institutions should also provide a minimum of instruction in humanities.

43. This Conference views with great concern the difficulties experienced by average young men in securing entrance into skilled industry, and urges the Government to open up a broad highway to skilled industry by seeking contact with employers and by disseminating information, and offering guidance.

44. That each Municipal and District Board should make provision for technical education which should be co-ordinated with regional and local industrial activities.

45. This Conference recommends to the Executive Committee that a sub-committee be formed on an All India basis for formulating a detailed scheme for Vocational Education in all its stages for the consideration of the next All India Session.

VI. ADULT EDUCATION SECTION

46. That in view of the need for ensuring the success of the constitutional reforms recently introduced in this country, this Conference invites the attention of the Government of India to the urgency of the problem of illiteracy of the mass of the population, which stands as a serious obstacle in their way, and requests the Central Government to organise a definite programme of Adult Education in collaboration with the Governments of the provinces and the States as well as the Universities and private agencies.

47. That mass education should not be considered synonymous with primary education and that separate and adequate provision should be made for adult education.

48. That the Government should undertake a comprehensive programme for the education of parents, especially mothers.

49. That the Adult Education Committee be requested to explore the possibility of linking up all the organisations working in different parts of the country in the field of Adult Education.

VII. EXAMINATION SECTION

60. This Conference is of opinion that methods adopted in many public examinations in the country are antiquated and unjust, and urges the examining authorities to adopt a system more in keeping with modern educational ideas.

VIII. HEALTH AND PHYSICAL EDUCATION SECTION

51. This Conference considers the teaching of "Safety First" principles as an essential part of education at all stages in school education and recommends the setting up of special committees in each district to deal with the problem of road safety for children.

52. This Conference calls urgent attention to the evil of under-nourishment and malnutrition among the school population.

53. This Conference is of opinion that for the improvement of education of children the following factors are essential :—

- (a) a gymnasium in every school with adequate apparatus ;
- (b) provision of suitable clothing outfits for physical training lessons ;
- (c) provision for meals during school hours ;
- (d) ample playing fields ;
- (e) a qualified physical instructor ;
- (f) holding classes in the morning as far as the local conditions allow.

54. This Conference urges the Government to make provision for regular and periodical medical examination of school children especially of girls.

IX. MORAL AND RELIGIOUS EDUCATION SECTION

55. That in all educational institutions, provision should be made for moral and comparative religious teaching.

Proposed by—Mr. J. C. Bhattacharyya (Bengal)

Seconded by—Mr. N. G. Gajendragaran (Kolhapur).

X. TRAINING OF TEACHERS AND EDUCATIONAL RESEARCH SECTION

56. This Conference urges the Government of India to conduct an exhaustive enquiry into the whole question of the training of teachers.

57. This Conference requests the Governments of the provinces and the States to set up Boards of Educational Investigation and Research in each Province and State for the scientific investigation and solution of their educational problems.

XI. INTERNATIONALISM AND PEACE SECTION

58. This Conference is of opinion that a system of universal Disarmament based on the organisation of international security, should be advocated as a substitute for the system of Armed Peace.

59. This Conference urges the adoption of a history teaching that will be regardful of truth, keep away everything tending to instil hatred of foreign countries and emphasise international good-will in interpreting events in the future and the past.

60. This Conference stresses : (1) the need of peace teaching in educational institutions in India ; (2) the importance of teaching certain subjects like History and Geography from the point of view of promoting international good-will ; (3) the desirability of getting schools to take an active part in the observance of World Good-will Day ; (4) the necessity of joining the movements of international fellowship like Boy Scouts, Junior Red Cross, Junior League of Nations Union, the Bratachari Movement and the International Students' Service.

61. This Conference urges that the over-emphasis of details of military history and glorification of war be deleted from history books in schools.

PAPERS AND ADDRESSES.

I. CHILDHOOD AND HOME EDUCATION

1. PRESIDENTIAL ADDRESS*

BY

MISS S. B. GUPTA, B.A., B.T. (CAL.), M. Ed. (LEEDS).

Ladies and Gentlemen, I am afraid that most of you will be disappointed to find me here. This chair would have been occupied by one who by scholarship and experience is worthy of it, but as she is detained, I am functioning as a stop-gap. So, if I cannot come up to your expectation, the fault is not mine.

My friends, I shall tell you a secret. Although you find me an aged woman, elderly and fat, but in my heart of hearts, my childhood is still living, I am still a child. When the world uses me roughly, says harsh words, I like to go bury my face in the blessed lap of my sainted mother, who is no more in this world ;—I like to go and hold the hand of my father, whom I still worship as the noblest man that ever walked on earth and whose place I assign next to God only, to be prated by him and talked to in his deep, resonant voice, vibrating with love and affection—whom I have also lost. So, I am an orphan. That is why I go from town to town, village to village, school to school, see the children, talk to them, apparently as an Inspectress inspecting their knowledge of three R's but really to drink from the stream of pure life—the childhood, which is just trickling down from the Fountain of Life, from Whom all life begins. The life of an adult is just like a full stream, more developed, more conducive to the good of the world but mixed to an appreciable extent with the filth of the world, which it has washed and soothed.

Blessed is the home where it has pleased God to send a little streamlet, full of pure water from the Fountain of Life. Blessed are the parents, who know and can drink out of this pure stream and can keep the childhood in them living, because, it is the real childhood which leads us unto the feet of Heavenly Father.

Do the parents really know the children ? I have sometimes talked to mothers and have found them laughing behind my back and saying what does a person who has spent three fourths of her life in a hostel or a hotel know about childhood ? But I am surprised to find that

* Delivered on 28-12-37 before the sectional conference concerned,

although 99·9 % of the girls get married, 99% of the girls do not know anything about Child Psychology or rearing up of children before they get married. If I had any power in the making of laws, I would make it compulsory for every prospective husband and wife to study Childhood before getting married. It should be compulsory not only for girls but for boys as well, because a father can help as well as hinder.

School : a bigger home—I do not believe in schools as schools, I think of them as bigger homes. The child passes from a limited home to a bigger one, and on and on till he passes on to that home where every member of the human world belongs to one great family—the family of humanity.

Time of Education—Real education begins after the stage of “pure sensation” and as soon as Sensation reaches or results in the stage of Perception. Perception in an extensive field leads to Conception, with it comes the economy of Cognition, where the symbol serves for the absent object and many are grouped into one. After the stage of Conception comes that of Judgment and Reasoning, but I think that all these are intermingled with each other. Perhaps the first spark of reasoning appears when a child locates the object of its sensation. So, practically this begins when the child is about 5 or 6 months old.

What education means—The word “education” really (for me at least) means to let the child have an opportunity to develop all its latent faculties, take in according to its own capacities and capabilities the information given by the world and apply the same to something, which will bring not only greatest good to him but greatest good to others in their own spheres. This begins as soon as the child is born and breathes out its first cry and bawls out triumphantly “I live, I live”. Most of the children of educated home go to the school when they are between 5 and 6 years old. Hence, I shall try to state here in short in what way can parents help the children educating themselves and not waste five or six years of their valuable lives. As a rule, most of the teachers complain that the first six months of the life of a child in school is spent in un-learning what they have already learnt. If the parents and the teachers had the same knowledge of Childhood and if they co-operated, half the problems of the school would be solved.

Variety based on uniformity—First of all, it is necessary to realise that every child differs from the others. It would have perhaps been easier for the parents and the teachers to have test tube children, fashioned out of so many ingredients in the chemical laboratory, one resembling

the other like sugar-coated quinine pills, covering all bitterness, and tasting sweet outside, or like a box of tin soldiers who hold their hands in the same identical posture and lift their legs in the same identical angle. But whatever mother Nature has not, she has real sense of humour and she knows how to make the world beautiful with her mosaic patterns of variety based on uniformity. Every child resembles the other in certain ways but differs also. There are some who are below the normal and some above the normal. Many children were taught together in elementary schools in India but there is one Gandhi, one Tagore and also one Sir Jagadish. The seed is there embedded by Mother Nature ; all we can do is to either spoil them or give the right kind of opportunity to develop themselves. I can tell you friends some of the parents try their level best to spoil them.

Factors of education—You have perhaps gathered by this time that every kind of education involves three factors :—(a) that with which a child is born and which it has inherited from its immediate or distant predecessors ; (b) that uniqueness with which it has been endowed by nature and (c) the conditions under which the child has been born and the life it has been compelled to live,—in other words, Environment and Training. Over the first two factors we have no control, over the third to a certain extent. This holds good in the sphere of school as well as home.

Training in social life—It has been said that a child is an ego-centric being. But after doing a little experiment in my modest way, I have come to the conclusion that at the beginning it is neither ego-centric nor anti-social, but simply some one who has no knowledge either of one or of the other. A child has advanced much when it has reached the stage of being ego-centric,—when it has understood the difference between Self and not-Self. It is the duty of the mother to lead the little toddler from this undefined, heterogeneous state of mixed up Self and not-Self stage to the stage of Self. I hope, ladies and gentlemen, you will forgive me for using these unscientific self-coined words, because, the words which have been translated from French into English are rather big, and being a plain, practical woman I have an inherent fear of very big words. Unless the children arrive at the stage of ego-centricity, they can never pass on to the stage of being a "social being". This can be done by letting the little child play peacefully with its own toys and sharing them sometimes with others, walking on all four, standing up and holding on to mother, learning first steps and learning what space, distance, weight, size mean.

Then there comes a time when the child completes its two years, loves to watch others play but prefers the company of the adults, because they understand its wishes and devices and administers unto all its wants. It is shy and often bursts out crying when it has to go outside the house, leaving mother. Where the parents can help the child through this difficult stage, they help it indeed, because thereby the child learns to make friends with the world through which it must go.

Training in language and self expression—The parent^s can very much help a child in solving the difficulty of learning a language. We all know how difficult it is for a child to connect a name with a thing, and recollect and reproduce the same later on. Often I find a silly mother saying the word as it is pronounced by the child and not giving the correct pronunciation and thereby making it more difficult for the beginner to learn the correct words. The stage of word-sentences can be easily gone through if the child is shown pictures, in which horses, dogs, cats, motor cars and other things which a child loves, predominate. Expressing their ideas in pictures also plays an important part between 2 and 3 years of life. I was rather surprised to find three days ago a child aged 2 years and 4 months drawing the bank of a river, an orange and a balloon hung from the top of a pole. Every picture showed how correctly the child has taken the thing in and expressed itself. Here I think I better confess that I consider picture not only as a means of expression but believe that perhaps it plays a more important part than mere words, because picture is the concrete expression of abstract words.

Training through self-activities—There was a time in India when the middle class people did not think it necessary to keep two or three servants. So, the father, mother, the brother, the sister had to share household duties. Each did his or her own share and the child naturally learnt doing its own share. Now-a-days with a number of unnecessary servants we cripple our children. Have you ever noticed how does a child of 2 or 3 love sweeping a room, dusting the furniture, dressing and undressing themselves? They are wiser than we are. They are preparing for the life to come, they are doing real, serious work, training their sense organs, gathering information, applying what has been gathered. Here comes a meddling parent, with no knowledge of Childhood and instead of directing the child through the right channel interferes with him and taking away the real thing supplies him with some poor imitations, which are termed as toys, and hinders the natural growth and development both of the body and of the mind. There is nothing

which helps the child in later life to be fickle-minded and passing from one subject to another without paying deep attachment for and deep application in any thing as providing a child with heterogeneous mixture of cheap toys. Interest precedes application and application precedes self-activities.

Training in application—About a week ago I noticed a young child of two and half years, full of life and mischief, deeply interested in a calendar hung on the wall. There was a gentle breeze and the calendar was swaying a little either way. The child first of all tried to reach it but could not, then he brought a little light wooden stool, stood on it and to his great joy he could reach it. He then began swinging it first gently and then violently and began singing as it swang from left to right. After that he got down, turned the stool over, stood on it and tried to reach the calendar, but could not, so put one foot first on one leg and then the other on another and lo ! with a whoop he began swinging it again. He again turned the stool over and stood up ; thus he went on for one full hour never getting tired with his experiment. The young mother was very much amused to see me watching the child for an hour and she thought I was was just realising what a hard life a mother has ! But nothing of the sort. I told her that I was thinking if a child who is not yet three years old can apply himself to do an experiment for one full hour without getting tired, how much could a grown up boy and girl do if we could guide their interest and activities through the right channel ! I told her never to disturb a child when it is interested in certain problem and specially when it will not cause any harm.

Training in discipline—Parents who are present here, have you ever noticed how does a little child love to have their toys in their own places and to have their food and bath at the right time ? Although they love to run about wildly, scream, dance and act like a roving lunatic, yet they love a well-ordered home, where the mother dresses neatly, their clothes are clean and food is tasty. I know about a girl aged 3 years, who refused to put on a frock which was not ironed. The mother either had to iron it or fold it neatly and put under something heavy. When this girl was about 5 years old, one day I peeped into her innumerable card board boxes full of doll's belongings. To my surprise I found that the child has a separate box for cotton saris etc., another for the silk saris, one for ordinary everyday wear and another for the jewels. She has collected these herself, folded them neatly and every string of necklace, made of coloured beads, was sewn by herself.

As the mother of the child is not here, I can safely say that the mother was not as careful of her things as the little daughter. If every parent would understand this love of discipline, with which goes neatness and tidiness, inherent in the little child, and manages things accordingly, the child does not find the world so difficult and parent is surprised to find how very sensible the little children are.

There is another thing which makes it easier for the parents to train their children. Every child, unless it is feeble-minded, understands when spoken to and loves to be treated like a reasonable being. Instead of ordering a child not to do a certain thing, explain why it should not be done, and see the difference ! Do not try to prove Binomial Theorem, or anything else which is beyond the capacity of the child, but explain in a simple, loving way the harm it will cause.

Training in moral life—I shall just say a few words more and then I shall finish. The moral training (don't get frightened, I am not quoting Kant) can begin as soon as the child begins to understand and express itself in language. "Hold on to truth" is the summum bonum of all moral teachings. A child expects nothing but the truth, for it there exists truth and only truth. With them parents are omniscient beings and their words are gospel truths. Do not disillusion them through speech or action and you have taught the highest moral principles to your children.

Ladies and gentlemen, I shall not intrude on your time any more. I have just said not what I have gathered from books, but what I have found out after studying children both in India and outside, and offer them to you as truths. Let in every town and village there be organisation for lecture for parents—both fathers and mothers—and let them realise what their children actually are, what their endowments are, which way their activities should be trained and our homes will be the ideal homes for the little children, who have come from the Father of all as His best gifts.

A. LOCAL SECRETARY'S SURVEY

DR. SATYANANDA ROY, M.A., PH.D.,

Teachers' Training College, Calcutta Corporation

In the absence of the Secretary of this section, Mr. Badheka of Dakshinmurti Balmandir, Bhavanagar, allow me to present before you a very short survey of the problems which concern our section. Some of you perhaps noted from the report of our energetic General Secretary, Mr. Khattry, how the activities in connection with our section had been growing in different parts of India. The two main problems with which we are concerned, the education of the pre-school children at home and in infant schools, nursery schools and kindergarten and the education of parents are being tackled in certain institutions in Western and Southern India where some of our members have been actively engaged in conducting such institutions which may be useful both from the parents' and childrens' points of view. Wherever our friends of the New Educational Fellowship, the Theosophical Society and other forward looking movements have been intensely thinking about the most difficult problems of child training and child guidance, the new schools have sprung up in those places as expressions of the creative activities of their members. Some of these schools follow definite methods (in many cases in a modified form to suit Indian needs) e. g. the Montessori, the Project, the Kindergarten etc., but none of these methods has been introduced in any large scale in at least one of our cities' system of education. It is about time when these new and experimental methods should claim certain selected areas as their own.

It is indeed one of the hopeful signs of the times that people are turning towards these new methods even in our part of the country. There is a flourishing Montessori School in Calcutta sponsored by Lady Abala Bose. In recent months we have heard of the Nursery School started by Mrs. Mrinmoyee Ray. The Lady Hassan Suhrawardy Creche for working class children is an altogether new institution of its kind in Calcutta. The Sishu Sadan or Children Hospital in connection with the Chittaranjan Seva Sadan which is soon going to have a nursery school of its own and the Ramkrishna Sishumangal Pratisthan are institutions which have the interest of both the parents and their children at heart. The Mental Hygiene Association, the Marriage, Birth Control and Social

Hygiene Leagues and the activities of the Women's Educational League—all are contributing to the solving of parent education in their own ways. I am glad to announce that we have a few new or experimental schools like those conducted by Mr. Animananda (or Mr. Rewachan Gyanchand of Sindh) and one of our colleagues and fellow workers, Mr. Ajit Kumar Banerji, besides some well conducted Kindergartens and Montessori Departments under the direct supervision of the Mothers and Sisters of Christian religious orders.

The work of Parent Education is an extremely difficult task in our country and just a slight bit of spade work is being done on this side of India though work was begun in this direction in other parts of India more than twenty years ago. The vast illiteracy, the grinding poverty and the crushing burden of social injustice have been instrumental in checking the progress of education. The colossal ignorance of the mothers of the race has contributed not a little to the difficulties experienced in launching any project for parental education.

About twelve years ago in the course of a conversation with the present writer, Mr. John B. Watson, the leader of the Behaviourist Movement in Psychology in America and the author of the *Psychological Care of Infant and Child*, asserted very definitely that he was looking to India and China, the two great countries in the East where the experiments conducted by him on children in the hospital and psychological laboratory of Johns Hopkins University at Baltimore, might be repeated with a view to retesting in a freer atmosphere, and psychological laws might be formulated for the guidance and training of parents and teachers on the basis of results obtained from such experiments. China is being crushed under the iron heels of Japan and there is no knowing when she will have ample opportunities for repeating these experiments. India is free in a way though she is not yet the captain of her own soul and the master of her own fate, but when we look towards the western and southern parts of our vast land we are cheered at the prospect of the success of new educational experiments both at home and outside in the different types of schools of infancy and childhood.

Twenty-seven years ago the present writer wrote an article on Montessori and her Methods in a monthly journal for the youth of Bengal. Perhaps that was the first article in Bengali on Montessori and it took another twenty years for another more gifted in the line of organization to open a Montessori school in Calcutta and invite Madam Montessori to come to our city and give lectures and demonstrations before the teachers

and teachers under training so that her method might find its way into our City's schools. Owing to the political upheavals both in the East and the West, though the hope of our great city and University has not been realised, we are pressing forward to the goal of having more freedom with responsibility introduced in all our educational activities for the good of the pre-school children and their parents and also for the parents that would be. There is no other way but this.

* 3. CHILD EDUCATION.

JOGENDRA NATH GUPTA

Editor, "Sishu Bharati"

There is a beautiful Rumanian proverb, "If you are a hammer hit, if you are a nail be hit." This proverb contains the great secret of life. It is one of the causes of the troubles and miseries in the world that we have few hammers and many nails. That is why we cannot get on, that is why our work is imperfect, why there is shortage and want. Everything that represents the welfare of the people was created by men, who were such hammers. There is lack of such leaders not only in our country but all over the world. We need men of independence and brain who are never at a loss, who have courage and ability to dispense with the examples of the past, to leave the beaten track and to strike out on a new line to their aims. The school and the teacher must take care of the lives of its pupils and of their surroundings to educate such men who can think independently, men who are alive to the cause and every thing around them, men who can take advantage of these events for themselves and for society.

'Children of to-day will be the men and women of to-morrow', we have to remember this always in our mind to educate the boys and girls of our country.

We know when a child is born how helpless is the body and how the child makes a great appeal to us; we love to do those things for him that he cannot do for himself, and sometimes our very love makes us continue these services too long. 'I have seen', says Miss Margaret

*Read before the Childhood & Home Education Section on 28-12-27.

Drummond, 'a child of five, playing on the floor, leave his feet relaxed in his mother's hand to have his shoes buttoned while he gave all his attentions to his blocks, as if his shoes were no concern of his. I have seen a sadder sight,—a little boy belonging to a wealthy home, who could not play with toys at all, unless some one sat down beside him and made a beginning. Never do for a child what he can do for himself. I am going to tell you a very delightful story of a little girl, not quite four years of age. Her mother had sent her upstairs asking her to bring down all the shoes of the family, forgetting for the moment, how short were her arms and how many were the shoes. There were four in the family, father, mother, big brother of eight and the little girl herself. You can picture this tiny figure squatting on the floor and contemplating gravely the eight shoes. Inspiration came quickly, and little hands grew busy. By and by mother saw a small person coming along with a bundle under each arm, each bundle consisted of four shoes packed one inside the other ; first father's, inside that mother's, inside that brother's and cosily most of her own."

What a lot this little girl has learnt during her short life ! Not so long ago, she was a helpless baby, unable to walk or to talk or to understand. Now she can understand and use language ; she can walk, she can climb upstairs, making no ado about the shortness of her legs, she can come down steadily, maintaining her balance even with her arms confined by the bundle, faced with a problem she does not seek help, but devices a masterly solution, so that she has gone far on the road towards independence.

Most healthy, energetic children make a beat for independence. A child of five who passively allows himself to be put into his clothes by his mother or nurse and who is of no real use to the house, is often a child who has no freedom to grow. Perhaps mother has felt that she has not her time to waste, while the clumsy little fingers struggle with an obstinate button. But time thus spent is well spent in the interest of the child's development. There is no hurry really. In childhood, certainly it is better to journey than to arrive. When little children are free to use their strength and skill and have no fear of being stopped, they are very cautious, they give their whole attention to what they are doing and they seldom over-estimate their power.

In this matter of freedom, therefore what we need to see is, first the general principle that is involved in all education at any age, and then to determine what are the steps by which it can most appropriately be put into practice as education takes different forms at different stages,

However much the various stages of education may differ, they are closely interlinked and dependent of each other. The possibility of sound training in the later stages obviously depend in great measures on the soundness of the training given in the earlier. I do not regard the question of freedom in education merely as a discussion as to what rule we must have in the class-room, whether for instance, a child should be allowed to ask a question without first putting up his hands and getting leave, or what right we have to interfere with the child's desire to make a noise. I want to go deeper than that, to ask, first, what we mean by freedom, whether if there is such a thing, it is good or bad or so on. Wordsworth writes of 'shades of the prison house upon the growing boy.' The term 'prison house' implies all earlier though short-lived freedom, so we must agree with the saying of Rousseau 'man was born free and every where in chains'. As for the new-born baby, could anything be more helpless, more dependent, more surrounded with every kind of restriction, a creature without choice, with things decided for it,—when it is to have food, when to sleep, to be lifted up and dumped down at the other people's pleasure, not even allowed to cry as much as it wants to. As it grows it is subject alike to nature's laws and to the regulations made by the grown-up and so through all the compulsions and conventions of life. The chains are evident enough but where is there any evidence for the born free?

Like Rousseau, the philosopher, the scientist, the psychologist are of the same opinion that man was born free, and is every where with chains. J. H. Badley writes, 'If our bodies and minds did not, as a rule, behave as we expect, we could never make or carry out any purpose in which others are involved.' The same is no less true of ourselves. If our bodies and minds did not, as a rule, behave as we expect, and as we know they are likely to behave, we could never carry out any purpose at all, and to be able to carry out purposes is not a bad working definition of freedom. Do not imagine, then, that freedom means being turned loose in boundless space, and being able to move in any direction. If there are no bounds, no fixed objects, there is nothing to move from or to, and if you have no fixed purpose, no goal to move towards, there is no point in moving at all and no good being free. It is the limits that make the freedom desirable and possible. That is the real reason for the need of Discipline in education, not merely to make us do things we do not want to do, but still more to enable us to have real freedom by setting the limits within which we may be able to act freely. In Child Education I think we shall cultivate the independence or freedom with certain limits.

In Europe, America and Japan, National education has been one of the most powerful factors in the building up of the character of the children. The aim of Child-education in Japan is defined as follows ;— To instil in the minds of pupils the elements of normal and national education, and the knowledge and ability essential for the conduct of life, care being taken at the same time to develop the physique of children. But in Bengal, nay in India, I do not know whether we have any definite aim or object in Child Education. According to the census of Japan taken in 1927, the number of elementary schools was 9, 285, 307 of which only 28, 654 were private schools. The number of schools in Bengal are well known to you.

In our country a very real problem of child education is the backwardness of the education of girls. The number of schools for girls, as compared with those for boys, was as one to six, and in the higher realms of education the opportunities offered were still more scanty. One result of this condition, which was very fundamental and far-reaching, was the inferiority of the mothers in the home. This in itself was bad enough, but the vicious circle was completed in that the attitude of the home became, largely on account of this lack of emancipation of the women, antagonistic to the work of the schools. A further difficulty, though not so fundamental, was that of finding a sufficient number of women teachers for the elementary schools. This is for you to consider.

In Soviet Russia, education is compulsory for children. Russia is fully aware that what is the most effective education of all is given one way or another before the age of eight. For the children, creches, nursery schools of various types, playgrounds, consultation centres were established. These places are intended for all children. No one in Russia thinks of a nursery school as a place for debilitated children or as a poor substitute for the home. It is intended to provide for the child an environment which is better than that provided by the home ; and it is intended also to set the mother free for other work.

As a factor in parent education permanent museums were established in which it was possible for even an illiterate woman to learn a great deal of the hygiene of parenthood and infancy. These museums are now found in all large cities, and are visited by great numbers of people. In Moscow the museum is a two-story building of which the first floor is devoted to subjects affecting the welfare of the mother, the second to the needs of the child. In the entrance hall are frescoes by the painter Favorsky, explaining the function of the museum and depicting mothers

at work on State and collective farms, or in factories, and bringing their babies to a woman who symbolises the protection of motherhood. Recommended toys, books, musical instruments are also shown contrasted with those that are harmful. On the walls and in albums are pictures showing in full detail the wholesome daily life of children of various ages. Educational posters, photographs, and pamphlets compiled by the Museum Authorities can be bought at very reasonable prices, as can also patterns of childrens' clothing, and prints of furniture and equipment. There is also a "travelling exhibit" which can be sent to conferences and meetings held in factories or on state farms.

Thus it will be seen that while in this museum the illiterate mother can learn a great deal, the mother who can read can make a thorough study of the needs of infancy and of the best ways of caring both for her own health and for that of her child.

Is there any such Museum in Bengal or in India? I do not know. The infant schools or Nursery schools are very rare in India.

In the matter of Child Education, Bombay is going ahead. Our Calcutta Corporation spends nearly 12 lacs of rupees for the Elementary Education, but in Bombay they spend nearly 25 lacs of rupees for Child Education.

In Bengal the girls' health is neglected so much that we allow them to go to the school at 8 A.M. in the morning in a hurry, not even allowing them a proper and sufficient meal and time to chew the food properly even if there is any. And when they come back from school at 5 or 6 P.M. imagine what an irreparable damage is done to their body and mind. No parent or guardian ever thinks of taking any bold step to abolish such a cruel system. This is one of the most important points to consider, for, this is one of the most patent causes of ruining their health at an early age.

"A Children's library will not only furnish a place of enjoyment and recreation for the child mind, but it will serve as a workshop in which to try out the intellectual tools that are sharpened and prepared at school." Library movement is now going on in every place of India and in Bengal it is also taking a very important part; I hope, by their co-operation and sound advice Calcutta Corporation should take up in right earnest to establish a Children's Library in every ward and their example should be followed in each town and village.

Another important thing is—All education to children must be given in such a way that children instead of fearing it in any way or considering it unpleasant, may feel inclined to welcome it and take it with interest and pleasure and delight. In other words teachers should so manage and behave that children may have not a horror but rather a mania of education, if I may say so.

I think the Institution of Bolepore started by our venerable poet Dr. Rabindra Nath Tagore is the only Institution in India which is trying to inculcate this ideal and to effect other necessary reforms to get the defects of the present system removed and to establish the matter of education of the children on a proper and sound basis.

In conclusion, I would again remind you that the children of to-day will be the men and women of to-morrow, and that if we want to build up a nation, we must give our full energy towards the education of our "little men" and "little women". It is up to you, and you alone, to educate public opinion in this behalf and to create an atmosphere so that the educational authorities will move to bring about the desired reforms ere long.

4. SOME DONT'S IN HOME DISCIPLINE*

BY

DR. G. S KRISHNAYYA

When you buy a car you usually get a book of instructions with it, and before you are allowed to drive, you have to pass a qualifying test. But is it not a melancholy reflection that no manual of directions accompanies the arrival of a baby and society takes no pains to ensure the possession by the parents of any of the many skills, ideals and attitudes necessary for the successful upbringing of children ! No doubt, instincts supply certain abilities, but these can be considered sufficient only for an existence like that of our contemporary ancestors in our forsaken forest homes. The human child of to-day has to be prepared for life in a very different kind of world. For this he needs both training in

* Taken as read by the Childhood and Home Education section on 28-12-87.

self-direction and the maintenance of conditions congenial to public welfare and happiness. This double requirement is met to a large extent by discipline in the home and the school.

In order to give this brief treatment of the subject of home discipline a direct and practical tone, the suggestions are stated, as in the Decalogue, in the form of prohibitions.

Don't lead them into temptation. The familiar supplication is not inapplicable to our ordering of our children's lives. A large percentage of discipline problems arises from the failure of parents to exercise their imagination. They put children in, or allow them to get into, situations where nothing but trouble can result. And then, they are amazed and annoyed that their children are so troublesome! Once we grasp the fact that children are largely bundles of instincts and impulses, and that they will express them in one way or another, we shall do our best to provide them with suitable opportunities for self-expression in circumstances where their behaviour will not run counter to orderliness and the well-being of others. Playing ball in the parlour was just as much a wrong before the vase fell down and the picture frame was broken as after. But we wait till then to become furious. Besides if children haven't a place to play in and a corner to call their own, parents must thank themselves when accidents occur. Reaching out for things, pulling the table cloth, playing with scissors and match boxes, scribbling on the walls, are all perfectly natural but wholly undesirable activities. Such problems can be solved positively, by opening up safe and alternative avenues for these natural tendencies, and negatively, by not dangling before their eyes the glittering bait of forbidden activity. In a sense the child is made, not born.

Don't punish children unreasonably. Punishment is regarded in progressive circles as corrective treatment rather than as a vindictive outburst. We should not punish a child because of the wrong he has done, but because we want him to behave differently in the future. In correction we are concerned with the child's growth in desirable directions not with meting out a graded scale of punishments for offences committed. In other words, punishment is prospective rather than retrospective. Once that is realized and realized thoroughly, anger will appear as entirely irrelevant. It is worse than useless; it is positively harmful. It robs one of perspective and a sense of proportion. It results in language and behaviour not easily defensible. It makes it difficult to regain the child's confidence in adult wisdom or virtue. There is also

the likelihood of resentment counter-acting all inclination to please or to improve. Regret has to be stimulated and this has to be associated with the wrong done—not with having been caught! When a parent shouts out at the top of his voice to his four-year old, "Stop shouting" or "Don't make a noise" he or she must be regarded as lacking a sense of humour!

Some people believe that they must crush the child's spirit if he is to become half-way decent. They are those who would have their children keep quiet, or go about with their eyes meekly bent, seen and never heard. They believe in punishment as a means of restoring the outraged majesty of parental authority and punishment is used as a key which can fit or force all locks and is always ready at hand. An atmosphere of fear is the very antithesis of what wholesome discipline demands. Complexes of all kinds have been known to result from thoughtless repression and unnecessary inhibition. When the morning sun rises, the shadow of Mount Etna is cast far across the lovely island of Sicily resting on gardens and fields and the people's homes, a shadow as of an ever-imminent terror. So over the life of a child to its close hangs the shadow of parental harshness and mismanagement.

Don't pamper the child. As the pendulum swings from one end to the other, so parents who punish their children unreasonably are also often found to pamper them. They go from kicking to kissing and turn from pinching to petting. In the bargain, the children are left with no stable, constant standard to depend on and become victims of the emotional instability and unintegrated personality of their parents. There are doubtless others who spoil their children merely because of an overflow of the milk of human kindness, who haven't the courage to say "No" and face the temporary discomfort consequent on it. Yielding to the boisterous demand for more sweets, longer play and newer toys is a way of escape which often takes its toll in the long run. A little punishment wisely and timely administered can do nothing but good. Even physical pain, usually treated as taboo, may have to be resorted to when loftier appeals have failed. Abdication of this responsibility is fraught with serious consequences. A hot house plant, sheltered too much and too long, often succumbs to the stern unfeeling conditions of the real world. The fond parent does not realise the serious damage he is doing his fondlings, or else he would divert their attention and impulses to healthier channels or strive to convince them of the error of their ways. He would not be reckless with his rewards nor would he allow these rewards to deteriorate into bribes. He would aim at building moral

muscles instead of merely tickling fussy palates. Besides, there is an unfortunate tendency these days to mistake pusillanimity for progressiveness. Not all instincts and wishes deserve to be expressed. Some must be redirected, some sublimated and some suppressed. He is a wise parent who knows when to do what: The young barbarian must be helped to become a social being. The problem of the only child is more difficult, naturally, from the point of view both of the parent and of the child. The solution lies obviously in securing for him the company of his equals, at home or in school, in association with him as companions and in the continual consciousness of the danger of registering on him our anxieties and susceptibilities. A child is given to parents as a trust, not as a plaything.

Don't expect the impossible. Many parents fret and fume because their boy or girl is not a corporal representation of their honeymoon dreams. Others worry because childhood behaviour does not conform to adult patterns, and a few—unfortunately few—that their children are so much like themselves. The cure for these ailments is the facing of reality and a better understanding of Nature's laws. As distant hills look green, so the memory of our turbulent boyhood rapidly becomes one of angelic tidiness, cleanliness and sweet reasonableness. Against this back-ground of a fancied halo nothing in the present seems as it ought to be. It is often helpful to remember that children will be children, with animal spirits demanding outlets, and rough edges needing to be smoothened, and that not all our wishing and whipping can make of children miniature men and women. Not only should unintelligent obedience be always kept at its irreducible minimum, but at the first dawning of the ability to reason, the sliding scale of obedience should be instituted. There is comfort also in the reflection that children rapidly outgrow many of the things which now annoy or baffle us and that there is therefore no need to make their brief childhood one of unrelieved misery. The 'first child', from this point of view, should be protected from his parents! Reading, observation and comparing of notes may often throw some helpful light on this perplexing problem.

Don't "Don't," if you can help it. The world must seem to children a very queer place indeed for no matter what they want to do or where they want to go, they are met with a shrill or sonorous "Don't". Adults must appear to be their born enemies for ever dogging their footsteps and checking their desires. This feeling of being hedged in, it must be realized, is as annoying to children as it is to grown-ups. So instead of "Don't dirty your clothes in the mud" and "I'll beat you if you do", why

not give the child an apron and a big lump of clean clay to handle ? Instead of "Don't eat that" why not keep the child at a separate table and expose only things good for him ? Positive suggestions are any day better than these everlasting "Don'ts". For, the more you disapprove of a thing, the more certain the child is to desire it. A hindering child should be made to help in ways open to him. Surround the child therefore with things he can safely play with and activities he can engage in, and his will be a rich, joyous, developing experience. Another way of maintaining discipline is to find the child work he would enjoy doing. No other coercion will be needed as long as the 'coercion of work' is operative. If parents create the 'fashion of order' in their homes and set the example themselves, there will be fewer things missing and fewer things broken and fewer scoldings. Finally, it is worth while to remember that the whole duty of parents is to direct the child's erring steps so as to enable him gradually to walk unaided. Ultimate autonomy being the goal, there should be progressive independence in certain provinces of the child's life. And there can be no better preparation for future self-control and self-reliance and self-respect than an increasing measure of these while children are still under the parental roof.

Conclusion.—No claim can be made here for an exhaustive treatment. There are many other suggestions which might be made but the limits set have already been trespassed. But one matter must be mentioned before closing. Our most fruitful sources for discipline are the sentiments and affections, the spirit of consideration and helpfulness, the readiness for devotion and sacrifice which are the very foundations of family life. The extent to which parents succeed in growing *with* their children and remaining always their contemporaries, will be the measure of their influence on and with their children. What we want to do is not merely to control them and keep them in order but to make of them noble men and women, strong for battle and for duty. Growth of character, not merely good behaviour is the object of home government. Therefore, the home influence is far more important than the home laws and the parents' lives are of more moment than their injunctions. It is a paradox of the well-disciplined home that 'discipline' is conspicuous by its absence.

5. A NURSERY SCHOOL IN CALCUTTA*

MRS. MRINMOYEE RAY

The idea of starting a Nursery school originated in a desire to perpetuate the memory of my only child whom Providence took away from me in 1933. With the idea I proceeded to England and took a course of training in the Maria Gray Training College and visited some important centres of Nursery Education in England and the Continent. What I saw there opened my eyes to the great possibilities of this type of schools and wondered why we had not tried to set up similar institutions in our country. Far be it from me to suggest that the conditions and requirements of the Indian child are parallel in all respects to those of the English child. All the same there are certain fundamental ideas and principles which would very usefully be applied to the problem of Child Education whether in this country or elsewhere.

The main aim and object of a Nursery school is not to treat a child as a mere lump of clay to be shaped at the potter's wheel, but to regard it as a creature of sensibilities and emotions which have to be allowed full and spontaneous development in an atmosphere of freedom. This does not mean that the child will not be subject to discipline or to any restraint or even to any punishment of a kind ; but they will have to be regulated and enforced by other methods and other ideas than those which we generally associate with such forms of correction or inhibition in a school of the traditional type. The essential idea is to guide and direct the pupil along the lines of natural growth, never forgetting that it must have free scope to develop its personality to its full stature. The chief medium of instruction is play and the main appeal is to the child's own experience to bring home to it the results of its own actions.

A feature of a Nursery school is also to treat the class room as a society where the children spontaneously will learn the lessons of true freedom.

In our school, as in every other Nursery School, instruction is carefully individualised in order that each pupil may progress according to his or her particular aptitude. The school has a richly varied

*Read before the Childhood & Home Education Section on 28-12-37. Mrs. Ray is the Founder Secretary of the Jitendra Narayan Ray Infant & Nursery School in Calcutta, probably the first Nursery School proper in Bengal.

curriculum of its own. Bengali and English are being taught from the beginning. By the time the child will leave the school, he or she will have a fair command of the language according to his or her individual capacity.

But, book learning is perhaps the least part of a Nursery School curriculum. The mistake that is made in ordinary schools is to ignore the emotional side of Child's nature and concentrate mainly on the development of its intellect. In a Nursery school the emotional side is always kept in view and as an aid to it special attention is also paid to Health and Hygiene. Habits of cleanliness and sanitation are helped to be formed, diet regulated and the physical needs and aptitudes of pupil carefully observed and attended to. For it is realised that a child's education can only be lop-sided if there be no co-ordination between the mind and the body. In our school there is regular medical inspection, and health chart is kept for each child in which height, weight and general condition of health are carefully noted. The results have been highly satisfactory and children have been found to gain appreciably in weight even in the summer season.

The Corporation of Calcutta is spending considerable money for Primary Education. But no education can develop the mind of a child unless adequate attention is paid for their physical growth. Has not the time come when the nation should secure for all its children those essentials of healthy growth and happy life which are their birthright ?

II. PRIMARY AND RURAL EDUCATION

1. PRESIDENTIAL ADDRESS*

BY

KHAN BAHADUR T. AHMED

Special Officer for Primary Education, Bengal

Ladies and Gentlemen,

I use no language of convention when I say that the organisers of the Conference have done me a great honour by asking me to preside over the deliberations of the Primary Section of the All-India Federation of Educational Associations. I am however only a humble worker in the cause of Primary Education and I am grateful that you have given me the opportunity to come in contact and compare notes with those who are striving to give some light and guidance to the millions of our countrymen who live in rural areas and are steeped in ignorance.

It has now been recognised in every civilized country that the provision of adequate educational facilities for all children of the country is a fundamental and unavoidable responsibility of Government ; but it is rather surprising to realise that the conception of this duty of Government is only of recent growth. In England even up to the Victorian Era, the prevalent idea was that the provision of educational facilities should be an avenue for the exercise of private generosity, rather than a responsibility resting with the State. The idea perhaps was that those who themselves had had the privileges and advantages of education would, if they had the necessary means, also provide educational facilities for their less fortunate brethren. It was anticipated that illiteracy would thus be removed from the country. Experience however proved otherwise.

The most important factor which led to the assumption of the responsibility for the provision of facilities of education by the State was the acceptance of the theory, both in the West and in America, that it was the inherent right of every citizen to have a chance, through education, to prove his worth and his value to the State. This conception of State responsibility, again, coincided with unprecedented commercial and

*Delivered on 29-12-87.

industrial development in the West, placing at the disposal of Government, through taxation and otherwise, funds with which it was possible for the State to discharge satisfactorily their responsibilities in respect of Education. This is why we find that the development that has taken place in the educational world of the West is so phenomenal and rapid.

Historical research shows that though Universities were founded and encouraged by broad-minded rulers of India in the past, there is no record of a well-planned and well-organised system of Primary or Secondary education in India. Matters were not much improved under the East India Company and it was not until Macaulay's famous Minute that a definite policy with regard to Education was laid down.

The policy however was that funds should be provided by Government for the promotion of the study of European literature and science through the English language alone. The policy had the support of many of the ablest of the Indian leaders of the time, the most prominent of whom was Raja Ram Mohan Roy. As a result of this policy a great impetus was given to the study of Western progress and Western methods. The policy found expression in the creation of Universities and Colleges for higher education and though it was the duty of Government to create a proper system of education from the primary stage to the University, it was apparent that concentration on higher education was the dominating feature of the Educational policy of Government in India until very recent times.

The wonderful and rapid development of a national consciousness that expressed itself as dissatisfied with India's backwardness and its place among the nations of the world was, it must be admitted, the first fruit of the adoption of the policy whereby the ideas and ideals of the West were brought home to the leaders of India. It is quite possible that if the policy of Government had been to impart in the first instance elementary education to the masses in Vernaculars instead of imparting western knowledge and western ideals to a privileged few, the development of national consciousness would have been neither so rapid nor so effective. But from the point of view of the creation of a universally literate population, the policy adopted has proved disastrous—so disastrous that we are now face to face with an appalling illiteracy of which unlike other countries, we in India prefer to form an idea by referring to the figures of literacy. This is so because the figures of illiteracy

are so apallingly high that we are often loth to think of them not to speak of mentioning them in our reports. It is perhaps for this reason that our Census Reports give us the figures of literacy and leave us to calculate those of illiteracy.

It is not however, true to say that the educational policy of the State has been entirely responsible for the deplorable state of primary education in our country. There is a prevailing tendency in our country to be satisfied with a quantitative supply rather than quality. The result of this unfortunate tendency has been to regard any school which consists of a building, however dilapidated it may be, and a teacher, however impossible his qualifications may be, as satisfying the educational needs of the locality. Primary Schools are now numerous but in almost every other respect they are deficient. The great majority of the pupils are in the lowest class and go no higher. They derive no benefit from such schooling and lapse into illiteracy soon after they leave school. The curriculum is defective and not adapted to the rural environment from which the children come. The teacher is untrained and unenthusiastic. He is faced with impossible problems—the problem of teaching three classes single-handed—the problem of how to live on six or eight rupees a month—the problem of engaging and maintaining the attention of pupils whose parents are more or less indifferent to education—the problem of sustaining his interest in his work, when he is isolated from year's end to year's end, except for the single annual visit of the Inspector.

The aid which Government have been able to give to primary schools has been disproportionately small. It is no doubt true that the inability of Government to provide the necessary funds, has been to a great extent, responsible for the unsatisfactory condition of education in India, but it is equally true that a very large part of the money spent by Government on primary education has been frittered away in doles and thus wasted. Startling though it may hear, it is perhaps no exaggeration to say that most of the primary schools that exist to-day may be abolished, without much loss to education.

The condition of primary education in our country is such as to compel the anxious consideration of the State, of the leaders of the public, of all interested in the welfare of the country. We are now on the threshold of a new era. Every province is now autonomous. But 'Provincial Autonomy' will have no meaning unless the province has an intelligent and informed electorate, capable of taking an intelligent interest in the economic and political issues of the day. Democracy can

carry no sense unless it is founded upon a population, intelligent and enlightened enough to understand its many privileges and obligations.

We are faced with a very difficult problem. But if the activities of our leaders and of all who have in their minds the vision of a better, brighter and happier India are directed towards this all-important problem, we have no cause for despair. The condition of Denmark a hundred years ago, was similar to what we find at present in our country. To-day Denmark is so rich that men from many lands visit it to find out the secret of its prosperity. When an old Dane was asked by what magic his country was lifted from poverty to prosperity, he replied "There were three causes ; the first, schools ; the second, better schools ; the third, more schools." As in Denmark so in India we should first have better schools—then more schools.

The first step that is necessary towards this end is a thorough overhauling of the present system of primary education. It is, therefore, necessary to study the chief defects of the present system of such education. They may be classified as follows :—

(a) *Defects of the teacher.*

(i) Inefficiency—Meagre academic attainments and no training for work as teachers.

(ii) Inability to manage plural classes.

(b) *Defects of the pupil.*

(i) Irregular attendance.

(ii) Admission at any odd time of the year.

(c) *Defects of the parent.*

(i) Apathy.

(ii) Employment of children in field labour at an early age.

(d) *Defects of the Education Department.*

(i) Desultory and ineffective supervision.

(ii) Incomplete and unsuitable curriculum.

If these are considered to be the real defects, it must be admitted that they are not such as cannot be remedied. I would like to take them one by one.

(a) *Defects of the teacher*—It is an obvious fact that most of the teachers now engaged in primary schools are inefficient and unable to do

satisfactory work. Unless we can guarantee that the men whom we place in charge of primary schools and primary teaching are better trained and more interested in their duties than at present, then far from getting full value from the money we are spending, we shall be wasting the greater part of it. It is perhaps no exaggeration to say that existing primary schools all over the country are not doing much to remove illiteracy and even the small amount which we now spend on elementary education is being wasted. It is therefore a fundamental necessity that we must offer adequate salaries to primary school teachers and obtain a better class of men for the work. It is no use saying that we have no money. Whatever money we have, should be wisely spent in order to produce fruitful results. There can hardly be any justification for frittering away in doles the amount that can be made available for primary and rural education. And we should certainly have more money for the purpose.

I have just spoken on the necessity of there being a better type of teachers on adequate salaries, it may perhaps be helpful to be a little more specific. I see no reason why as a standard in future, we should not demand that all primary school teachers shall have passed at least the Matriculation and thereafter acquired the necessary training. At the same time I do not think that the normal syllabus of work at present followed in High Schools is sufficiently general and extensive to give a teacher the necessary back-ground for work in a primary school. In a village, a teacher should be the leader of all progressive movements. Village uplift work, adult education, the application of improved agricultural methods,—all these should naturally spring from, and be inspired by, the village teacher. For this the teacher should have an adequate training.

It is not perhaps necessary that ambitious schemes should be launched and stately buildings erected to provide for such training facilities. Training classes may conveniently be attached to selected High Schools in rural areas. Enormous expenditure on building and equipment would thus be saved and all the facilities afforded by a High School could fully be utilised. Training classes attached to a High School would have an additional advantage ; they might serve as a check to the unnecessary and uneconomical drifting of many youngmen to the University at the end of the Matriculation stage.

One of the most difficult problems of a primary school teacher is the problem of teaching three classes single-handed. Most of the primary

schools in India—specially in Bengal—are lower primary schools with only three classes. Most of these schools have only a single teacher each and the great majority of the pupils never proceed beyond the infant class. Three years of schooling under such conditions can hardly ensure literacy. But unfortunately new schools of this type are coming into existence everyday. Time has therefore come when a definite programme for primary schools of a higher standard should be made by every Province. A five or even six years' primary course would be most desirable but the cost of financing and staffing all schools covering a period of six years' course throughout a province, and on a compulsory basis would almost be prohibitive. A well-organised and well-staffed four-class primary school has been regarded by many educational experts as meeting the requirements of a fairly satisfactory elementary education. Again, it is no doubt desirable to have always as many teachers in a school as there are classes, but I am inclined to think that a four-class school even with three teachers of the right type may serve the purpose. The infant class may, in that case, be taken up separately by all the three teachers. Two hours' tuition for the infant class may be regarded as more than sufficient. The infant class may then conveniently be dismissed and after a short recess the remaining three classes may be taken up by the three teachers.

It may not perhaps be out of place to mention here that a mere well-organised and well-staffed four-class primary school is not enough. Another factor is important—the schools must be well-distributed. A recent survey of primary schools in Bengal has shown that most of the schools are ill-distributed. There are approximately 64,000 primary schools in Bengal in approximately 1,00,000 villages. While there are about 64,000 primary schools in about 30,000 villages, there are about 70,000 villages in Bengal without any school. It is therefore desirable that a survey of the existing primary schools of a province should first be undertaken and every district should be divided into a suitable number of school units either on the basis of an average population or on the basis of an area. A population of 2,000 in the case of the former or an area of 3·14 sq. miles in the case of the latter may perhaps prove suitable. Japan, which now claims to have more than 99 per cent of its population as literate, divided the country into as many as twenty-six thousand primary school districts when it started the scheme of elementary education in 1872.

(b) *Defects of the pupil.*

Irregular attendance.—This can be eliminated by the general

introduction of compulsion. It is not possible nor practicable to introduce free and compulsory primary education in a province all at once—it would be entirely beyond the financial resources of the province. Moreover, as the last Indian Quinquennial Report points out “unless a system of compulsion is based on firm foundations, unless the majority of parents are actively in support, unless an ample supply of trained teachers is available, unless there is careful supervision and wise distribution of schools, compulsion will do more harm than good.”

There is, however, another type of compulsion which is absolutely necessary from the start to prevent the wastage which has so often been exposed and deplored. It is always the crowd in the infant class that enables the school to carry on and give it the semblance of a school. By the time the top classes are reached the numbers dwindle down to insignificance. It is therefore necessary that once a child joins a school, it should be compelled to remain at school till it has finished the primary course and as a corollary to this no child should, as a rule, be allowed to remain in the same class for more than 2 years. It is not unreasonable to assume that a parent who sends his boy to school wishes him to become literate ; and he cannot very well complain if measures are taken to realise this end.

Admission to a primary school at any odd time of the year should, by all means, be discouraged. No progress in the infant or the lowest class is possible if the teacher has to begin afresh with every new entrant. This is one of the reasons why we find so much stagnation in the infant class. Admission to a primary school should be restricted only to specified dates at the beginning of each calendar year. This can very easily be done if the rules regarding the admission to a primary school are a little modified.

(c) *Defects of the parents.*—India is an agricultural country. The average family in an Indian village lives on agriculture. Every male member of a villager's family, young and old, has to perform his allotted work in the field. Even very young children are often required to cut grass or look after the grazing cattle or do other minor work. The apathy of an average Indian villager to send his children to a primary school and thus lose their services in the fields is but natural. Again, his relatives, his neighbours and their children are as illiterate as himself and his own. Why then should he alone think of sending his children to school? He believes and believes sincerely that education will make his children averse to manual labour. Unless he can be made to believe—and this

is absolutely indispensable—that education will not make his children averse to work but will make them better workers, he cannot be expected to get rid of his natural apathy. Primary education must therefore be made compulsory if it is to spread among the masses. Left to individual free will, it has little chance of making a headway among them. But until such compulsion is possible, some adjustment of school hours may be so made as not to interfere with the work the children of the ordinary cultivator are required to do at home.

It is not the indifference of the parents alone that is responsible for irregular attendance at school. Children find very little interest in the schools. Our schools are extremely dull and cheerless. Steps might be taken to make the schools interesting and attractive. Country out-door games and sports might be provided to give some recreation to the children and to make their school life less tedious. School houses may be beautified by pictures, well-chosen mottoes neatly written, maps, charts etc. and the school compound by a neat little flower garden so that the children may feel proud of their school. To create an interest for the child in agricultural work and in his environment and to develop a taste for manual labour, attempts may also be made to attach a farm or a vegetable garden to primary schools.

(d) *Defects of the Education Department*—It is now an admitted fact that supervision of primary schools by inspecting officers is not effective. Except the solitary visit of an inspector for a few minutes during the course of a whole year, a primary school teacher has nothing else to serve as a guidance or stimulus. Circumstances often beyond control have no doubt partly been responsible for this inefficient supervision, as India, consisting as it does of a scattered population distributed over large areas, with bad communication, cannot support an inspecting agency which will allow of any more than occasional visits to individual schools. But steps should certainly be taken to see that the number of schools under each inspector is not so large as to make it impossible for an inspecting officer to pay more than one perfunctory visit in a year. It is not perhaps necessary that primary school inspector should have very high academic qualifications. An intermediate passed candidate with necessary training, not only for inspection work but also for rural community welfare work, can prove quite a suitable primary school inspector. Even with the resources at our disposal, we can perhaps have a much larger number of such trained inspectors.

India is an agricultural country and the course of study in the primary school should be adapted to the needs and environment of the majority

of the children. But the curriculum at present followed in primary schools is designed not to be complete in itself but to lead up to higher studies. The natural result is that while the country as a whole depends on its villages and on agriculture, every intelligent boy is drawn away to the towns and to occupations which can only be followed in towns. The country-side is thus systematically drained of its most hopeful and intelligent elements. A Primary course should therefore be a self-contained course suited to the village child so that he may be able to grasp more quickly and intelligently the teaching given at school, with a rural bias and dealing with ideas and things which are a part of its background. Primary education for the village boy will mean not only a grounding in the rudiments of general knowledge but also in a way a preparation for his own vocation.

But all improvement of primary education hinges on the question of funds. In fact all educational schemes of a comprehensive nature require money. Where is the money to come from? I am sure that if we believe that all human problems find their fundamental solution in education, if we believe that all the evils from which our land suffers are mainly due to the lack of education of our people, if we believe that poverty, pestilence and industrial backwardness which make the life of the average Indian any thing but enviable are largely due to the meagreness of education that he had, and lastly, if we have faith in the sacredness of the cause of education, then both provincial Governments and the public must co-operate, and money must be found to meet the expenditure involved in a scheme of universal, free and compulsory primary education. All that is necessary is a change in the angle of vision. If people can pay rates and taxes, it matters little whether cheerfully and willingly or not, for the general administration of the country, for the amenities of a city life, then there is no reason to doubt that money will be forthcoming to give what is considered the fundamental equipment for the struggle of life to the teeming millions of our country. If we can but make every one who is interested in the welfare of one's country, feel the imperative urgency and vital importance of this problem, I am sure, the people will not grudge the small education tax that it may be necessary to impose to raise the necessary funds for the purpose. But all this requires propaganda and no national problem can be solved successfully without an extensive and sustained propaganda. In the country-wide propaganda of the type I visualize, everybody must join—officials and non-officials, high and low,—and the cry should go out from the Press and a thousand

platforms that the nation is determined to banish illiteracy from the country and is prepared to make any sacrifice to achieve the end. Nothing stands out more prominently in our national programme than this problem of illiteracy and I am sure you will all agree with me in giving it the first place, at least for many years to come, in all schemes of national reconstruction.

2. REPORT OF THE ALL-INDIA PRIMARY AND RURAL EDUCATION COMMITTEE*

BY

SARDAR A. T. MUKHERJEE,

Secretary of the Committee

Notwithstanding obstacles inherent in the organisation and the deficiencies of the system of Primary Education in the country a slow and painful rehabilitation is gradually taking place in some Provinces, but the pace is too slow to educate the teeming electorate within a reasonable time. The Government of India in their anxiety to obtain a fair return for the money spent on Primary Education rest content with transferring the entire blame on the shoulders of Local Bodies for having failed to discharge their responsibilities in the matter in the manner expected of them. Admitting that all the Local Bodies did not exert their utmost for the maximum spread of mass literacy there is no gain-saying that many of them tried to tackle the problem with real earnestness. If they have not succeeded it is because the means at their disposal is not adequate and the Government have not come forward to help them with special grants to carry through their programme. The extreme poverty of the people in the villages calls for Free Primary Education without an additional burden of fresh taxation and the local bodies with their inadequate resources cannot certainly be expected to provide for it. The real remedy lies in the providing of funds and so long as this is not done no substantial extension in literacy can be expected. In this strange land of ours the Government coffers suddenly become empty the moment suggestions are brought forward for introducing Free Primary Education. How can the appalling state of illiteracy be liquidated in a stifling atmosphere like this?

Universal mass education, so necessary for the country's advance in business and culture, has not till now been properly attempted. In the population aged

*Presented on 29-12-37

5 years and above in British India less than ten persons are literate out of every hundred. In any country claiming to be civilized the number should be eighty if not more. Only 5 children out of every 100 of the population attend educational institutions. This number should be 20. The actual percentage in the U. S. A. is 24.

Without minimising the cause of higher education I regret to point out that there is perhaps no other country in the world where the expenditure on the higher branches of education is twice that on primary education and when it is borne in mind that less than 10 per cent of the population is literate the need for alteration in these figures is all the more apparent. While other countries have enforced compulsion even at the Secondary Stage it goes without saying that if we have to establish ourselves as a democratic nation primary education must be widespread, free and compulsory.

The constitution of the All-India Federation of Educational Associations requires that Sectional Secretaries should give at Annual Conferences brief surveys of the conditions of their respective subjects prevailing in the country during the year and I hasten now to do the needful.

The total expenditure on Primary Education was about 83 lacs or Rs. 3.4 per head per year. The number of Primary schools fell from about 64 thousand to about 62 thousand while the enrolment of pupils increased from about 20 lacs and 78 thousand to about 21 lacs and

Bengal

14 thousand. But this increase in number was hardly an indication of any satisfactory increase in actual literacy. The stagnation in the lower classes of Primary schools is so great that 70% of the pupils that enter there never attain the stage of education that can be described as literacy. No real improvement is possible unless adequate funds are forthcoming for supplying better-paid and better-trained teachers and until parents realise that education is a necessity.

The Mymensingh District Board sought and obtained the permission of the Bengal Government to bring into operation those provisions of the Bengal Primary Education Act of 1930 which relate to the imposition of an educational cess. In consequence the scheme of free primary education will be given effect to in this district from January 1938. About 2500 more schools of 3 different grades admitting boys and girls between 6 and 10 years will be started under the Free Primary School Act and classes will be held at noon in two shifts for facility of work. Until compulsion is enforced persuasion will be resorted to.

The number of boys' primary schools in Calcutta during the year was 512 including 145 managed by the Corporation of Calcutta and the number of boys attending them was a little over 40 thousand. In Ward IX of the city primary education is compulsory between the ages 6 and 10.

The All-Bengal Primary Teachers' Conference was held at Calcutta under the inspiring guidance of Acharya Sir P. C. Ray when the crying need for the spread of mass literacy in the province was universally preached and definite demands were formulated.

The Congress Ministry has, it is understood, decided to abolish the District Educational Councils which cost the Government Rs. 60,000 yearly without proportionate gain in the matter of spreading elementary education or literacy. The possibility of introducing other agencies which might carry on the work of the councils more effectively but with less cost is being examined. The Minister for Public Health has suggested to the Minister of Education that the subject of Hygiene should be made compulsory and included in the curriculum of studies for Primary and Secondary Schools. Nearly 2 crores of rupees are spent by the Government on elementary education. A sixth of the schools are complete with five standards and only a small percentage of pupils reach the fourth and fifth standards—class II has less than half the numbers that are in class I.

Under the reorganised scheme of elementary education attempts are being made to avoid wastage and stagnation and to make the most effective use of the public funds spent on elementary schools. Government have undertaken an investigation in the conditions of service in elementary schools.

It is the accepted aim of the Ministry to introduce Free Compulsory Primary Education, all over the Presidency within a reasonable period. The Government of Bombay have decided to start 500 primary schools in furtherance of the scheme to expand primary education. Private agencies will be asked to start these schools in rural areas and schools thus started will get a subsidy from the Government. There are 26,000 villages and towns in the Presidency and only 10,000 of them have primary schools. The Government also intend to start several training institutions with a view to training teachers required for furthering the scheme as contemplated at the Wardha Educational Conference.

So far as Primary Education is concerned steady progress is being maintained in attaining a uniform flow of promotion from class to class with a higher proportion of boys reaching class IV. The number of areas of compulsion rose by 65 to 3047 but the problem of compulsory education still bristles with numerous difficulties. The Government have placed before themselves, as far as funds permit, a programme of mass education not by opening new schools and enrolling more students, for they are not enamoured of more quantitative expansion, but by reorganising and rehabilitating the present system of primary education on more sound and proper foundations. As far as possible women teachers will be employed. Inspection and superintendence,

will be made more stringent, co-education in the primary stage will be encouraged and priority will be given to the claims of the girls' education. The Punjab Government is contemplating amendment of the Primary Education Act with a view to extending the period of compulsion from four to five years, introducing compulsion in the case of girls whenever and wherever desirable and to provide that any boy who has once entered any primary school must be compulsorily retained in the school till he completes his primary education. Boys are to be given a definite bias in favour of Agriculture and it is proposed to introduce vocational training from the sixth class. The course of primary classes will be revised with a view to making it a self-contained course and a special curriculum for girls' primary schools is being formed.

Due to the closing of small and uneconomical schools the number of primary schools decreased by about 450 though the enrolment increased by more than 10,000. Less than 1 boy in 3 of those who should be in school and only one

U. P. girl out of 20 are enrolled in the schools. There was growth of attention, however, to the need for reorganisation of education. The Report of the Unemployment Committee revealed the need for the introduction of vocational training. The District Board of Benares was allowed to introduce compulsory primary education from the savings effected by closing uneconomical schools and the number of Boards with compulsory primary education rose to 25.

The Education Department spent about 1 crore of rupees for the education of masses in rural areas. It is proposed to utilise the existing village school buildings for making them rural development centres.

The question of the introduction of short instructional courses for training primary school teachers and that of revision of the existing syllabus are engaging the attention of the authorities. The year's progress did not show, however, any reassuring advance—there being no appreciable increase in literacy.

Numerical growth in some cases outstripped financial positions and the realisation of this fact led to the closure of a number of schools in certain areas.

O. P. The Congress Ministry announced its intention of introducing compulsory primary education in every village with a school by applying the double shift system. Liquor revenue will be diverted towards Adult-Education. A conference of Indian educationists was convened at Wardha by the Marwari Educational Society on the occasion of its Silver Jubilee in October last with a view to evolve some sound system of National Education. Under the distinguished presidentship of Acharya Sir P. C. Ray the conference endorsed the proposal of Mahatma Gandhi to provide Free and Compulsory Education for 7 years on a nationwide scale,

The Departmental Educational Conference supported the Vidyamandir Scheme of the Hon'ble Pandit Ravi Sankar Shukla, Minister of Education, which designed to impart primary education to the boys and girls of all the villages of the Province, 25,000 in number. The Conference recommended that the practice of holding the High School Entrance Examination, which cost Rs. 30,000/- annually be stopped and the Government intends to give immediate effect to this proposal.

In point of literacy this Province stands almost at the bottom of the ladder. Very little was done in the matter of removal of illiteracy. The Province has suffered long in the matter of educational facilities. The Bihar undesirable circulars of the Government imposing restrictions on local bodies of the Province were, however, withdrawn thus enabling them to give impetus to the spread of Primary Education. Schemes designed to accelerate the progress of Female Education are being undertaken by the Government. Towards the middle of October last the Education Minister made a declaration that by the end of February 1938 primary education would be made compulsory in all Municipal areas. The cost of compulsory education would be borne by the Government while the Municipalities would be asked to spend the saving effected towards proper sanitation of their towns. The aim of the Ministry is to make primary education both literary and vocational so that they might be self-supporting.

The Government of Orissa appointed a small committee of officials to consider and report on the question of the introduction of a uniform syllabus in all higher, elementary or middle training schools in Orissa. The Orissa Government contemplates starting schools in villages with a population of 500 and more. No practical programme of Free and Compulsory Education could, however, be chalked out for financial considerations. The Government deputed 3 men of merit of the Province to visit and study the conditions in certain Universities in India like Bolepur, Chidambaram and Gurukula to evolve a scheme that would suit the needs of the people of Orissa. Another important step was to deprovincialise the Zilla schools and to decentralise education as a whole. It is pleasing to note that the Education Grant exceeds the Police Grant by a couple of lakhs of rupees.

The Assam Legislative Assembly recommended that a sum of rupees 50 lakhs be provided within the next 5 years for Compulsory Primary Education and that a scheme be prepared to that effect at an early date. Till this Assam resolution is given effect to the Assembly recommended to the Government that sufficient funds be placed at the disposal of the Local Boards to enable them to take up all existing primary schools. The Assembly also recommended to the Government that the tea-estates which employ 20 or more children under 12 years of age be compelled to maintain primary schools under

the control and direction of the Education Department. It was suggested that an additional sum be set apart for the improvement of the pay and prospects of the teachers of the primary schools and for extension of primary education in educationally backward areas and among educationally backward people such as ex-tea garden labourers, Miris, Kacharis etc. About 35 lakhs of rupees were spent on education in the province and 28% of the same was allotted for primary education.

The Frontier Education Ministry has proposed that every frontier village having more than 500 houses and not having any school within a radius of 3 miles should have a school at Government expense, provided its inhabitants can arrange for a house for the school.

INDIAN STATES.

With the ultimate aim of introducing compulsory primary education throughout the State and as an aid to it the Education Department has launched a scheme of 'Shift Schools' in a number of villages in selected districts. The object of these schools, which are being financed from the present education grant, is to provide that extra facility to village children which will enable them to obtain education without interference in the present pursuit of their avocations. Under the scheme the schools will conduct partly morning and partly evening classes so as to enable the children to attend according to individual convenience. It is understood that the Education Department is endeavouring to obtain an extension of the primary school period from 4 to 6 years.

Primary Education is free and compulsory all over the State since the year 1906. There are about 40 night schools in the State under private management for the education of the adults. State teachers are permitted to work in such schools outside school hours and the use of State school buildings are allowed free if asked for. There is one private Zanana school for the education of adult women and 2 private vocational schools for women. Women teachers are instructed to start ladies' clubs and to carry out propaganda for the spread of female education. The travelling and village library system is a great means to retain literacy acquired during school period under the Compulsory Act and to keep up interest in the activities of school life. Free use of stereoscopes and the demonstration of magic lantern and cinema slides are good enough to create a desire for knowledge among the public.

The State has always been progressive in its educational policy, which tendency has greatly developed the industrial outlook of its people. The establishment of the Travancore University marks an epoch in the educational annals of the State. The aspects of Travancore education which merit special mention are : the free Medical Inspection scheme,

the encouragement of such pastimes as school gardens, athletic sports etc, the developed state of female education and co-education.

The Education Department of Jammu and Kashmir State adopted in March last a syllabus on the lines suggested in the pamphlet 'Curriculum in Primary

4. Kashmir Schools' prepared by Mr. N. L. Kitroo and Mr. D. N. Dhar of S. P. High School, Srinagar. In the first three classes all subjects except the language are intended to be taught orally and no text-books are to be placed in the hands of the children.

As authentic reports were not obtained from other parts of the country mention could not be made here of the condition of Primary Education prevailing in those quarters during the year under review.

With the introduction of the New Constitution in British India the cause of Primary Education received a fresh impetus and we have already before us the following schemes :

- (i) The 7-year Primary Education Scheme of Mahatma Gandhi as modified by the Zakir Husain Committee, which is too well known to you all. In connection with this scheme I would invite criticism regarding the following controversial points :
 - (a) The Self-supporting part of the Scheme.
 - (b) The Scheme for Conscript teachers.
 - (c) Exemption of the State from its responsibility of educating the children of the soil.
- (ii) The Vidyamandir Scheme of the Hon'ble Pandit R. S. Shukla who proposes to establish "Vidyamandirs" in every village. In his scheme he proposes to make Primary Education free and self-supporting. The main idea in the scheme is that well-to-do and philanthropic gentlemen of the Province should come forward with an offer of a piece of land of 20 to 25 acres each in every village. There will be a big Trust created for the management of this property which with the aid of Co-operative and Agricultural Departments will utilise the land and the income thus derived from this piece of land towards meeting the remuneration of the teacher. This piece of land will form a nucleus of the Village Trust of Vidyamandir and contributions will be accepted in the forms of money, grain or any other commodity. The Scheme is no doubt a novel one, but how far people will come out to play the philanthropic part in these days is a question.

The Central Advisory Board of Education is meeting in January next when Mahatma Gandhi's Scheme and the Abbott-Wood Report together with the observations by the Central and the Provincial Governments are likely to be discussed. The proceedings will be watched with interest.

3. OUR EXPERIMENTS WITH RURAL EDUCATION*

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"Villages are like women. In their keeping is the cradle of the race. They are nearer to nature than towns and are therefore in closer touch with the fountain of life. They have the atmosphere which possesses a natural power of healing. It is the function of the village, like that of women, to provide people with their elemental needs, with food and joy, with the simple poetry of life, and with those ceremonies of beauty which the village spontaneously produces and in which she finds delight. But when constant strain is put upon her through the exhortionate claim of ambition, when her resources are exploited through the excessive stimulus of temptation, then she becomes poor in life and her mind becomes dull and uncreative."

In these touching words the Poet Sage of India has given expression to his love and admiration of the (now decaying) rural culture of our country the revival of which has been one of the greatest passions of his strenuously creative life. The foundation of his world-famous International University was therefore laid in one of the poorest rural districts of Bengal and from the very start of the Santiniketan Ashram it has been our lookout to emphasise on our pupils' minds the necessity of keeping touch with the villagers who compose the major part of the population of our country. Not satisfied with simply making the middle class students of Santiniketan merely rural-minded, the poet later on started an Institution for the Reconstruction of our rural life at Sriniketan. In the language of the Poet, "the task that lies before us to-day is to make whole the broken-up communal life, to harmonise the divergence between village and town, between the classess and masses, between pride of power and spirit of comradeship."

The incorporation of two such institutions as Santiniketan (with children of rather well-to-do town-dwelling parents) and Sriniketan (with children of poor and destitute villagers) within the scope of the

*Read before the Primary Education Section on 29-12-37.

activity of Visva-Bharati is the most emphatic demonstration of our will to translate into action the (above-quoted) ideal enunciated by the Founder President of the Visva-Bharati.

It is a well-known fact that our trouble in India is essentially economic. Our main problem is our poverty and our chief enemies are ignorance and superstition. It is a truism that no effective step can be taken for the amelioration of the hardship and wretchedness of the masses unless they possess instructed minds. *Education of the rural population is the crying need of the hour.* This too the unpractical Poet of Santiniketan was able to perceive prophetically years ago when the political pundits were merely beating about the bush in search of the unobtainable Philosophers' stone.

Accordingly on the 1st of July 1924 an experimental school for village boys—the Siksha-Sattrā—was started under the guidance of one of the teachers of the Santiniketan (the late Santosh Chandra Mazumdar). It was felt necessary to have a separate school for village boys (whom we expect and encourage to go back and enrich the life of the village) because the students who joined the institutions at Santiniketan came mostly from city-dwelling well-to-do families. It was also felt that because these students were paying for their board and tuition it would not have been possible to make them cook their own food or wash their clothes which we wanted the Siksha-Sattrā boys to do for themselves. Moreover they had to pass examinations whereas the Siksha-Sattrā boys were never troubled with such mental pre-occupations. For these and other reasons the Siksha-Sattrā which began its career at Santiniketan was later on removed to Sriniketan.

This experimental school was started with half-a-dozen village boys, either orphans or destitute children.

Our object was not to make them pass examinations ; but to help them to be self-reliant and to be able to live in a better way when they go back to their village and thereby not only improve their own lots but also inspire in others the feeling of self-reliance and eagerness to do work in an organised way.

In the beginning only one hour was devoted to the study of the three R's. The rest of the time was spent in gardening, excursions, studying nature, collecting wild flowers and medical herbs and learning to do household works with their own hands. No time table was hung on the board ; only the teacher kept a watchful eye that no part of the day was

mis-spent or idly spent. He was to keep them engaged in some kind of profitable, *i.e.* creative work.

After working out the scheme for one year and 10 months the talented first Superintendent of Siksha-Sattrra was able to write in his official diary the following :—

“Physical vitality was our first concern. The gain of the boys in height, weight and strength has been very remarkable, now they are better off than most boys of their age even in Santiniketan..... The boys have made considerable progress in gardening, weaving, and construction, they cut and sew and make their own garments, their own tables and boxes, can cook well, as well as paint, write a neat hand in Bengali, recite poems, know addition, subtraction, multiplication and division, not mechanically but in relation to life situations. They have begun to feel in their own little way that the individual's effort is not purely individual but invariably has social reactions. They are realising the value of mutual aid and have acquired the social habits of kindliness and brotherliness.”

It will be obvious that from the very beginning it had been our endeavour in the Siksha-Sattrra to give an all-round education to village children with the object of not only enabling them to earn a decent living for themselves but to so train their mental and physical faculties as would enable them to improve the rural life of Bengal when these boys become grown up and responsible members of society. It is our high ambition *to manufacture in our little Educational Laboratory, village leaders by scores.* We do not claim to have succeeded in realising this objective but we do claim that we have made a good start.

To-day there are 20 boys in the Siksha-Sattrra, 2 Mahammadans, 2 Santals, and the rest Hindus of the poorest class—all sleeping in the same dormitory, and boarding in the common mess. The school has been organised as a miniature community and except cooking (which is ordinarily done by a cook) the boys have to do everything—washing, sweeping, marketing, cleaning utensils, keeping accounts, all for themselves. There is no servant engaged for them. They elect their own captains and leaders for various activities.

The framing of a curriculum for the Siksha-Sattrra has been an ever-elusive task and that must be necessarily so. I must confess that (like my predecessors in office) I have not been able to frame a fixed curriculum for the Siksha-Sattrra. I am however not very much disappointed over the matter. Perhaps I shall never stick to a fixed

curriculum so far as the Siksha-Sattrā is concerned and yet it is to be borne in mind that we could not have proceeded successfully so far into the troubled waters without any compass whatsoever.

The truth is that though we did not fix up a rigid curriculum to be followed mechanically at any cost we had in our mind a rough idea of what we wanted our boys to become. We wanted them to attain real manhood and that in such a way as would enable them to become ideal house-holders in an Indian, rather a Bengali, village. We wanted them to get rid of sloth, helplessness and the spirit of defeatism. We wanted them to develop self-reliance, self-help, courage, leadership and the spirit of co-operation. We wanted them to learn to respect manual labour and to develop their creative faculties. We wanted them to develop a fresher, wider and healthier outlook in life. And whatever appeared to us to have any power to help them in bringing about this transformation in the character of our boys, that we called our curriculum. For sometimes we had perhaps groped in the dark and even now we are not absolutely certain about having found the light but we have the faith that to the earnest seeker it invariably comes. However we might have erred, we have tried hard, learnt much and perhaps have achieved a little bit too.

We did not ignore altogether the literary side of education but more attention is given in building up the character of the boys. The extra-academic activities of the Siksha-Sattrā consist of :—

- (1) Industry (Weaving, Carpentry, Book-binding, Leather work),
- (2) Gardening, (3) Health and Sanitation, (4) House crafts, and general management, (5) Sports, Games, Drill and Brati-Balaka Activities (our own Scout Movement),
- (6) Collection (of wood, wild flowers, seeds, manures, soils, cattle-feeds, medicinal herbs, maps and charts etc.),
- (7) Educational trips to places of interests, (8) Literary Society, (9) A monthly manuscript Magazine "Chesta".

On the purely academic side I have tried to draw up a rough curriculum for a term of seven years and we shall try to give effect to it (with necessary modifications whenever there should arise any necessity for the same) from the beginning of the next year.

A summary sketch of the same is given below :—

(Knowledge of the three R's presumed),

- 1st. Year* :—Bengali (Reading and writing).
 Arithmetic—Multiplication, Division, L. C. M. & G. C. M.
 Elementary Hygiene, Nature Study, Elementary Drawing.
 English—Alphabets and some common words.
- 2nd. Year* :—Bengali—(More advanced course).
 Arithmetic—Upto fraction and Subhankari:
 Hygiene, Nature Study, Drawing—more advanced course.
 English—First reader.
 Geography—The Earth, the Solar System. Topography of
 Sriniketan and a rough idea of the district of
 Birbhum.
 Indian History—Ramayan, Mahabharat and the life and
 teaching of Budha.
- 3rd. Year* :—Bengali—(Reading and writing)—more advanced course.
 English—More advanced course, sending Telegrams, money
 orders etc.
 Arithmetic—Area, Interest, Zemindari and Mahajani
 accounts.
 Geometry, Elementary.—specially definitions and idea of
 plane figures.
 Hygiene, Nature study, Drawing—more advanced course.
 Geography—Season, Tide etc., Broad outline of India with
 special reference to Bengal.
 Indian History—From Buddha to 1600 A.D.
- 4th. Year* :—Bengali—more advanced course.
 English—more advanced course.
 Arithmetic—Percentage, Ratio problems etc.
 Geometry—Hall & Stevens 1st. book (In Bengali).
 Algebra—Simple addition, subtraction and multiplication.
 Hygiene, nature study, drawing—more advanced course.
 Geography—Asia and Europe (Political and Commercial).
 Indian History—1600 to present time. Story of the
 Great War—its main causes and its relation
 with the world affairs of the time.
- 5th. Year* :—Bengali—More advanced course.
 English—More advanced course.
 Arithmetic—Stock, Brokerage, Profit and loss.
 Geometry—Upto the end of Book I.
 Algebra—Upto Factorisation.

Hygiene, Nature study, Drawing—More advanced Course.

Geography—A rough idea of world Geography.

History—Modern Europe—with special reference to the Colonial and Commercial expansion of European countries.

6th Year :—Bengali—More advanced course, Tagore's literature on Education.

English—More advanced course.

Geometry—Book II.

Algebra—Upto Equation.

Hygiene, Nature study and Drawing.

History—The effects of the Industrial and the French Revolutions on the Economic and Political life of the world. The evolution of the Indian National Congress. The Cultural Renaissance in India—with special reference to the revival of Indian Art, Science, Music, the history of Brahma Samaj, Aryya Samaj, the evolution of the Calcutta University, and the Study of important personalities like Rammohan Ray, Vidyasagar, Rabindranath Tagore, Vivekananda, Gandhi as harbingers of the renaissance.

Elementary Civics.

7th. Year :—Bengali—Tagore's Literature on Education.

English—More advanced course.

Civics—Including Indian administration.

Logic

History—(i) Social and cultural movements in modern India.

(ii) History of Indian Art and Philosophy.

(iii) Main political currents in Europe with special reference to Capitalism, Socialism, Fascism, the far Eastern Problem.

(iv) General trend of world Politics and India's position in the world setting.

(v) Economic History of India.

The theoretical classes are held in the afternoon (2 to 4-30 p.m.) and evening (7 to 8 p.m.). The morning is kept entirely free for crafts and

gardening classes. Every student of Siksha-Sattrā has to master one of the following handicrafts :—Carpentry, Weaving or Leather works.

So far we have paid entirely for the boarding, lodging and tuition of these boys. Those who were able to contribute in kind were asked to bring rice from home and the total amount of rice thus received never exceeded one tenth of the total annual consumption. But now some of the senior students have become quite expert weavers and carpenters and we propose paying them daily wages. At the end of the month the whole amount due to a student will be paid to him and he will be asked to pay for his food. This, we hope, would help to emphasise on the students' mind the fact that they are not living on our charity and will also enable us (with the extra money thus received) to admit a larger number of boys in the Siksha-Sattrā than it had hitherto been possible.

Very soon we hope to add to the strength of the teaching staff and then we shall be able to include the following extra subjects in our curriculum for the advanced students of Siksha-Sattrā :—

1. Rural Economics.
2. Co-operative Organisations.
3. Scientific Agriculture.
4. Music.

Notwithstanding many rebuffs our progress so far has not been disappointing. The success we have already achieved emboldens us to say that, in the main, the line on which we have worked have been correct and our activities have yielded pretty satisfactory results. No doubt with greater encouragement and help better results may easily be achieved.

Apart from the Siksha-Sattrā there are two more educational institutions under the supervision of the Rural Education Department at Sriniketan :—The Siksha-Charcha Bhavan (Training School for Primary School Teachers) and the Sriniketan Girls' school (a Primary school for local village girls).

In the Siksha-Charcha Bhavan there at present 20 students of whom six are Mahammadans. They dine in the same hall, sleep in the same dormitory and sing the same national song. Their age ranges from 18 to 32. As a special case we have been allowed to extend the training course to 2 years instead of the usual one year's course as we think that as teachers their education would remain incomplete if they do not know something more than what is included in the Guru-Training Course.

The extra subjects which they learn here (as students of Visva-Bharati) are Civics, Psychology, Village welfare and in addition they have to learn well one of the following crafts :—Leather works, Weaving, Book-binding or Carpentry. We hope to be able to give them regular instructions also in Music, and History of Indian Art and Philosophy soon. From January next a fresh batch of twenty students will join the Siksha-Charcha Bhavan in the 1st. year class when the present batch will be promoted to the second year. In future we have decided not to take in any student who has not read upto the Matriculation Standard. It has been felt that unless the students in the class have a uniform general standard of preliminary education it is difficult to make any systematic progress especially in the more advanced studies like Civics and Psychology.

The Sriniketan Girls' School is just a Primary school which we want to present to the other schools of similar class as their model. We regret, due to continuous changes in the management and staff we have not been able to achieve that success which it had been our ambition to achieve. The new Headmistress has joined the school shortly and we are optimistic that under her able guidance we shall realise our ideals soon.

The school has 39 students on the rolls, 32 girls and 7 boys. Apart from the standard course the students receive instructions in sewing, embroidery, clay-modelling, alpana etc. We hope to introduce Music soon.

These are the three institutions which are maintained by us, so to say at the head quarters, at Sriniketan. But the need of spreading education in our country is so great that we could not rest satisfied by running a few schools at our place. For the proper regeneration of our country we felt that Education has to permeate the lowest stratum of society. The search-light of knowledge has to be focussed into the darkest dungeons of our country sides. With this aim in view we started opening schools in the outlying villages of this district—some night schools, some Girls' schools, but most of them primary school for village boys. The running cost of these schools are paid by us and in some cases a part of the cost is also borne either by the District Board or the School Board. There are *fifteen* such schools now which are supervised by our Rural Education Department. The total number of children of school-going age (in those localities where we have started schools) amounts to 1103 out of which we have been able to capture and to bring under

the discipline of school-life 531 children (403 boys and 128 girls). The total running cost of the schools amounts to Rs. 133/- p. m. out of which Rs. 52/- p. m. is paid by Sriniketan.

In all the schools except two the students receive instructions free of any charge. The Mohidapur school and the Paruldanga school are the only two schools where the students pay tuition fee which amounts to Rs. 11/- p. m. The total number of students in those two schools being 142 it follows that on an average each student pays a tuition fee of just over *one anna* per month.

Over and above the money grant we provide these schools periodically with black-boards, lanterns, slates and maps. The teachers of these village schools assemble at Sriniketan every Sunday morning when they receive instructions on the methods of teaching. Local grievances, inconveniences and complaints are also heard by the Superintendent of Education on these occasions.

It is our ambition to open more such schools in the outlying villages of this district. Dearth of men of the right type and funds have often obliged us to work within very modest limits. Many village schools from outside our own district have applied for affiliation in our University but we have so long been obliged to refuse affiliation to far away schools because before we can take up such responsibilities we must be in a position to engage suitable and qualified men to go to inspect these schools and see if actually our scheme is being carried out there or not. The same reason—lack of funds—has obliged us to make our experiments within a narrow compass. *Wanted a hundred thousand Rupees and a band of half a dozen devoted workers immediately for pushing forward our Rural Education Scheme.* We claim to be the first institution to have tried to push forward a systematic, consistent and rational policy of Mass Education in the villages and however we might have erred we do claim *experience* and *expert knowledge* of a most complicated problem which most other public bodies which are now starting schemes of village education under more favourable conditions, lack. We have therefore every reason to hope that the thinking public which has the interest of the masses at heart would readily respond to our appeal for men and money.

It is a happy augury of time that the Governments of many provinces of India have taken the problem of mass Education in right earnest and within a short time the Congress Provinces will surely enjoy the benefits of a system of free, compulsory Primary Education. Will Bengal lag behind?

4. AN EDUCATIONAL EXPERIMENT AT SERAJGANJ*

GAURIPRASANNA BISWAS M.A., B.T.

Asst. Headmaster, B.A. H. E. School, Serajganj.

"Back to the village," "Reconstruct the villages," "Combat illiteracy" and so on and so forth have been the slogans of so-called reformers and statesmen on the platform and in the press with little or no practical and tangible effect in the actual field. Lack of initiative, concentrated effort and a well-planned organisation to lift the veil of ignorance and combat the poverty of the dumb millions has been the besetting difficulties in the way of well-meaning zealots. Justice demands that these "hewers of wood and drawers of water" who have been wallowing in the slough of ignorance and poverty and supplying the amenities of life to the fashionable, should have more than lip-service. At Serjganj, an elaborate scheme of Rural Development has been inaugurated by Mr. H. S. M. Ishaque, M.Sc., I. C. S., Subdivisional Officer, who is trying to do his little bit to the ignorant masses in whose sacred charge he is placed. It is too early to pronounce any judgment on the scheme with all its ramifications and it is well under way. All its aspects, specially the educational, have been examined by some experts in authority and have received their unstinted approval. The experiment has come from the Executive side, as it ought to, and it has found a democratic basis in that some prominent public men and educationists of the locality have been taken into confidence and entrusted with the different sections under a constituted body named the Central Rural Development Council, Serajganj.

In October, 1936, he called a conference of the Presidents and members of the 78 Union Boards and noted public men and educationists of the locality before whom he explained his Rural Development Scheme which was embodied in addresses in little brochures. He produced statistics of the economic, industrial and educational aspects of the Subdivision which he collected, adjusted and pressed into service in an inconceivably short time at an enormous labour just to show that the Subdivision, to be saved from its retrograde career, should have the revitalising dose of a development scheme.

The educational side of the scheme with which these few lines are concerned has some startling peculiarities in that it is original,

unprecedented and adaptable to the whole province. It is far removed from those original schemes which are generally tinged by visionary impossibilities bolstered up for a clap-trap. It falls under 4 heads :—

(i) Primary Education ; (ii) Secondary Education ; (iii) Female Education ; (iv) Adult Education. This article cannot exhaust the details of all these 4 heads but will confine itself to the first and the last i. e. Primary Education and Adult Education, with some passing remarks on the other two.

Mr. Ishaque has established some Primary Schools with an eye to their geographical distribution so as to avoid clash and crowding with neighbouring ones and has inaugurated a two-months' course of training for the Primary School Teachers. To save the appalling wastage on primary education, good schools and efficient teaching are equally imperative necessities. Again, the existing Guru-Training Schools cannot supply the demand of trained teachers, the annual output being less than one-tenth the requisite number. Without trained teachers with a widened and rural out-look, all attempts at re-habilitating education in the rural areas run to waste.

Under this training, 50 teachers of whom 40-45 must be deputed from Board and aided Primary Schools and Muktabs and 5 may be Matriculate outsiders with a bias to this profession, are admitted after an admission test into this short course training at camps. Three camps are run collaterally each under two efficient B. T. teachers at the different High School Centres which are the venue of the camps.

A syllabus, comprising Child Psychology, methods of teaching different subjects, school organisation and management, framed after the model of the Government Guru Training Course and examined and approved by educationists, is followed. Lectures and Demonstrations are given by the Instructors in the morning upto 10 a.m. when the class dissolves to meet again the batches at 1-30 p.m. in two or three neighbouring Primary Schools for Practice Teaching under the supervision of the Instructors. After two and a half hour's practice teaching and half an hour's rest the trainees join their Physical class which is taken by the Physical Instructor or Games and Bratachari Master of the H. E. School according to a syllabus drawn after the Buchanan system with some items of Bratachari dances and exercises. The gurus are given tiffin @ 0-1-6 pies each after the games and exercises and the expenses are met by the Council. The boarding expenses are borne by themselves and more than $\frac{2}{3}$ of them live together, the rest put up in jagirs or free lodgings with generous house-holders in the immediate neighbourhood.

In the evening they gather again for review of the day's work, academic discussion, debates, music, caricature, talks on different subjects by prominent medical men and Headmasters and other public men. Though the routine seems to be a crowded one, yet the gurus have sufficient time at their disposal for preparation of lessons and lesson-notes. They are to live in a spirit of happy camaraderie and develop esprit de corps, snatching as much of the joy of living as is possible in this short course of 8 weeks. The gurus whom accident and fate have relegated to the otherwise cheerless, uneventful, and none too inviting an atmosphere of village life appear, after the completion of the course, to return to their respective schools not only with an equipment for their dull and drab profession but also with a widened outlook and refreshed spirits.

The course finished, an examination is held and certificates granted to those who qualify.

The honorary member in charge of the training tours the camps now and then, and inspects the work done. The author of the scheme also visits the camps in the course of his official tour and himself speaks to the Gurus on subjects touching Rural Development and education. The Circle Officers, Sub-Registrars and Sub-Inspector of Schools visit the camps and watch the progress.

Contribution from Union Boards @ Rs. 15/- each and lump grants from the Pabna District School Board are financing the project.

The author does not say that these camp-trained teachers will be more efficient than those trained in Government Guru Training Schools. Nor does he say that the teachers so trained should not go in for a full course training if they desire to or if such an opportunity is ever offered to them. He has launched the scheme out of his practical wisdom of something-better-than-nothing, some training better than no training which is, at least, expedient and quite in keeping with the present economic condition of the country.

During the 4 months i.e. two sessions from the 10th February to the 16th June, 1937, 6 camps were held, 3 camps per session, and 273 teachers out of a total number of 305 admitted have been considered qualified. The total cost for running the 6 camps has been Rs. 3270/-. Mr. J. M. Sen, M. Ed., Principal David Hare Training College, visited the camps and was favourably impressed with the work. Khan Bahadur T. Ahmed, M. Ed., Special Officer, Primary Education, and Khan Sahib B. Rahman, M. Ed., Inspector of Schools, Rajshahi Division, examined the scheme

and had discussion with Mr. Ishaque about the training ; these distinguished educationists forwarded their opinions to the Director of Public Instruction, Bengal, who has approved of the system and recommended some modifications. The chief feature of his recommendations is that the duly qualified of these trained teachers would be allowed to sit for the G. T. Examination as private candidates with some preparation of the subjects taught in the Primary Schools. It will not be out of place to mention in this connection that if Primary Education be made free and compulsory according to the policy adumbrated in the Resolution issued by the Hon'ble Khan Bahadur M. Azizul Haque, former Minister in charge of Education, some sort of a scheme of training for the new batch of teachers like the one conducted at Serajganj, will have to be adopted to cope with the demand of trained teachers. The reader is referred to P. 4, Para 1, of the same Resolution, which anticipates the necessity of a greater scope of training.

As regards other aspects of the scheme, it may be mentioned that some M. E. and Primary Schools have been started and short agricultural training is contemplated to be tagged on to the M. E. course so as to give it vocational bias. The details of all these and Female Education may form another article and is thus left out for the present.

Adult Education—

Mr. Ishaque prepared a skeleton syllabus and has had a book written to this syllabus by leading educationists and teachers of this Subdivision. 1500 Night Schools have been started in the different Union Boards under the supervision of their Presidents, the Circle Officers, Sub-Registrars and Captain-Secretaries of the village Unions. The teaching in the Night Schools is to be carried on according to the syllabus that has been written in simple Bengali. A man with a knowledge of the three R's can read out the graded sections of the book to the Night Class and thus give them the rudiments of literacy. The book begins with the Alphabets and ends with general topics and stories. It is written in a simple and neat language of the average villager with possible touches of humour here and there so that the topics may be intelligible and attractive to the illiterate who will never feel the lessons thrust upon them. Educationists say that an adult can learn in one-fifth the time a boy requires and if a little amount of freedom and amusement, with the Hooka and country gossips for the elder be mixed with the lessons as desired, and the volunteer teachers are sincere in this noble cause only for an hour in the evening much of the enveloping gloom of ignorance

that pervades the country side will disappear. It is quite re-assuring to record that the night schools have been working satisfactorily. We have parallels of a system of Adult Education in China which has so far advanced in literacy that she is not the opium-intoxicated China of former days and though now convulsed by the orgy of Japanese militarism, she is competent to parry blows out of a spirit of nationalism fed and sustained by her education. We are informed voluntary organisations in Italy and Soviet Russia took up the task backed by state patronage.

It must be admitted on all hands that it is entirely a new venture and very bold and comprehensive too in the field of education and does one's heart good to see that it comes from an administration who, though consumed with the zeal of reform in an educationally backward province, the province of his adoption, feels his powers limited unless he receives the willing co-operation of the people in general and the teachers and the Subordinate officers in particular. If they prove themselves true to their pledge of sincerity and selfless service in the cause of the nation and do not put up a show against the S. D. O.'s visit, we are confident, Serajganj will very shortly have stolen a march over other subdivisions in the success of an educational scheme destined to hasten a cultural regeneration.

The scheme is still in its infancy and some aspects are still in the embryo. Its sponsor frankly confesses to many of its drawbacks and shortcomings which will not stand the passage of time and steady handling.

5. PRIMARY EDUCATION OF INDIAN CHILDREN*

BY K. VISWANATHAN.

India had solved her educational problems long ago—as the relics at Taxilla and Nalanda show. Similarly the Primary Education of her children was carried out in a manner that was at once unique and thoroughly successful. But times have changed and are changing. The primary education of Indian children now should also be fashioned, modified and trimmed so as to suit modern conditions. I am one of those

*Taken as read before the Primary and Rural Education Section,

few who believe that the best in the old should be taken up and modified to suit present days, and at the same time the best from the West be taken and, fusing them, a new system should be evolved which will at once satisfy the old and the new, the East and the West. Sporadic changes here and there will never succeed, and the results cannot be relied on.

I have been taking an interest in primary education for a few years. My study has revealed certain things and they are given partly here to be considered by the worthy readers. A replica of the Western system will not suit India for various reasons. Neither can the old hold its own against the onrush of the torrential West. In my paper published in the Report of the first All-Asia Educational Conference (Benares, 1930), I have made a plea for the ancient system of primary education in India. I still hold to that so far as the villages in India are considered. There are 7 lakhs of villages in India and there are less than 2 lakhs of primary schools. This gives hardly one school for 3 villages.

I am not against any system, but the modern systems like Montessori, Dalton plan, Project method, the Direct Method and so on can be followed in the cities which are comparatively richer—as they require costly materials. The system of primary education as followed at Berkeley, California, or at Philippines, suitably modified, can be followed in some of the rich cities of India. The Berkeley system is very nice if there is money enough. And the Philippine system is best suited for giving a vocational bias from the beginning and training the child towards some profession. The villages which are very poor can never follow these. There the only method possible is the old one—with modifications to suit modern conditions. The Moga School in this connection is commendable. In the old system no slates, pencils, paper were required. A sufficient quantity of fine soft sand is spread before the child and it is asked to trace, with the finger, the letters of the alphabet on it. It can be wiped and repeated often without any cost. A year or more is spent in this way, by which time the child learns all letters, joining them and even to write simple words.

A child likes to make noise and when it is given freedom to shout, it learns more and at the same time its lungs are given full exercise. The modern way of seating the children on benches which hardly suit them and maintaining deathly silence to their great detriment (some teachers punish them severely for making noise) is striking at the root. Children should be allowed to shout as much as they like—Nature wants it—and

for this, I am of the opinion, the primary schools should be separate from the secondary and high schools so that the latter are not disturbed. Boys and girls can be profitably taught together in the primary schools. There is nothing to be feared by way of misbehaviour or spoiling as then the children are hardly more than 12 years of age. On the other hand it gives a free atmosphere and healthy mixing of the sexes without any danger which is the case when they are older.

In the primary classes, as far as possible, no men teachers should be employed. Women teachers are the best as they understand child psychology better and have infinite patience having instinctively the mother love in them. I have pleaded that moral instruction, with stories to illustrate, should be given in the earliest stages when the infant mind will be thoroughly impressed. The advantages of this are too many to be discussed here. Primary education without moral instruction is like a man without life.

The present time tables are also not suitable. I am against the time from 10 or 11 to 4-30 or 5. This should be changed ; the German timetable is better. One sitting or holding in the morning, say from 7 or 8 to 10 or 10-30, and the other in the evening from 3 or 3-30 to 5 will be better. The child requires rest and it should be allowed complete rest from 11 to 3, even allowed to sleep. The present time table is sapping its vitality. This will involve the question of teachers and some will raise the bogey of cost. Two shifts of teachers on less salaries may be employed and the cost then will not be proportionately greater. But the slight increase is more than amply compensated by the health of the children and the quickness with which they learn.

And lastly I plead that the week should be only of five days. Saturday should be a complete holiday as in the Madras Presidency, for the primary classes at least. This will remove the ennui of the week and two days' rest will make the children fresh and energetic for the following week. On that day the children may be taken on an excursion to neighbouring places (the time being suitably chosen) and nobody enjoys such an excursion better than the children. Thereby the child's outlook is widened from the beginning and it gets a better, saner and a more complete education, which fits him eminently for his life's struggle.

6. Summary of the Paper Entitled "SCHEME OF PRIMARY EDUCATION"

BY

MR. RATAN LALL BANERJEE, B.SC., D. ED. (*Orissa*).

Education means preparation for life. In India people are mainly rural and agricultural. So education should be based on agriculture. But mere agriculture will not solve the problem of life now-a-days. For agriculture in India means three months' hard labour and nine months' idleness. "The chief solution," as the Royal Commission on Agriculture puts it, "is the intensification or diversification of Agriculture". Agriculture combined with subsidiary industries will go a great way towards the solution of comfortable life. Therefore primary education should be supplemented with training in agriculture and subsidiary industries that may be carried on without the help of machineries.

The aim of the following scheme is not only to educate the masses along the lines indicated above and remove illiteracy, but also to make education self-supporting and self-contained.

Extent and scope of Primary Education :—Primary course should extend over 8 years with top-dressing in Agriculture and Industrial training. It shall be divided into two periods—each period shall extend over 4 years viz.,—Junior and Senior. The Junior course shall consist of :—

1. Reading, writing and arithmetic (four fundamental rules only).
2. Fundamental moral principles and rights and duties of the people to the country and the Crown through stories and anecdotes.
3. Local History.
4. Local Geography.
5. Health, personal hygiene and physical education.
6. General knowledge.

The Senior course shall consist of :—

1. Literature—It should contain lives of great men of the world, emphasis being laid mainly on the manner of their work.
2. Industrial and Agricultural history :—Cotton, rice, sugarcane, jute, iron, coal, tea, etc. ; how and where they grow or are found, soil, weather, manures required, their uses, how they

are manufactured, their demands in other countries, manner of imports and exports.

3. Elementary Geography of countries concerned with the study of history.
4. Constitution of the government and other public bodies, rights and duties of the people to the country and Crown and general knowledge.
5. Sanitation—Hygiene and physical education.
6. English—Optional and Compulsory.
7. Arithmetic.
8. Moral and religious teaching.
9. Any two of the following of which group I must be compulsory.
 - Group I—Agriculture ; Gur and Sugar making, fruit growing and gardening.
 - Group II—Spinning, weaving, soap making, dyeing, art-silk making.
 - Group III—Poultry, farming, fishing.
 - Group IV—Basket, mat, rope-making.
 - Group V—Pottery, toy-making, clay modelling.
 - Group VI—Carpentry.
 - Group VII—Typewriting, village organisation, accountancy, which may be learnt by keeping accounts of the firm of the school, the principle of marketing.
 - Group VIII (for girls)—Needle work and Hosiery, domestic Hygiene (practical).

The above is the outline of courses to be followed. But it may not be strictly followed at the outset. The curriculum through which this aim is to be realised is neither to be imposed nor prescribed by the authority. It must grow naturally out of the activities undertaken to meet the community's specific needs.

Mode of work :—An educational survey should be made for the location and standard of the existing schools and the possible location of future schools. It is really unwise to open such schools on the basis of area or of population. But for the sake of guidance and approximation, we may assume that there will be one central school with two feeder schools per four thousand people. Only the Central schools will have all the eight classes, while feeder schools will have only classes I and II of the Junior course.

If the Junior course classes be held in the morning in the central school and in the afternoon in the feeder schools, the four teachers for the Junior course in the central school will also be able to manage the work of the feeder schools, thus—

In the morning :—Four teachers for four classes in the central school.

In the afternoon :—

Feeder school No. 1 (with two classes)—

Teacher A

Headmaster (D) on alternate days with teacher C.

Feeder school No. 2 (with two classes)—

Teacher B

D and C on alternate days.

The four teachers of the Senior course will be wholetime workers in the central school. Their work shall be distributed in the following way :—

From 6-30 a.m. to 9 a.m.—Field work or work in the factory.

From 11 a.m. to 2 p.m.—School work.

From 2 p.m. to 4 p.m.—Field work or work in the factory.

From 4-30 p.m. to 5-30 p.m.—Games.

Boys must do all manual work. No labourer should be engaged. The teachers must demonstrate all work.

Finances—Primary Education is to be free and compulsory. For this purpose, each central school shall have one hundred acres of land attached to it, which, if cultivated on modern scientific methods will no doubt yield a profit of about Rs. 2000/- annually. This amount will be adequate to meet the salary of 8 teachers of the primary school, seven of whom will receive Rs. 15/- per month and the head-master will receive Rs. 25/- per month. Thus the monthly pay of all teachers is Rs. 130/- and the annual expenditure is Rs. 1560/-. I do not mean that the government would bequeath 100 acres of land to the teachers, but the produce shall go to the treasury and from the treasury the teachers shall be paid. Again the teachers are to be transferred every two or three years to avoid possible misappropriation and there must be strict supervision in this respect. All the schools need not be opened at a time. At first one or two central schools should be opened for the sake of experiment. If they prove useful and be successful and if there be demand for such a school, then and then only, more schools should be opened with the co-operation of the people who would then be inclined

to help this cause when they would appreciate that such education is really useful to them. No school should be opened unless the demand comes from the community itself. The community must give its moral support for the maintenance of the school and see that attendance is satisfactory. Meanwhile educational survey is to be made and propaganda work for preaching the gospel of new education is to be started so as to awaken the masses.

III. DISCUSSION ON THE WARDHA SCHEME OF BASIC EDUCATION*

Principal K. G. Saiyidain, B.A., M. Ed. (LEEDS), of *Training College, Aligarh*, opened the Discussion with the following paper :—

The most outstanding event of the year, now coming to a close, is the formulation of the educational scheme, associated with the name of Mahatma Gandhi, at the Wardha Educational Conference held in October last. In some ways, the scheme is, in its promise, the most significant educational move ever since the inception of the present system of education in India. It is but natural, therefore, that this Conference which serves as a central clearing house of educational ideas in the country should devote itself to a discussion and elucidation of this scheme—important because of the auspices under which it has been drawn up, and even more so because of the intrinsic value of the educational ideas underlying it. As one who has had something to do with working out the curriculum and other implications of the scheme, I deem it a great privilege to initiate this discussion in the hope that it may provoke free and frank criticism without which lucidity of thought is impossible.

Before discussing the main features of the scheme which, I presume, are well known to all the educational workers assembled here, it seems necessary to recall to your mind briefly some of the outstanding features

*At the General Session of the Conference on 28-12-37.

of the Indian educational situation which serve as a background against which this scheme has emerged. Only then can we duly appreciate the reasons which have given it its distinctive characteristics.

Discontent with the Existing System

No one will contend the fact that there is at present a universal discontent with the existing system of education in India. Starting with a small circle of educational thinkers and workers, it has spread wider and wider, engulfing the public and the student community and even breaking through the crust of official self-complacency. This is the cumulative result of many different forces and tendencies—some political, others intellectual, some concerned with immediate problems, others idealistic in intent. What has, however, transformed an educational and cultural question into a live political and economic issue of great urgency is the almost intolerable incidence of unemployment on the educated (as also, of course, on the uneducated) classes. The impact of the general economic disorganization of the world on India, accentuated by the peculiar political conditions prevailing in the country, have added immeasurably to its urgency and people are asking themselves with increasing persistence : What is the good of an education which is not only divorced from the currents of our national and cultural life—which, incidentally, has been the case from its very inception but also fails to equip people to earn their living which was originally its main *raison d'être* ?

Absence of a Creative, Life-giving Ideal

This is, however, only one side of the picture. Our education is under fire not only because it is out of touch with the realities of the existing economic situation in the country, but also because it lacks the inspiration of any creative, forward-looking, life-giving ideal, notwithstanding the vigorous defence put up in its behalf by those who are afraid of radical departures. Farsighted educational thinkers are realizing ever more clearly that the world is at present in the grip of powerful forces—social, political, economic and cultural—which are tending to remake the existing social order in the light of their peculiar ideology. (I wholeheartedly agreed with the President when he remarked yesterday that the problem of education is ultimately a problem of what type of society we advocate). The question that faces every intelligent, thoughtful person is : will this new social order be based on exploitation, and force, on competition and violence, on uniformity and regimentation, on the tyranny of man against man, class against class, nation against nation ?

Or, will it be a co-operative and humane social order, developing the individuality of the citizens to its fullest stature, integrating their varied capacities for the service of social purposes, eliminating so far as possible the motives of greed, fear, cruelty and envy and substituting the ideal of creative happiness and service for the ideal of possessive happiness and domination? This great and vital issue which has always exercised the mind of great moral and religious teachers of mankind confronts us to-day with a new and more challenging urgency because we have now—for the first time in history—the power though not the vision, to order our society in such a way that the material and cultural goods of life will become the common possession of all instead of being the envied monopoly of the few. Now, this is certainly a far-reaching economic and social question demanding a radical reconstruction of some of our most strongly entrenched institutions and practices which, by the inertia of habit, we have come to regard almost as immutable—even though the world about us is in a state of flux. But it is equally an *educational* question, requiring an intellectual and emotional redirection of people's psychology and a social orientation of their motives and relationships. It requires a new educational ideal and a new educational technique which will prepare children not for a life of greed, exploitation and selfish possessiveness but for a life of co-operative service and creative endeavour. And if a warped, inhuman, social and educational system can produce the ego-centric, exploiting type, surely a more just, rational and co-operative social and educational system can help human nature in giving a better account of itself. It is only the incurable misanthrope, ignorant of psycho-analysis and psycho-therapy and insensitive to the finer possibilities of human nature who will dismiss this possibility as utopian. Our blindly self-complacent educational system continues to function, without concerning itself at all with the momentous issue of the type of human being and the type of social order which it aims at creating and, thereby, helps in maintaining an indefensible *status quo*. How can such an education gather up the progressive forces of national life and harness them to the service of any great ideal? It must perforce concern itself with narrow instructional aims, avoiding all genuine and living issues as dangerous and irrelevant.

Mahatma Gandhi's Leadership

Many attempts have been made during recent years to introduce changes and improvements in the system—some broadening of the curriculum, the introduction of vocational bias, a hesitant and niggardly recognition of the place of the mother tongue. But all these changes

have been in the nature of patchwork, taking the general structure of framework of the system for granted and seeking to make minor modifications and adjustments to cover up glaring defects. But this tinkering has never really tackled the fundamental issues and it is lucky that, at this critical juncture in the history of our country, Mahatma Gandhi has provided far-sighted leadership in this field—as he has done in so many others—and has thrown himself into this question with the same characteristic thoroughness and devotion as he brought to bear on his political work or the scheme of Harijan uplift. In outlining his scheme, he seems to be keenly alive to the manifold aspects of this tangled and complicated situation—to the gruelling poverty and unemployment which are sapping the man-power of the nation, to the ever-increasing gulf between the urban and rural population and the educated and uneducated classes, to the profound truth that our predominantly theoretical and bookish teaching does not provide an integral education for the total personality of the child. He has a clear understanding of the fact that all our social, political and economic programmes are likely to be wrecked at the rock of illiteracy and ignorance, for it is extremely difficult, if not entirely impossible, to organize any successful mass movement, when the masses are steeped in ignorance and are predominantly illiterate. Then there is—we may or may not agree with it—his ideology of non-violence or Ahimsa, his conception of the relationship of classess, his desire for the preservation of the rural economy against the onslaught of the machine and the large scale industry. All these manifold considerations, working within his lucid and marvellously integrated brain, have gone to the making of his educational scheme whose two aspects—educational and economic—we must now examine separately. Mahatma Gandhi holds that 'literacy in itself is no education'—it does not result in "an all-round drawing out of the best in the child and man." He would, therefore, 'begin the child's education by teaching it a useful handicraft enabling it to produce from the moment it begins its training.' This craft work should form the nucleus of all other teaching provided in the school, so that subjects like history, geography, science and mathematics will be taught not as separate, self-contained bodies of knowledge forced on the child for some reason incomprehensible to him, but as the need for them arises in the course of his craft work or as the teacher might make use of his growing interest as natural points of transition for the study of various subjects. In fact the curriculum may be broadly envisaged as the study of the two major aspects of the child's environment—the physical and the social—and craft work which utilizes the resources of the one for the

purposes of the other is the natural focus or the meeting point of this dual study.

Value of Productive Work

Let me make it clear at the outset that this idea of making productive work the centre of education is nothing startlingly new in the history of educational thought. Many great educationists, past and present, have stressed the significance of creative and productive work for securing an all-round integral education for the child ; Rousseau, Pestalozzi, Froebel, Montessori, Russell and a host of others. Many others have actually worked out the idea in practice—Dewey in America, Kerschensteiner in Germany, the advocates of the Project Method in many parts of the world. The idea is original so far as Gandhiji is concerned—it is the result of his own experience and intuition, not acquired at second hand from reading books. But it has not the novelty claimed for it by his admirers—whose enthusiasm outruns knowledge. The intelligent educationist would, therefore, welcome Mahatma Gandhi's leadership because it brings within the domain of practical possibility principles and ideas which have been an article of his faith for years but which could not be put into practice because no one has had the courage to make any radical departure from the established system. The constitutionally timid and cautious should, on the other hand, feel reassured because it is not a wholly new and untried revolutionary doctrine which might throw the entire educational machinery out of gear but something which has the authority of expert educational opinion and experience at its back.

What then is the educational and psychological justification for this new conception of the educative process and technique ? Only a long argument can do full justice to this theme and that being out of place, I cannot do better than quote from the report of the Zakir Husain Committee on this point.—“Psychologically, it is desirable because it relieves the child from the tyranny of a purely academic and theoretical instruction (which implies passivity of assimilation) against which his active nature is always making a healthy protest. It balances the intellectual and practical elements of experience and may (under right conditions) be made an instrument of educating the body and the mind in co-ordination. The child acquires not the superficial literacy which implies—often without warrant a capacity to read the printed page but the far more important capacity to use his hands and his intelligence in the service of constructive purposes. This is, if we may be permitted to use the expression, *‘the literacy of the whole personality’*. Educationally

considered, it is to be welcomed because "by making some significant craft the basis of education we can give greater concreteness and reality to the knowledge acquired by children" and relate it integrally to their needs and interests and rescue it from that formal compartmentalization which makes school learning both dull and meaningless for them. During the period of adolescence and pre-adolescence there is a special justification for the introduction of vocational work because at that age the youth *craves for reality* and feels bored if he has nothing to do at school but *play with symbols*. At this stage, any dominant vocational interest becomes a pivot round which his fleeting and unstable interests begin to cohere and his personality gradually acquires its characteristic note.

What about Cultural Values ?

Nor should the advocates of cultural values in education entertain the apprehension that such a stress on vocational work will defeat the really valuable aims and objectives of a 'liberal education'. If a liberal education aims at 'liberalizing the mind' i. e. setting free new interest and appreciations and enthusiasms in the child, then it is not so much the '*contents*' of the subjects taught as the *spirit* in which they are taught and learnt and their reaction on the child's growing mind and personality which determine their cultural value and significance. The great German educationist, Kerschensteiner, has made the profound observation that 'the education of the worker is the door to the education of man' and he tried to transform the 'book schools' of Germany into 'work schools', arguing that true culture comes *not* from second hand book knowledge, unsupplemented by experience, but through socially useful productive work honestly, intelligently and spontaneously performed. Likewise Professor Nunn of the London University has pointed out that any form of work—whether manual or intellectual or artistic, which releases the child's creative impulses and awakens his mind into interested activity is a liberalizing influence and that, in the case of many 'poor learners', manual work often succeeds in unlocking their mental energies also which ordinary academic work had left inert and unreleased. Moreover, thinking and activity are so interlinked that we cannot possibly develop intelligence and reasoning apart from their use and application in problems, situations and projects which are as much intellectual as practical, and an education which ignores this psychological truth arrests the growth of fruitful thinking. The proposed basic education, teaching through crafts will—if rightly directed—stimulate intelligent thinking and purposive activity, which are essential ingredients in a person's culture.

Social Implications

But the scheme has other broader implications also. To quote Mahatma Gandhi's words : "My plan to impart education through the medium of village handicrafts like spinning and carding etc. is conceived as the spear-head of a silent social revolution. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and the 'have-nots' and everybody is assured of a living wage and the right to freedom." "One may or may not agree with the underlying sociological thesis of this statement and personally I am inclined to think that the forces making for the scientific and large-scale organization of industry and the increasing momentum of class conflict cannot be indefinitely put off by this conscious striving for preserving intact the simplicities of the rural economy. But no one will seriously challenge the position that such an education will tend to break down the barriers of prejudice dividing the intellectual and manual workers and reawaken in the educated classes a lively sense of the dignity of labour which our present schools have so effectively killed. Such quickening of the realization of human kinship and solidarity is not only an immediate moral and ethical gain of incalculable significance ; it may also make the final transition to a more just and humane social order easier and smoother than it would otherwise be. Economically considered, while this education may not altogether short-circuit the travail of the industrial revolution, it will certainly increase the productive efficiency of the unemployed and poverty-stricken villagers and enable them to utilize their leisure profitably, provided it is intelligently worked out and secures the co-operation of the other departments of the State.

Reorientation of Curriculum and Method

But all these advantages claimed for the scheme will not be gained magically merely by the introduction of the element of craft work in schools. They require a radical reorientation of educational methods and curriculum without which even the best of schemes may become mere dead letter. Mahatma Gandhi himself has an appreciation of this imperative condition. "Every handicraft" he says, "has to be taught not merely mechanically but scientifically—i. e. the child should learn the why and wherefore of every process"—meaning thereby that the craft chosen should be rich in educative possibilities and the method of

teaching should exploit these possibilities intelligently. The primary object of the scheme is not to produce craftsmen trained to practise their crafts mechanically but rather to exploit for *educational* purposes the resources for intellectual, moral and practical training implicit in craft work so that the educated individual becomes both a better worker and a better man. Productive work is, therefore, not merely an addition to the curriculum but *a principle of method* inspiring all teaching in school and stressing 'co-operative activity, intelligent planning, accuracy of performance and individual initiative and responsibility in learning.' If the other school subjects continue to be taught in the traditional manner, leading to passive assimilation of second hand knowledge, the basic idea of the scheme will be utterly defeated.

As in the organization of method so in the selection of crafts, it will be necessary to exercise great care and thought. In order to serve as the means of an integral and balanced education, the crafts chosen should offer natural points of correlation with important human activities and interests and should extend their ramifications into all branches of the school syllabus. Hence the Zakir Hussain Committee has suggested such rich and significant crafts as weaving and spinning, gardening and agriculture, wood work and leather work, cooking and sewing which have an age-long and honourable history and wealth of traditions behind them and which touch human life at many angles and points. Such a craft can become a centre from which emanate many rich and progressive human interests—historical, geographical, scientific—developing into studies which later take on the distinct identities of history, geography and science but are, to begin with, part of child's naturally growing, undifferentiated experience.

A Co-ordinated Technique of Teaching

Experience of over twenty years with the Project Method in America and elsewhere and of the Complex Method in Russia, as well as other similar educational experiments in other countries, has shown that the proposed technique of school work is both practicable and desirable and many of the initial handicaps and knotty points of detail have already been settled. The record of the Dewey School for instance, offers a mine of helpful suggestions and observations in this connection. Properly selected crafts offer numerous opportunities to the intelligent teacher for correlating and integrating the useful contents of the school curriculum with the productive work in hand. The committee has worked out, by way of illustration, the possibilities of a cotton project—

its cultivation and growth, its distribution, the processes involved in manufacturing cloth and other materials, the practice of spinning and weaving—and they were amazed to find what an infinitely rich field it offers for the historian, the geographer, the scientists and even the mathematician and the linguist. The geography teacher can study its import and export, the processes of its manufacture—giving more than a glimpse into the Industrial Revolution—the economic condition of cotton growers and so on. The history teacher will interest the child in the various ways adopted by man to protect himself from the rigours of climate and to achieve an aesthetic effect, in the part played by cotton clothing in ancient civilizations,—looking at them from one particular window, no doubt, but glimpsing many fascinating things incidentally!—the development of cotton industry in India, the flourishing trade with the west, the decline of the industry under the East India Company—what a rich field—by the way—does that topic offer for the study of the social and economic history of that dark period;—the later development of cotton factories, the growth of the Swadeshi movement, even the Sino-Japanese war and the move to boycott Japanese textiles! On the scientific side of the Project is the study of various successive stages of its growth—the sowing of the seed, its germination, the growth of the plant, its flowering and harvesting—providing at every step opportunities for gaining valuable knowledge about botany, agriculture, physics, chemistry, zoology, climatology—a real “general science” course centring round an interesting and concrete nucleus. Then there is the ‘romance of the spinning wheel’, the folk-songs associated with harvesting, spinning and weaving, the rural economy of life in which it plays an important part, the numerous mathematical calculations from the simple counting of yarns to calculating the weight of debt and compound interest on the Indian peasant and the study of the economic legislation in his behalf. Can any one complain of the paucity of useful knowledge which can be correlated with and acquired through the working of such a project? The teacher will not, of course, find in it the royal high road of text book teaching which makes no exacting demands on his intelligence and ingenuity and adopt a formal, logical method of presentation. But he will discover in it the far more valuable possibility of subordinating intellect to life, knowledge to action, logic to psychology, pedantry to common sense!

The Ideal of Self-support

The self-supporting aspect of the scheme has occasioned considerable controversy both from informed and uninformed quarters, and many questions have been raised: Is it at all possible to make education

self-supporting ? Has it ever been done successfully before ? If it were possible, is it desirable ? Will it not at an early age harness children to an undesirable profit motive ? To take the last question first—because of its ethical import—critics have failed to realize that working for profit—when it is neither for selfish ends nor involves exploitation of others but is in fact an active participation in a national service of the greatest significance—that such work is a highly commendable activity and I do not see why it should be improper for children to contribute towards the cost of their own education. As to the practicability of the idea, it is not possible to speak with a hundred per cent confidence without putting it to the test of actual large scale experience ? It has been tried in certain specially favoured schools with success but that, of course, is not sufficient guarantee of its success in a whole nation-wide school system. We should, however, bear in mind that the idea of self-support has been used here in a limited sense. With his reasonableness, Gandhiji has modified his original position and now his stipulation is that the children's earnings should, in due course, cover the recurring expenditure on the teachers' salaries—all other recurring and non-recurring expenses being of course met by the State. The Zakir Hussain Committee has since examined this question very carefully—particularly with reference to the craft of spinning and weaving, and after a careful scrutiny of the present labour rates, it has come to the conclusion that there are considerable possibilities of success in this direction and that, if the State undertakes to purchase the products of children's work,—which, by the bye, is neither so impossible, nor so ridiculous as our enlightened liberal economists and politicians are inclined to suggest—it “will cover the bigger portion of the running costs” of the school, provided both teaching and supervision are properly organized. The reason why Gandhiji has insisted on the retention of this condition is twofold. Firstly, he realizes that unless some emergency measure like this is adopted to overcome the insuperable handicap of finance, the proposal of establishing a system of free and compulsory primary education extending over seven years will continue to reside in the region of pious hopes and remote speculation. If, on the other hand, a considerable part of the recurring expenses can be met otherwise, the State will be able to inaugurate the scheme forthwith. Secondly he does not want merely the introduction of handwork or practical work as an extra subject, a kind of set-off against the theoretical studies. He desires the crafts to be taught *to the standard of economic productivity* so that a student who passes out of the seven years' school should be able to earn Rs. 15/- (the committee suggesting at least Rs. 12/-) per month if he takes

it up as his regular occupation. This competence cannot be attained without the imposition of a measurable check, like the one proposed, which will ensure thoroughness and efficiency in the work of students and teachers. "Without such a check," the committee remarks, "there is the great danger of work becoming slack and thus losing all educative value, both intellectually and morally. This is only too obvious from the experience of 'manual training' and other practical activities introduced in schools from time to time." But the committee is equally conscious of another danger—namely, that "in working the scheme its economic aspect may be over-stressed at the expense of its cultural and educational objectives and teachers may devote most of their attention and energy to exacting the maximum amount of mechanical, drill work from the children, neglecting the intellectual, social and moral implications and possibilities of craft education. In the training of teachers as well as the guidance of the work of the supervisory staff this point must be constantly kept in mind and must colour all our educational activity." But "we wish to make it quite clear," the committee observes, "that *we consider the scheme of basic educationto be sound in itself*. Even if it were not self-supporting in any sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction." It is a further argument in its favour, however, that, as I have indicated above, it holds out the possibility of making a considerable contribution towards the cost of education.

Difficulties to be Faced

It would be idle to deny that there are great difficulties in the way of putting the scheme into operation successfully. How are the teachers to be trained who will possess the ideology and the mastery of technique demanded by this new basic education? What shall we do to provide books suitable for the purpose? How shall we raise the standard of teaching so as to provide within seven years the necessary modicum of useful knowledge necessary for intelligent citizenship in a democracy? How will the transition be effected from the present to the proposed system? The Committee has made certain valuable and practicable suggestions for tackling these problems and has tried to crystallize a new conception of the school as *an active and co-operative community* which prepares for life through participation in life. It has made important recommendations about teacher training, examinations, supervision, curriculum and other related questions. We must also remember in this connection that many of these difficulties—about better books, better teachers, more active schooling, raising of standards, more intelligent

examinations—are pressing on us in any case whether or not we adopt this scheme and many others are not before us because we have never courageously faced the possibility of a radical transformation. It is not that we are trying to replace a good enough system by a radically new one; we are really engaged in trying to replace a soulless and effete system which is entirely out of rapport with the needs and ideals of national life. The issues involved are so tremendous and so significant that no intellectual or financial effort can be too great for this educational reconstruction and neither inertia, nor conservatism, nor mental or financial timidity should be allowed to stand in the way.

An Appraisal of the Scheme

In appraising the scheme as a whole, then, let us remember that Mahatma Gandhi is the first person who has envisaged the possibility of a continuous seven years' course of compulsory primary education for the masses, while 'practical' administrators and educational authorities have been debating about the respective merits of four and five year courses. He has had the intuitive vision to link up education with rural life and with vocational needs and to realize the social and moral implications of productive work as a means of imparting integral education. He has suggested a way of transforming the existing 'book schools' into 'work schools' and thereby rescuing children from the intolerable boredom of a purely academic and passive education. He has opened up the possibility—if we have the requisite understanding and the imagination—of releasing the creative impulses of children through school work. Above all, the scheme has a profound psychological value inasmuch as it lifts the educational problem of the country to an entirely new plane where we are primarily concerned not with minor modifications of detail in method, curriculum and organization but in forging afresh an education suited to national genius and responsive to national aspirations. It is easier to win enthusiasm and devoted service for such a new educational venture than for a system which continues to work within an outworn, discredited framework. That is why I find myself entirely unable to share or appreciate the amusement of some of my friends at the idea of educational conscription. They can calmly and without any quickening of indignation or surprise envisage conscription for destructive purposes, but not for education. They do not register any incredulity on their faces when they hear of the conscription of German youths for work on the land but the idea of doing the same thing for educational purposes in the country appears to them to be preposterous. Let us, however, bear with them for they are unable to visualise the explosive power of great visions and ideals—and the

education of India's 35 crores of human beings within a measurable time is nothing less than a profoundly significant vision! But may I in conclusion remark that the desired success cannot be achieved by a blind adherence to the letter of the scheme while the spirit is rejected, for most of the problems and questions in education—as the Report of the Committee also recognizes—are open questions, interrogation marks which will have to be solved in a spirit of sincere, open-minded inquiry and intelligent experimentation. Will the teachers in India take up the challenge and put the best of themselves into the service of the greatest educational crusade of the age?

Mr. N. Kuppaswami Aiyangar of Trivandrum said in course of his speech :—

The Wardha Scheme seems to be really on its trial here. We began yesterday, if I may say so, with the speech of the prosecution counsel, our President; and to-day we have heard the able defence of Mr. Saiyidain. I am here more for the purpose of understanding it than for defending or criticising it. It seems to me, that the Wardha Scheme deserves neither the encomiums that have been showered upon it by those whom the President called the 'saviours' of India, nor the hysterical denunciations that have been heaped upon it by the 'servants' of India. The scheme requires, I think, a good deal of elucidation and perhaps some alterations.

Special Point of View

The tragedy of all educational reforms was due to the fact that every state, democratic or autocratic, fascistic or communistic, wanted to control the education of the young in order to turn them into its own mode of thinking. Therefore they often concentrated their attention on the needs of the moment and devised means and ways of meeting them. Even here, the followers of the reformer soon reduced it into a lifeless, mechanical system thus producing constant dissatisfaction.

The Wardha Scheme, from this point of view, is no exception. That part of the scheme that insists on a profit yielding vocation and *rural* handicrafts belongs to this category. Any system of education whose basic idea is to train *young* pupils to any *particular* vocation, rural or urban, cannot form an enduring foundation for future progress. On this point, the Wardha Scheme seems to speak with two voices :—

"The object of this new educational scheme is not primarily the production of craftsman able to practise some craft mechanically but rather the *exploitation for educative purposes of the resources* implicit in craftwork."

But on the other hand Mr. K. G. Mashruwala, one of the members of the committee, writing in *Harijan* says :

"The Segaon Method will aim to bring about in the child at *as early an age* as possible the *determination of the future career* it should expect to pursue, and will arm him with at least one occupation."

If the latter is the real idea, we have to consider whether it is desirable both from the educational and the social point of view to force young hopefuls of seven and eight years old to choose their life vocation perhaps against their own inclinations and aptitudes at a stage when they know nothing about what life is. It is worth remembering that English education failed because it was taken to be a purely vocational education.

Again, one is in doubt as to whether this education is to be for all, rural and urban, or whether it is only for the rural population and that we are to have modern scientific and industrial education for the urban population ? If it be the latter, is it democratic education ? Will it not degenerate into a class or caste education ? If it is the former, are we going to prevent our boys altogether from having any training in modern scientific industry and engineering ? Or, is it contemplated that this education upto 14 is sufficient as a perparation for any kind of modern scientific education ?

Educational Point of View

Looking at the scheme from a purely educational point of view, the question arises *whether* the particular craft chosen *is sufficient* to develop the whole man and to give him *all* the general knowledge that is now gained upto the Matriculation standard. Every educationist now agrees that a good deal of intellectual and moral training could and should be given through useful handicrafts. Gandhiji goes one step further. He says that *all* education can be given through some *one handicraft*. This is against the experience of the world. Thirty or forty years ago, as a reaction against the purely literary form of education the cry of "learning by doing" arose. What is called the Project Method was the result. To the suggestion of Dr. Zakir Hussain that the Wardha proposals are similar to the Project Method,

Gandhiji is reported to have replied that a lady who knew the Project Method had told him that there was a vast difference between the Project Method and his scheme. No doubt there is some difference. But so far as the essence of the matter is concerned i. e., in the ideology of getting an all round education through practical work, there is no difference. In both the schemes, the *whole* education is to be got when and through learning some practical work. The difference is, while the project method requires various forms of practical work including purposeful mental work such as gathering information about the economic life of a village, Gandhiji thinks that one or two handicrafts are sufficient to develop the whole personality of the child.

Gandhiji wants us to experiment and verify his ideas. Man certainly should learn by the experience of other men. Therein lies the difference between man and animal. As I have before, when the cry of "learning by doing" arose, a large number of schools were started to try out this method. The result is unambiguous and clear, as the following quotations will show :—

"The tools and techniques of learning such as reading, writing and arithmetic cannot be learnt by the project method but only motivated by it."

"Practical work can be helpful in motivating our study and in preparing us to understand what we read. But nine tenth—I would say ninety-nine hundredths—of what we moderns know comes to us from the printed page."

"Certain things can be learned much better through doing than thinking, *but other things can be learned only through thinking.*"

"Learning by doing has no prominent place in the acquisition of the racial knowledge accumulated over immense periods of time, or in the development of abstract thinking."

"Education cannot afford to crowd out of the programme what society and ethics unite in demanding that the child increasingly incarnate the assumed values of race experience."

Dewey, the father of the project method, himself says "Exclusive preoccupation with matters of use and application narrows the horizon, and in the long run defeats itself. It does not pay to tether one's thoughts to the post of use with too short a rope. Power in action requires largeness of vision, which can be had only through the use of

imagination. Men must at least have enough interest in thinking for the sake of thinking to escape the limitations of routine and custom. Interest in knowledge for the sake of knowledge, in thinking for the sake of the free play of thought, is necessary to the emancipation of practical life—to making it rich and progressive."

Now, when 'projects' are found insufficient to educate the whole man, the narrower form of 'project', the vocation of the pupil, can hardly be sufficient.

Secondly, we know "All work and no play makes Jack a dull boy." It is a question for consideration whether three hours and twenty minutes for vocational work and two hours for intellectual work is the right proportion? Will it not engage the young mind in dull monotonous work far too long? Will it not prevent the child from exercising its natural and wholesome instinct for play? Will not intellectual and moral education suffer? These are certainly points for consideration.

Self-supporting Part of the Scheme

With regard to the self-supporting part of the scheme, I fear both the defenders and the detractors of the scheme make far too much of it. It is forgotten that Gandhiji insists that the Government should buy up at a fixed price all the things produced. It is for the Government to find ways and means of disposing of these products. No doubt they will make use of a good deal of these products for government purposes. Certainly a clerk or a Collector can very well sit in a chair made in a school and do his work. It is not necessary that the Government should have it done by the furnishing departments of English firms. No harm if the polish is not what a Duke would like to have. The scheme might make the minister in charge uneasy in his chair, it need not frighten teachers.

On the whole, it seems to me, that the scheme is worth trying if at least three hours of intellectual work is provided for, and if the practical work is used more for enabling the pupil to find out his best line of work than for fixing up the future life vocation of the pupil.

Prof. Anath Nath Basu (*Calcutta University*) said that the President of the conference had given a remarkable outline of the Scheme in his speech and so he had very little to say on the subject. "But I would like to draw your attention to one aspect of the scheme which I think ought to be discussed more closely and fully. That aspect of the scheme is the aspect of, what I would like to call, polytechnisation of education. When Mahatmaji enunciated the

scheme it is very much likely he looked up to the Russian ideal of polytechnisation of education. We have been trying to introduce vocational bias to education. But what Mahatmaji has sought to introduce is not vocational education. It is really centering education to some form of activity or other. Education divorced from activity, we have seen enough of that. Now, introduction of vocational bias to education is something very different from what Mahatmaji champions. Every form of education must have at its core some form of activity or other. I believe Mahatmaji not only wants to introduce some kind of activity to education but he wants such activity to be productive, economically productive. I also believe he was prompted by the exigencies of the situation in India. You all know in this country we cannot afford to pay our teachers as handsomely as the westerners do. We have to pay our teachers from the excise revenue and under the circumstances if Mahatmaji wants our education to be economical it is in the fitness of things that he does that.

"If you examine the scheme you will find that it is reasonable. A teacher gets on average Rs. 25 per month. Suppose in a class of thirty the boys are called upon to get this amount through their labour. If each boy earns Re. 1/- per month it means that education becomes self-supporting.

"Is it so absurd ? Is it impossible of achievement ? I believe this part of the scheme was necessitated by the poverty of our country. If we were rich enough we could have amended this part of the scheme. But situated as we are we can at least make an experiment of the scheme and I hope we shall profit very much by it."

Principal P. D. Gupta (*Khurja, U. P.*) supporting the scheme said that the purpose of education was not merely to educate the mind of the child but also to equip him in such a way as to enable him to become a useful and productive member of society. Judged by this test the present system of education was a failure for it did very little to equip a man for the economic struggles of life. Mahatma Gandhi realised that no system of mass education would satisfy the needs of its vast bulk of population unless it was both academic and practical. It was no new idea to train the child through a vocation but Mahatma Gandhi has sought to make it the basis of his scheme of universal education and therein lies his constructive genius. According to him the child at school will be producing while at the same time he would be learning.

It has been objected that according to the scheme, the child would be required to learn a particular craft instead of enabling him to choose

his craft when he grew up. But even to-day how many youngmen are able to choose their own vocation? Do they not drift aimlessly from one thing to another in a futile search for an occupation which may provide them the wherewithal for a decent living? Where is then the objection to the child being trained for a vocation which would enable him to make a living when he grows up?

Further, observed Mr. Gupta, cultured mind and a hungry stomach formed a very dangerous combination. And in this country there were more hungry stomachs than perhaps in any other country. So if they could provide a scheme which would give a liberal education and at the same time would provide the child with a craft which might enable him to earn his livelihood when he grew up, it was a point in favour and not against the scheme.

Another objection raised against the scheme was that it sought to conscript educated men and women for going to villages and working there as teachers. The speaker did not think that that was an essential part of the scheme. This suggestion was put forward by Mr. K. P. Shah to meet the difficulty of providing so many teachers for rural areas. But even if conscription became at all necessary, where was the harm? If conscription could be resorted to in times of war in western countries to provide food for cannons and machine guns in order to satisfy the blood lust of designing statesmen, why should it not be possible in this country to harness human energy for a patriotic and nation-building task?

It was also objected, remarked the speaker, that the scheme aimed at a non-violent society and it was questioned whether a non-violent society was at all possible. In the historical evolution of human society, strength and not non-violence has been the root of progress. And the instance of Japan was cited as an example to emulate. But, said Principal Gupta, our country did not want the haughty strength of Japan which made light of justice and trampled upon the liberties of weaker nations. *Bharat Mata* wanted the strength which comes of a society organised on the principles of justice and mutual help where healthy co-operation takes the place of cut-throat competition and in which people instead of exploiting each other's weakness work together for common progress and common weal. And such a society can only be built up on the organised development of the teeming millions who were now in a miserable and starving condition. Remove the darkness of ignorance from their midst, give them the material means of a decent

existence and you would not need to follow in the footsteps of nations which had built up their strength through violence and exploitation.

In conclusion, Principal Gupta observed that he did not mean to suggest that the Wardha scheme was perfect or was not capable of improvement. But in spite of its defects, the scheme was well worth giving a trial. For the scheme embodied a challenge to its critics to produce an alternative scheme which would aim at solving the two-fold problem of illiteracy and unemployment in the country—evils which were unparalleled in their magnitude and soul crushing in their consequences. What was needed was constructive suggestions and not destructive and hair-splitting criticisms of a scheme which, however imperfect, sought to solve a problem the urgency of which not even its worst detractors would dare deny.

Prof. D. C. Sharma, while speaking on the Wardha Educational Scheme, said, "Goethe said about Euripides that even if one criticised him, one should do it on one's knees. Similarly, even if one criticised this scheme, one should do so in a spirit of humility, because with it is associated the great name of Mahatma Gandhi. Yet the defects of this scheme are obvious. Those of us who have read it must have noticed that it has been put forward as a panacea for all our ills, educational, moral, social, national, economic and even international. On the educational plane, it seeks to train the head and the heart and the hand through instruction in the three R's and the learning of a basic craft. But one fails to see how it can train the head and the heart, when it lays greater emphasis on the training of the hand. The training of the heart and the head is therefore to be achieved by indirect means and not through direct methods. This is as pernicious as any educational system now in vogue with one difference however, that whereas in these the training of the head is sought directly, in the proposed scheme the training of the hand is to be aimed at by direct methods. On the moral plane also its advantages are indirect rather than direct. It may be as effective or ineffective in influencing character as any other educational system now established. On the social side, it aims at producing a new type of citizen who is wedded to the ideals of co-operation. It has been said that it takes people back to the Ashram civilisation of ancient India when teachers and taught lived a kind of community life. But it does nothing of the kind. In days gone by, every Ashram in India was a seminary where the teacher imparted free instruction to his students without

depending on them for his livelihood, but according to this scheme every school becomes a kind of centre of a cottage industry where the teacher depends directly on the earnings of his students. It reduces students to the level of wage-winners not for their family, but for their teachers. Thus it does not teach co-operative living, but co-operative methods of production, not for a community but for a single individual. On the political plane it seeks to produce a new type of citizen. But one fails to see how seven years of training can give a student that breadth of civic outlook, that sense of civic judgment, that ability to assess the true value of political measures which every citizen must possess. At its best, the scheme can claim to impart a rudimentary knowledge of elementary civics, but this is to be found in almost every scheme of education adopted in India for primary schools. On this plane, therefore, the scheme claims to do far more than it can. On the international plane, it seeks to train students in the arts of peace and wishes to create in them a kind of peace mentality. But how can it be taken for granted that the mentality acquired by a student at school would abide with him throughout his life? Moreover, how can India have a co-operative, non-militaristic mentality when all over the world one finds competitive and militaristic mentality? Thus we find that this scheme, like a panacea, promises to do more than it can. Moreover it seeks to reconcile certain unreconcilable elements.

Again, this scheme reduces education to a low economic level. Education, people have believed, is an art. Some persons look upon it as a science. Everyone believes that through education we should keep the spirit of idealism alive. But according to this scheme, education means nothing but economics. To the student it says, "Learn to earn as early as you can and as much as you can." To the teacher it says, "Get as much out of your students as you can. You will not live by the sweat of your brow but by the sweat of the students' brows." Now this state of affairs cannot but demoralize the students and the teachers. It demoralizes the teacher because he has to look upon his students as bread-earning propositions for him. It demoralizes the student because he becomes the money-earning tool of his teachers. Can a student, under these circumstances, have any feeling of respect or reverence for his teacher and can a teacher, in this state of affairs, have any self-respect? Moreover, it is said that the teachers would be conscripted for this scheme. It is strange that a scheme which seeks to foster the peace mentality should employ the tactics of war.

For these reasons and several others, therefore, I oppose the scheme."

Prof. Indra Sen (Delhi) said :—"I have been trying to analyse the scheme with a view to find out as to whether psychologically the scheme was perfectly sound or not. I have been also trying to analyse the scheme from all other points of view. I must be allowed to say that I find that though in the working of the details probably certain educational principles have been transgressed but on the fundamental principles the whole scheme ought to be tested. There are, of course, certain flaws in it.

But there can be two possible ways to judge a scheme like this. The scheme is a plan for mass education and as a plan for mass education it must be given a trial. Secondly, from the point of view of unemployment also the scheme has a great possibility. In spite of its various defects, I hope the scheme can be worked successfully so far as mass education and unemployment are concerned."

Miss K. Khandvala (of Bombay) said :—

"Education in every phase of the country's life is controlled by the ruling classes, and the character and scope of education is determined by the interests of those in power. Till now ideals or superstitions that lend stability to the existing rule are inculcated by and through education. Mahatma Gandhi himself condemned the Indian educational system as one designed to promote a slavish mentality among the people and the schools and colleges were meant to produce clerks to carry on the existing government. He had outlined a scheme of national education which was political in its objective.

One surely expected from him at least to keep the national objective in his scheme for if education is to have any meaning, in present day India, it must produce stalwart fighters for India. The aim of national education must be to create a burning passion in the child's mind against everything oppressive in the social and political system. This the Wardha scheme does not provide. He has lost his political objective while framing this scheme. A school divorced from politics, divorced from the realities of the struggle which the millions are waging, a school which refuses to train the younger generations for these fights, is a mere replica of the present school. His school as planned in the scheme will not help the national struggle forward. It is very strange that Mahatma Gandhi who saw the need of a nationalist perspective in education in 1920, entirely misses it in 1937. His criticism of the present system refers only to the

emphasis on English and is silent about a national objective in education. So, inspite of the nationalist press lavishing high praises on the scheme the Wardha scheme totally fails to raise the question of national objective in education. It isolates the training of the young from the national struggle and maintains the traditional neutrality of education and politics.

The basic feature of the Scheme is the combination of vocational training with primary education. Gandhiji wants to develop the full man or woman in the child through such a training. I quite admit that some sort of manual training and practical work is quite essential for every child and that kind of education is given in most of the progressive countries. Mr. Basu remarked that the scheme provides for what they call polytechnical education in the Soviet Union. This is not quite correct. Polytechnical education only means to train the child in the use of tools of production and the different production processes so as to give a mental training to the child, so as to enable him to select a vocation in life at a later and more mature stage. This is not what the Scheme provides. The scheme ties down the child to a specific vocation at that tender age of seven or eleven. That early tying down to a vocation will only hamper its development instead of unfolding it. I think he confuses general training and acquaintance with productive labour with a specific vocation and thus negatives the basic conception of developing the individuality of the child. And let us examine the choice of his vocations : spinning, carding, weaving, gur-making etc. He is advocating the vocations in which the children are mercilessly exploited so far and they are all backward processes. Are these to be glorified because they are advocated by Gandhiji and because they are to be taught in a school ? Such backward processes are the bane of Indian life and stultify the development of the individual. These may have to be tolerated for some time but they cannot be accepted as the means and materials of fully developing our children.

Gandhiji pleads—and all the speakers in favour of the scheme have supported him—that this would bring a silent revolution in the villages. His scheme will not alter an iota of the present structure. The villages will be allowed to be exploited as before and the peasant will be where he was before unless he is educated for a militant struggle which the scheme does not provide.

Then he wants the scheme to be self-supporting. He wants children to put in three or more hours a day in one or the other vocation ; he would sell

the goods turned by these little children and support the school from the profit. Children cannot compete with the finished goods made for the market and very often the State will have to buy the goods. The State will thus have to support education indirectly ; then why not give directly which it should give ? It is against all principles of education to make children work for their education. It is their right to get it free from the State. This will make those in charge to make children work more to get more profit and thus exploit them. It would be nothing short of another form of child labour. This is the most surprising feature of this scheme because every country is spending a considerable amount of its income on education and here Mahatma Gandhi is trying to shirk the responsibility by this magic watchword of self-sufficiency. Mr. Gupta wants to convince all that this scheme is necessary as our country is poor, but then this is not the way to meet the problem. The Congress Ministries can take bold steps and reduce the expenditure on other things where such reduction is essential and divert the savings to an important item like education instead of making education commercial by giving it money value.

His giving over the charge of secondary and higher education to private bodies is also very reactionary. The redeeming feature of his scheme is the proposed extension of the period of primary education and the broadening its scope. However, the curriculum will have to be drafted on national lines which would include more of Indian history—the history of the national struggles, knowledge of economic facts. The standard should be higher too and not only that of the matriculation one minus English. The whole course will have to be overhauled with a view to remove the existing defects in the system and not only to criticise the emphasis placed on English as the main and only defect in the present education system.”

Mr. C. V. Chandrasekharan, Pro-Vice-Chancellor, University of Travancore, spoke as follows :—

“I am rather surprised that this Conference should be called upon to express its views on the Wardha Scheme at this stage when the essential details of the scheme are not before us. As the matter stands at present, I am neither for the scheme nor against it and I would plead with the Conference that we should suspend judgment until the whole scheme is before us in detail. It is a facile task to belittle the scheme, and to

pull it to pieces. It is equally easy to quote against it passages from elementary text books on elementary education. Development of the personality of the child is all very well ; but our problem is more the prevention of starvation. I would ask you, ladies and gentlemen, to study our economic conditions to-day and to frame our educational policies and plan our educational programmes in the light of those conditions. It is a ghastly farce to speak of the development of personality in the midst of appalling poverty and squalor. Is it proper to apply to India all those principles and theories which rich and prosperous countries like England, France and the United States have accepted in their own educational system ? In the deplorable and depressing conditions of to-day, I would rather study the educational reform and re-organisation that is going on in Germany, Italy and Russia and take lessons from them if necessary. However much you may deplore the excesses and extravagances of the Nazis, the Fascists and the Bolsheviks, we have to admit that they have in their own way accomplished much in the matter of re-organising education to meet the needs of social and economic life. We need in India also a re-orientation. We need a rigid uncompromising sociological outlook. We need a strong nationalist outlook. We need also universal primary education and adult education as quickly as possible.

From this point of view, the Wardha Scheme has certainly some good points and we should not hastily throw it aside. I am not however a champion of the scheme. All that I ask is that this Conference should not pronounce its judgment on the scheme until we have an opportunity to examine it in all its details. As we all know, Mahatma Gandhi has a wonderful genius for compromise and it may be that the final shape which the scheme will take may differ in important respects from what we have seen about it in the newspapers.

Mr. K. D. Ghose, Inspector of schools, Presidency Division, Bengal, remarked that by making teachers dependent on the activities of children as suggested in the scheme, they would bring about a permanent enslavement of children. It would be committing the greatest and most stupendous crime ever recorded in the human history.

The discussion concluded at this stage.

IV. SECONDARY EDUCATION

1. PRESIDENTIAL ADDRESS*

BY

Mr. S. K. RAY, M.A.,

Late Principal, St. Paul's High School, Ranchi.

I thank all who have given me the opportunity to preside at the Secondary Education section of this Conference. I have been connected with secondary and College Education for 40 years out of which just above half has been spent as Head of High Schools. If out of this experience you can take out of me a single seed of selective value which could germinate into a healthy and growing tree I shall consider my life's work amply repaid.

I cannot proceed further without first touching upon the question which is agitating the minds of the people of this province in which we are holding our Conference—I mean the question of setting up a Board of Secondary Education. The best that I can say to my brother-teachers in this province is "Take courage." The Senate of the Calcutta University have taken the correct attitude when they say that they are not opposed to the establishment of a Board of Education *per se* but to its bureaucratic control and to its constitution on a communal basis. As members of a community which is far less numerous than either of the two major communities in India, we have repeatedly raised our voice against communal representation. In all representative Bodies in India the two major communities are bound to preponderate and on some of them, if we do not go by communal representation, we may not have a place at all, yet we are content to leave the protection of our special interests, if any,—and in the educational sphere we may rightfully claim to have a good few—to the good sense and sense of justice of our non-Christian brethren—Hindu or Mahomedan. No community in any country, even when the strength of numbers give them an advantageous position could ride rough-shod over the interests of other communities with impunity. Such acts are bound to recoil on their own heads. The Senate of the Calcutta University therefore very rightly say that public opinion in Bengal will never reconcile itself to a Board that will be fundamentally subordinate to the Department of Education and that in their view it would be disastrous if that were pressed at the present

*Delivered on 28-12-37.

stage of political development in the country when there is so much bitterness, mistrust and suspicion. In our view political controversies would never be absent even at the highest stage of political development and such controversies are often bitter and not helpful in spheres like that of Education. Bodies like a Board of Secondary Education should therefore be free from bureaucratic or political control. Government may define its powers and functions by a legislative act but such an act should be conceived on broad and liberal lines and should give complete freedom in the day-to-day administration. What we should be very much concerned about is that in these controversies regarding the constitution and functions of the Board of Secondary Education the teacher may be overlooked. I am sure you will join with me in urging that the preponderant voice on Boards of Secondary Education should be that of teachers actually engaged in Secondary Education. This is the only thing that can ensure educational questions being considered from the educational standpoint alone. Very often we find that questions affecting secondary education are in danger of being decided, not from the purely educational standpoint but from other extraneous considerations. We have fought this battle in our own province and have nearly won *de facto* though not yet *de jure*. Bengal, I wish you every success on the lines suggested in your fight for a just cause.

I wish now to refer to a subject which has been very much to the fore for the last two or three years. The Inter-University Board passed the following resolution in March 1934 :

"A practical solution of the problem of unemployment can only be found in a radical re-adjustment of the present system in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions. This will enable universities to improve their standard of admission."

The Government of India then issued their Resolution dated 25th January 1935 which had at its background chiefly the Resolution of the Government of the United Provinces dated 8th August 1934. There were many points that were touched upon, suggested or implied by these resolutions. Since then the Sapru Committee published their report on the unemployment question. These resolutions raised many questions, the most important of which were the restriction of University Education to those who passing out from secondary stage were most likely to profit by it and the consequent proposal of providing Vocational Education in

and out of secondary schools. The sum total of the suggestions for the improvement of secondary education was the readjustment of the Secondary Education stage. It has been pointed out again and again that Education must be for life but no suggestions were made for a curriculum of general Secondary Education as would fit the pupil for "life". In our view Secondary Education provides the key for the improvement of the educational system of the country. A good Secondary Education system will ensure the right kind of teachers for primary as well as for secondary schools, for those classes where a good teacher matters most. It will send up to the University, to the professions and to the larger commercial and industrial spheres men and women of the right type. The most necessary thing is therefore to attract to the secondary schools teachers with a sense of vocation for their calling. This we shall never be able to do unless we provide for them security of tenure and an adequate and incremental scale of salaries. Provision of these must be supplemented by greater facilities for training not only in the 'theory' classes of a training school and in the "practice" classes of a secondary school which form the laboratory side of practical knowledge, but also in the "field" of actual work.

Since the resolutions, I have referred to, were published, Secondary Education has been amply vindicated by many persons abler and greater than myself. The over-emphasis that was laid upon the practical and utilitarian aspects of Secondary Education has been rightly condemned. In our view all Secondary Education must be pre-vocational, not vocational. Some secondary schools may have a vocational side i.e. attached vocational classes, but they would really be a self-contained unit, which would be "attached" or a "side" and are not to be confounded with the Secondary Education itself. When I say that all Secondary Education must be pre-vocational, I mean, it should be such that the pupil should be able at the end of it not only to find out for himself the vocation—an agricultural, a commercial, an industrial, or a professional one (learned or otherwise), for which he is fit but also to make the most out of "life" when that was to be had utterly failed. I do not personally believe in giving what is called vocational bias in a secondary school in a particular direction, if by vocational bias is meant a particular vocation, but if by vocational bias is meant bias towards any vocation for which he is fit, I am certainly for it. Let me not be misunderstood. Do not be carried away with the idea that I am opposed to the introduction of manual training or hand-work into the curriculum of a secondary school, for not only am I not opposed, I am strongly of opinion that some form of

hand-work should be part of the curriculum of all primary and secondary schools and that because I believe that every educated man should feel a great pride in being able to use those glorious instruments of God—his hands and eyes—for the purpose of making beautiful or even useful things. This is what can be truly called creative self-expression. It is a great pity that most men go through their education without being able to use their hands in any useful way except to write.

Mahatma Gandhi's proposal that education in the elementary stage should centre round some form of manual work, so far as this orientation leads to purposive activity or creative self-expression should be welcome to us, but under no circumstances should the child be adapted to the curriculum rather than the curriculum adapted to him. *That* would be exploiting the child, *that* would be making use of him in the fulfilment of our duty towards him, *that* would be shirking our responsibility and passing it on to him. If the twentieth century were going to be noted for anything precious I should have thought that it would be for the possibility of the child coming more and more into his own, his becoming more and more the first consideration of society, the sovereign that was going to rule mankind and change the face of the earth. Any proposal therefore that would bring him down from this pedestral must be deprecated. But I have digressed and that because of the importance of the subject and the danger that any utilitarian outlook that we may have of any branch of education would colour deeply our outlook of other branches like secondary education.

I now turn to a question which I understand is going to be the chief topic of our discussions to-day namely the difficult question of the behaviour, conduct or discipline of pupils, specially in the secondary stage. I need not dwell upon the disquieting features regarding school-discipline at the present time which are known to you all. I prefer to dwell on the conduct and those attitudes of our own that influence the conduct and discipline of our pupils. As regards our own conduct, let me give to my brother-teachers two of the surest tips to win the love and respect of their pupils—(1) Join in their games ; if you are too old to begin to play any strenuous field game with them, play even indoor games with them. (2) Spend some of your spare time in doing some service to your fellowmen round about—there are many opportunities.

Is it not the fact that when we claim honesty in our convictions, they are really sentimental and not intellectual and is it not the fact that for this reason we are not prepared to allow intellectual honesty to our

pupils, we want them to behave well on sentimental and conventional grounds not for intellectual reasons? We teachers are convinced of our own omnipotence and omniscience, so we impose tyrannies on our charges even though some times those tyrannies are tender. We have a great distrust or suspicion of the instincts of the young and so we do not allow them to think for themselves, but we ourselves try to do their thinking for them. Thus in many cases where we do not make them rebellious we make them morbid, sentimental and weak-kneed and very often deceitful.

The vital things that matter most can only be learnt by personal experience; let us not try to give our pupils these values ready made. That brings humbug into life and humbug brings its own penalty. We claim infallibility in our dealings with them or arrogate to ourselves that right but we know that we are not, but we won't let them know it and so we evade and deceive and suppress. The children grow up and find that there is no infallibility, but by that time they have learnt to evade and deceive and suppress themselves.

We require obedience from our pupils but let us not have obedience because we are dispensers of rewards and punishments. Not because I am *I* and therefore to be obeyed! Not the appeal to the emotions—"To please me—because it will grieve and disappoint me if you disobey"; least of all, "because I say it is right to obey, and I know better, it is wrong to disobey"; obedience is pleasing to God and disobedience displeasing to Him"; but obedience "because the consequences will lead to harm, let reason and experience, so far as you have of either, help you to understand."

Ah! when shall we learn to give full freedom to our pupils to decide things for themselves as soon as they are able in the least degree to do it and the truth to them—the truth that leads to freedom?

2. A FEW TYPICAL BEHAVIOUR PROBLEMS AND THEIR REMEDIES.*

BY

J. LAHIRY, M. A., B. T., T. D.,

Local Secretary, Secondary Education Section.

Behaviour problems under class-room conditions arise from *maladjustment*. An obvious remedy is to induce a *spirit of self-confidence* in the unadjusted school child. In practical life we well know that the successful man is best spotted out by the self-confidence with which he reacts to every situation as it comes before him. A strong will is nothing but a name for the habit of success and a weak will is a name for the habit of failure.

The lesson should be such as to appeal to the interests of the maladjusted child. It should be remembered that a child is stimulated by a task or lesson itself regardless of any outside reward. This is the type of individual that an educational system should produce—one who attacks a problem with no incentive except the desire to conquer and does not give it up until he succeeds or convinces himself that the solution is impossible.

Sometimes the child represses unpleasant memories instead of facing the real issues by making a compromise with reality through forgetting and distortion. The fundamental reason why he does so is *shame*, which is a tendency to avoid anything that will in any way degrade the ego. Most conflicts arise from ideas related to the moral sphere or to sex. In such cases we should certainly dispel the child's curiosity as it develops.

Day dreaming is another form of maladjustment. It is a simple form of permitting the complex to come to the surface in a way that will gratify the dreamer. The contents of a day dream throw much light on the inner conflict of the day dreamer. The dangerous aspect of day dreaming comes when it is employed definitely as an escape from reality. When imagination is a spur to activity it is a veritable boon but when it is a substitute for reality it becomes a detriment.

*Read before the Secondary Education Section.

Introversion is another type of maladjustment. The introvert child develops a purely negativistic attitude with regard to reality. He takes little or no interest in the ordinary affairs of life, is careless about his person and is likely to have queer emotional reactions. Very often this type of difficulty can be remedied by straightforward information or by changing the attitude of the child towards the nature of the conflict.

The love attachments of any person influence very radically his whole outlook on life and so cannot be overlooked in any analysis of human behaviour. These will furnish the teacher or the psycho-analysist clues to the development of a well-balanced personality.

Religion, social service, athletics are fine outlets for unfulfilled desires. All these provide an opportunity for young people to work off some of their surplus physical energy. *Poetry, art, and drama* are substitutes which give a good outlet for the creative impulse. By means of the drama one can substitute for an exhibitionistic tendency a form of self-display which is not only gratifying to himself but highly valuable to the spectator. Science, business, professional life or any activity may serve to sublimate repressed complexes.

The main qualification for a teacher is not the technique of teaching but an understanding of human nature. What should be done is to make sure of the nature of the urge at the back of an undesirable act and then to furnish the child with a more desirable outlet at the same time that the undesirable one is blocked. Sympathy should consist of rational understanding, interpretation and guidance ; not of sentimentality.

Let us have a mental hygiene programme. The teacher himself must have a rational view of his own life. He should teach the child the joy of the physical thrill that comes with energetic sports, and give the child a wholesome attitude towards biological functions. The sex impulse is no more vulgar, nor any more to be ashamed of than the hunger for food. Teach the child the art of facing life as it is ; teach him the habit of success, to be honest with himself and do not permit him to be too much contented with present achievement.

3. AN INVESTIGATION INTO THE HOME CONDITIONS OF PROBLEM CHILDREN*

K. L. SHRIMALI, M.A., B.T.

Purpose of the Enquiry.

There are always some 'problem' children in School and every teacher has to deal with them. A teacher understands the behaviour of the ordinary child, which is always upto his expectations but the 'problem' child gives him surprises and by his 'problematic' behaviour creates new and difficult situations. The 'ordinary' and the 'problem' child do not differ in types; there is only a difference in the degrees of intensity with which their instincts express themselves. The 'problem' child lacks that balance and stability of character, which is found in an ordinary child and which is chiefly responsible for keeping different impulses under proper control. The 'problem' child is always being swayed by his momentary impulses.

The home forms the only environment in the earliest childhood but it also plays an important role in the later stages of the child's development. It is commonly believed that the 'problem' child is the result of unfavourable circumstances at home. An attempt is made here to investigate some of these causes and to see how far they influence in developing asocial habits and emotional disturbances in children.

Scope & Procedure of Enquiry.

Both teachers and boys of my school have been reporting to me all serious cases of misconduct in the school. I have been making a note of all such cases and during the last six years, 115 cases have been recorded by me. I had intimate knowledge of the parents of these children and of their home condition. My knowledge was supplemented by the information given by our group-masters who often used to visit the homes of these children and also by the children themselves. The problems of child behaviour studied were kept in *Group A*, and were as follows:—

1. Lack of interest in studies and truancy.
2. Homosexuality :—Under this only such cases of children were included as habitually indulged in homosexual act. Cases of

* Read before the Secondary Education Section on 28-12-37.

such children as merely showed a homosexual tendency but did not actually indulge in homosexual act were not recorded.

3. Stealing :—Under this only cases of such children were recorded as were habituated to stealing. Cases of those children who steal only occasionally were not included.
4. Neurosis :—Under this section cases of stammering and nervousness and possessions by ghosts, all owing to mainly psychological reasons, were included.

Under Group B.—The study of the Home conditions was recorded with the following sub-divisions :—

1. Lack of cultural atmosphere in the Home :—Under this, homes of all such children were included whose parents were not much educated;—fathers of these children were engaged in very ordinary occupations—most of them being clerks and ordinary shopkeepers, while some were compounders, attendants, postmen etc. To an adventurous type of boy, homes with such unimaginative parents have no attraction.
2. The death of mother :—Under this all such homes were included where the children had lost their mothers.
3. Step-mother in the Home.
4. Poverty in the Home :—Under this only those homes were included where the earnings of parents were insufficient for a satisfactory maintenance of the bodily health of all the members of the family.
5. Corruption among parents :—Those homes were included where either of the parents had illegal relationship—open or secret—with some other person.

The relation between the qualities of child behaviour recorded in Group A and the conditions of home recorded in Group B was next calculated by help of Yule's formula according to which : -

$$Q = \frac{ad - bc}{ad + bc}, \text{ where}$$

Q = The co-efficient of association between the child behaviour and the condition at home.

a = Number of cases in which both the factors are present.

b = Number of cases in which the first factor is present and the second absent.

c = Number of cases in which the second factor is present and the first absent.

d = Number of cases in which both the factors are absent.

The probable Error of Co-efficient of Association (δq) is given by the formula :—

$$\delta q = \frac{1 - Q^2}{2} \sqrt{\frac{1}{a} + \frac{1}{b} + \frac{1}{c} + \frac{1}{d}}.$$

Results

Problems.	Per cent	Home conditions	Per cent.	Co-efficient.
1. Lack of interest in studies and truancy.	83·5%	Lack of cultural atmosphere in the home.	60·9%	·42
		Death of Mother.	36·5%	·25
		Poverty in the home.	29·6%	·44
2. Homo-sexuality.	52·2%	Corruption among parents.	14·6%	·56
		Death of mother.	„	·23
		Lack of cultural atmosphere in the home.	60·9%	·42
3. Stealing.	33%	Poverty in the home.	29·6%	·65
		Stepmother in the home.	15%	·28
4. Neurosis.	18·3%	Stepmother in the home.	15%	·15.

Analysis of Results.

1. (a) *The influence of lack of cultural atmosphere in the home over interest in studies.*

In homes where parents are educated and cultured children get a good background for their future development and this is denied to children coming from poorer homes. The children in educated and cultured homes see their parents reading books and newspapers, have a library in the home, can hear radios and the intelligent conversation of parents on all interesting topics. All these factors give them great incentives for study and they make a start in the school with a distinct advantage of cultural background.

Our results as tabulated above are for the study of such children who lacked cultural atmosphere at homes. Most of their parents were clerks and ordinary shopkeepers and had very little leisure and energy for any cultural activity. There is a Bohra community in our city whose chief profession is trade. The homes of these people are very much congested and unattractive for a growing child who is full of adventure. Most of the children who came to our school from this community lacked interest in studies and also in other social activities. Lack of proper incentives for such kind of work at home must be chiefly responsible for this. The co-efficient of association as calculated above is sufficiently high to suggest some connection between the two.

(b) *Influence of the death of mother over interest in studies.*

The deprivation of mother does have a deterrent influence on the studies of the child though the co-efficient in this case is not very high.

In the death of the mother the child not only loses the security of the home but also the fountain of love which is the source of all pleasures and incentives for work.

2. *Influence of (a) corrupted parents, (b) lack of cultural atmosphere in homes and (c) the death of mother on homosexuality.*

The homosexual tendency may be present in every child but the corruption among parents seems to give a great stimulus to children to indulge in homosexual act. The most difficult and pervert boy in our school was the son of a dancing woman who was extremely corrupt. The husband of this woman was a mere puppet in her hand. Another difficult boy in this respect was one whose father beat the mother, drank

liquors and had illegal relationship with several women. The mother also of this child was suspected to have had illegal relationship with some person. In still another case, the father and the mother of the child had separated as they did not pull on well together and the father had a 'kept' woman. The co-efficient of association between these two factors is sufficiently high to suggest some definite correlation between the two.

In this connection I may also mention one interesting fact discovered through these studies. It is commonly believed by most of the teachers that the children who habitually indulge in homosexual act are likely to be distracted in their studies. I found on the other hand that the co-efficient of association between Homosexuality and lack of interest in studies was negative (it was $-.52$) which fact suggests that the two points are exclusive. In other words, homosexuality is not responsible for lack of interest in studies. This conclusion is in agreement with the findings of the psycho-analysts who are apt to believe that the homosexual type has intellectual interests.

(b) The children of uneducated and uncultured parents stay very little at home as it is a dull and dreary place for them, and therefore they stay mostly outside the homes where they fall into the company of undesirable persons who make them indulge in homosexual act. It is thus that the lack of atmosphere at home makes children indulge in homosexuality—one of the fathers of such children, for instance, complained to me once that his son never stayed at home. That he came home only to take his meals and then late at night to sleep. The obvious reason for this was that the home had no interest for this boy who was full of adventure. The father was an ordinary clerk, had a big family to support and was a sort of helpless, uninteresting and a meek type of person who had no hold or influence over the son. The boy instead mixed in the company of all sorts of undesirable persons and earned money for purchasing clothes, shoes and other fashionable things by submitting to homosexual act.

(c) The death of the mother also has some positive influence over homosexuality. The apparent connection is not known though there must be some factors such as playing unrivalled, a factor psycho-analysis has shown to be working in the unconscious mind of the child.

3. *Influence of poverty over (a) stealing and (b) lack of interest in studies.*

(a) The influence of poverty over the stealing habit seems to be sufficiently great, the co-efficient being $.65$. The child who comes from

a poor home where he is denied even the bare necessities of life tends to steal things of the companions when placed in a situation where the other children of his own age enjoy the pleasures of life such as fine clothes, nice food and other luxuries. The example of a Bhil boy who once joined our school may be cited here as an illustration. As soon as this boy was admitted into the school he began to make raids over the property of other children and it was found impossible to keep him in the school. Other conditions remaining the same, poverty does foster the habit of stealing in a child.

(b) The first and most essential condition for maintaining the interest of children in their studies is the well being of their physical condition. If the bodily health of a child is not kept in good order, it is impossible for him to concentrate his mind in studies or any other work of a serious nature which demands energy. Most of the children who came from poor homes are undernourished and underclothed, they do not even get proper sleep during nights owing to cold or congestion in the home. All these factors impair their physical health as a result of which they are unable to concentrate in studies or any other serious work.

4. *Influence of stepmother in the home over stealing and neurosis.*

The step-mother in the home is a proverbial tyrant who by her ill-treatment of her step children creates great conflicts in them. The real mother of the child is 'good,' as well as 'bad' for him and therefore she is the object of both love and hatred, whereas the step-mother is wholly 'bad', and is greatly hated by the child and thus becomes a source of irritation and conflict in him. I found that many of these children who had step-mothers at home had asocial habits such as stealing, destructiveness and aggressiveness and several of them suffered from slight neurosis such as stammering, nervousness and possession by ghosts.

Limitations of The Enquiry.

It must be stated that the conclusions reached here are far from being perfect. Further investigation is necessary in order to confirm these conclusions. This enquiry only suggests the direction in which further research is necessary.

The following are the apparent limitations in this enquiry :—

(1) The number of problem children considered is only 115 which is rather small to warrant any scientific conclusion and very reliable co-efficients.

(2) It is not easy to measure problems of behaviour such as 'homosexuality', 'theft', 'interest in studies' and conditions of home such as 'poverty' and 'cultural atmosphere' etc. Still some means is to be found out to assess and grade these qualities and conditions in order to establish real connections between them.

(3) The variation in the age of children whom we studied was rather great—it varied from 6 to 18. In order to study satisfactorily the influence of particular conditions of home over social behaviour it will be necessary to limit the age variation to the minimum and then study their influence.

4. BEHAVIOUR PROBLEMS IN RELATION TO SENSE OF INADEQUACY.*

Mrs. K. GEORGE OF COCHIN.

In these days of economic stress and acute unemployment it has become the fashion to put down all the evils of society to the unsatisfactory system of education obtaining in the country. We teachers have been listening for a long time to this criticism of education for which we are supposed to be responsible, and in our anxiety to remedy the defects of the day we have been devoting more time to the discussion of the syllabus and such subjects as the re-organisation of the existing scheme of education than to the study and analysis of the materials we have in hand. Our thoughts centre round the subjects to be taught rather than the pupils themselves. The study of the child mind and problems connected with character and behaviour has been thrown to the back-ground. It is therefore in the fitness of things that this session of the conference has resolved to concentrate its attention on the aspect of behaviour problems in schools.

We have chosen for discussion the problems of behaviour in secondary schools. In analysing these problems we find that the complexities of individual behaviour and mental attitude are such as to stagger scientific description. When we think of the combinations of personal experiences

* Read before the Secondary Education Section on 28-12-37.

which have determined the present habits of even a half-matured child and when one attempts to find the roots of personal likes and dislikes we realise that the inner organisation of human nature is infinitely complex. The secondary teacher is confronted with a crowd of such complexities in the class room. To all outward appearances, one pupil is bright, another is dull ; one is restless, another is shy and retiring ; and a few others are perfect angels. The task before the teacher is indeed difficult. No easy formulae can be applied for interpreting the attitude and behaviour of these pupils.

The behaviour problems of the children in the secondary schools are different and distinct from those of the elementary school. In the elementary stage the child learns to adapt himself to his new environment in the class room. Through reading and other forms of intellectual exercises the pupil learns new motives of behaviour. Habits are formed by the time he reaches the secondary stage. Interests are associated with higher forms of mental activity. The social outlook is developed. The emotions are not mere manifestations of instinct as in little children but are more mature. It is the adolescent, or rather the transition stage from the infant to the adolescent, that the secondary teacher has to deal with, and it bristles with difficulties.

The behaviour problems of the secondary school are further complicated by the cosmopolitan and democratic composition of our schools. The rich and the poor, the caste and the non-caste, the Hindu and the Muslim, the Christian and the non-Christian, all these entities in one and the same class present difficult, though interesting, phases of mental attitude. Little jealousies between castes and creeds, rival feelings among communities and conscious expressions of caste distinctions absent in the innocence of infancy begin to show themselves. These give rise to acute problems of behaviour which are not very easy of solution.

Such conditions with the enormous strength of the present day classes ranging from 40 to 50 offer plenty of work to the teacher. About 15 or 20 years ago the idea of discipline was confined to more of order and uniformity of behaviour. Perhaps the task was not so difficult, as the number in a class was smaller. Now this idea of discipline has changed and the teachers' control and management of the class consists not in smoothening out all differences and making all alike but in preventing gross deviations in the direction of undesirable traits.

The aspect of behaviour about which I desire to say one or two things is the problem arising out of a sense of inadequacy. A class may comprise of pupils of varying degrees of intelligence, of physical robustness and of delicate constitution. In all these respects they may be classified as the superior, the ordinary and the below ordinary. It has been found that there are more conduct disorders among the backward children. In Karl Pearson's study of intelligent, dull, robust and delicate children among the English professional classes it was found that the intelligent children were far more conscientious, far less surly and usually possessed greater athletic power and more robustness than the dull ones, while the delicate were below the average in intelligence. He concluded that there was a close connection between intelligence, morality and physical robustness. As a result of the clinical study of delinquent and troublesome children in some of the schools the writer concluded that "it is particularly the backward pupil who creates the problem of discipline in schools"—who is, "a more aggressive and intelligent trouble-maker and constitutes potentially a greater criminal menace than the feeble-minded child." Undoubtedly much of the mis-behaviour of backward children in schools is directly attributable to their lack of interest or ability to do the work required in the regular curriculum. If such pupils are dealt with in a special class the misbehaviour will probably cease. This has been found by experience in the special schools for the backward and the feeble-minded in America and England. Unfortunately we have no schools of that type. This conference would do well to request the Government to open special schools in select localities for the backward and the feeble, or at least to provide for special classes attached to teachers' training institutions. However, in the absence of such special schools or special classes we should make an attempt to solve the problem as best we can.

. Pupils who are or who feel inferior to others in the class in point of intelligence or intellectual attainments or excellence of conduct or even external appearance present modes of behaviour different from those of the average and the brilliant. No one individual is superior in all traits although he may excel in some. The balance between excellence and imperfection usually keeps one in an adequately humble attitude and yet gives him enough self-esteem to enable him to compete with his fellows. Children understand this balance pretty well, for if one of their number seems to excel in any one thing the rest are very likely to pick up some flaw in his make-up and hold it up to him in order to humble him.

The feeling of inferiority is impressed more strongly than is usual on some individuals because of the fact that they have some marked defects which make them the butt of the ridicule of their comrades. In such a case the inferiority is a fact, it must be faced as such, and the individual must make the best of it. In other cases, the inferiority is not so apparent to others as it is to the person who feels it. Whether the person is actually inferior, or only believes himself to be so, the results are the same—the actual facts are not so important as the attitude of the person.

What are the manifestations of this inferiority complex? If we picture a class before us we get at a few types. Some are quiet, others are dull and not responsive, and others are shy and retiring. There are others again who are given to ridicule. This may be a kind of reaction of the behaviour of the more intelligent in the class who are inclined to look down upon those who are inferior to them and these in their turn delight to tease the ones below them in rank.

Amidst such a group the task of the teacher is many-sided. He must have an insight into the pupil's nature. It is with this insight and knowledge that the behaviour of pupils can be interpreted and motives behind specific acts understood and remedies applied. The teacher should be extremely tolerant, should possess clear vision and common sense to deal with problems as they arise.

Although individual cases of misbehaviour have to be dealt with according to the merits of each, a general principle may be suggested to be applied to the pupils who suffer from a feeling of inferiority. Find out in these pupils any desirable and outstanding trait and emphasise on its excellence. Those of us who have had some experience in handling a class of intelligent and average and backward pupils would have noticed that it is the intelligent boy or girl who is generally well-behaved. One reason for this is that the pupil knows that his merits are appreciated both by the teacher and by his comrades. To take a small instance, the girl with pretty features is more sprightly and responsive than the girl with plain or ugly features, though both of them may possess the same level of intelligence and attainments. The reason is obvious. The one feels she is appreciated for her external appearance and the other is conscious of her inferiority and therefore not so active or forward. So in order to make the pupil at home in the class and ensure good behaviour the teacher ought to aim at drawing out the best trait in the boy or girl, rousing such of the interests as would exhibit the most desirable in them,

If the pupil is bad in Arithmetic and is worried and dejected, let him excel in acting or singing or running or in whatever activities the school provides for the instruction or amusement of children.

Sometimes we find that the teacher cannot always do away with the sense of inferiority by giving the child a substitute standard. No doubt to counterbalance an inferiority by superiority in another trait is a good adjustment. In some cases it may be, but it is quite possible that this trial may not be successful. The teacher may reason with a pupil that he would do well to ignore his defect and emphasise something in which he can shine, but the inferiority is there just the same and causes more or less anxiety to the possessor. The attempt to substitute mental superiority for physical inferiority, though it might seem the substitution of a more valuable thing for a less valuable is not always viewed that way by the individual concerned. However, teaching to console oneself or make compensation for inferiority in one particular by emphasizing excellence in another is one of the successful methods by which a teacher may control behaviour and maintain discipline in schools.

NATIONAL RECONSTRUCTION THROUGH EDUCATION.*

BY

DR. K. C. PURANI, PH. D. (GERMANY)

The year 1937 seems to be marked as the beginning of a new era in the field of education. Since the beginning of the 20th century our country is trying to make education sound and fruitful. Year 1902, the year of the foundation of Gurukula at Hardwar by Swami Shraddhananda, may be taken as a beginning of the era of Educational Reconstruction. Since then manifold efforts have been made to give a new and national orientation to the present system of education from various standpoints. The great Tagore has established a new university "Viswa Bharati", and during the non-co-operation movement Mahatma Gandhi established in Gujrat a university called the Gujrat Vidyapeeth

* Read before the Secondary Education Section on 28-12-37.

for the education of the students who left their institutions in response to his call. Other parts of the country followed the lead of Mahatma Gandhi and several educational institutions were established in different parts of India. But as yet the attention of the people was not focussed so clearly on the problem of re-orientation of educational ideal as it is at present due to the Congress having come in power. Suggestions for educational reconstruction are pouring in numbers, but what we feel most is that such suggestions may divert the minds of the authorities directly controlling the education of the country from the real and central issue viz. the ideals and immediate needs of our nation. In our opinion any scheme of educational reconstruction must take into account our national needs and problems.

△ It is wrong to believe that there can be only one educational ideal for all the countries and for all ages in the world. Such an idea is not only utopian but impossible in a practical world. It means the end of all the differences, individual as well as national. History does not teach us that. On the contrary, the history of Education shows us that each age has its own special mission to fulfil. Sparta wanted her youths and all the members of her community to live only for the community. They never cared for the development of individuality. It was a time when they had to fight for their very existence and self-preservation. Therefore the educational ideal in Sparta was a military one: the whole system of education was under state control and a rigorous life was compulsory for all members of the community. Of course the education was one-sided, but was suited to the need of Sparta in those days. The people of Athens belonging to the same nation as the Spartans, were on the other hand in favour of liberal education, *i.e.*, harmonious development of the whole human being, body as well as soul. Then came Christ and the Christian religion. During the period of its infancy this new religion required to be properly looked after. The educational ideal of the early middle ages, therefore, was confined to this point. And what was the condition in the later middle ages? Was it a continuation of the kind of education as it was in the early days of Christianity? Of course not. Christian religion had taken the place of politics after the fall of the Roman Empire. Religion was dominating the whole life of the people. In the 19th century, again, we see ideals quite different from those of the middle ages. Pre-war education was perfectly humanistic, revival of old languages and the language as the prime medium of all instruction being its distinguishing marks. It was an age of formal instruction—mere schooling, and the ideal of education was not to educate the whole man

but the intellectual man. It was too intellectual and rational. It was aristocratic in its outlook. A person, an individual, is to be educated not the masses. And what is the condition at present in the world ? It is again quite different. The 20th century is a period marked by the rise of nationalism in the world. Whatever form it may take, it is a characteristic of this era and it satisfies the immediate needs of the people. In the various countries of the world we see the nations trying to express themselves through various activities, yet the mode of expression is not the same in them all. It takes shape according to their particular national needs. Thus Italy has Fascism, Germany National Socialism and Russia Bolshevism.

Here, again, we should not forget to mark a very important point. Every country that parts from the old way of thinking, giving away the old ideals, requires a new ideal. We cannot say with certainty how long the period of reconstruction will be ; but one thing we can say that it would require a great and united effort of the entire nation and would take a very long time to reach its goal. We can see distinctly two such reconstructive movements in the history of education in the past. The field of education was their birth place. The first was the rise of Christianity and its spread till it secured a firm foundation. It took about four to five centuries and was a reconstruction of the life of whole Europe on entirely new ideals. The ideal of humanism was the second movement. It raised a revolt against the sovereignty of religion in the form of Renaissance. Humanistic education means personal culture with more stress on individualism and intellectualism. This humanistic movement passed through the periods of Reformation, Naturalism, Realism, Psychologism of the 19th century, till it reached its perfection in the ideal of New Humanism. Such movements have necessarily to pass through various stages of development according to new and changed political, social, and economical conceptions of that particular nation. One thing is certain that it never goes astray from its goal. Let us now turn to our own country. What is the condition prevailing in India ? If we look into the immediate past, we find the last quarter of the 19th century taken up by various reconstructive activities in the various fields of our national life. This period is commonly known to us as our Renaissance. Our renaissance has from its very beginning a national character. It has never overlooked the national needs of our country. Whether we look into the works of Raja Rammohan Ray or of Vivekananda or Dayananda, we find that a certain national outlook has guided all their activities. The main issue in their life and work was the reconstruction of India as

one nation. They wished to regenerate life in all the aspects of national life. Their activities were not one-sided, but all-embracing just as in the renaissance of Europe. Among them we find neither educators of high rank, nor politicians. Their activities were not confined to one particular field but were many-sided. It was their great enthusiasm that inspired them in their multifold activity in all fields of life. The growth of modern education, modern social reforms, religious reforms—all these can be traced from this period of time. We have to thank them for all the dynamic activities of to-day.

But the 20th century is of special importance to the educationists of India as the first attempt in the direction of national education was made just at its beginning. That attempt was the founding of the Gurukula at Hardwar by Swami Shraddhananda. Since then several experiments have been made in this direction, but none of them has proved as successful as this. Mahatma Gandhi tried to put forth a new ideal in the field of education. It has certainly given a new outlook, but we cannot call the experiment a success. We do not wish to go into the details of the cause of its failure. One thing is certain that this experiment has given a great impetus to progress in this direction. To-day, we have various types of institutions in the field of education. Old ways of thinking do not give way so soon. They are not much effected by such petty efforts. But now there is some hope as there is a Congress ministry. We hope to be helped by them in the efforts to reorganise education that we have been making since the beginning of this century. It is our great wish to nationalise education ; and we want the ministry to help us. That is the immediate need of our country.

Let us see what other countries have done in this direction. Let us take for example New Germany. What contributions has National Socialism made to the cause of nationalisation of education ? National Socialism came to power with a clear majority. It had full backing of the German nation. With it lies the fate of millions of the people who put faith and trust in it. It is the holy duty of the Government to repay this faith by providing the best that is needed for the betterment of the nation. Similar is the case of the Congress ministry. It commands the confidence of the vast mass of the people of India. It has been helped by this majority in seizing power. Has the mass no right to expect a fundamental change of outlook from this ministry of their own ? The people put full faith in the present ministry and it has a right, nay, it is its duty, to take all possible measures, drastic measures if necessary, to mould the nation according to Congress ideals.

What then, are the ideals and attitudes of the Congress, according to which reconstruction of our nation is to take place? In what ways and by what means does she intend to direct the reconstruction of the nation? This is a question of fundamental importance. It is now high time for the Congress ministers to decide on a line of work according to their long cherished ideals, and try to give a practical form to it. It is not the question of helping the few who helped them in the national awakening. But the main issue is what line of action they should adopt in order to provide proper education for the millions of people, whose support they are enjoying to-day. Their eyes should be fixed there, instead of on small issues and in a limited field.

It is certain that the Congress wishes to have "national reconstruction and social planning." Their practical ideal of life is that of the millions of peasants and workers living in the country, viz. a simple, pure and natural life. In the realm of idealism, they believe in Love, Non-violence, and Truth. Now is the time for them to act according to this ideal and attitude of life. But we are only concerned with the field of education, and hence the question is what is the immediate need of the nation in this field? The first and foremost need in all walks of life of our nation is the removal of the idea of suppression—the slave mentality from the nation. It should be rubbed out for ever from the minds of the youth and the coming generation. It is the prime work of education under the Congress ministry. This means for us a complete change of outlook. Whatever name we may give it, the main idea stands—nationalisation of India through education. We do not wish to nationalise a particular province or a class of people. Our wish is to create a democratic and united India, an India living as one nation. The schools are not efficient agents for realisation of such an ideal, due to the limited sphere of their influence. They cannot be the only means for reaching our goal. There are millions of people, who have never seen schools and are destined never to see them. What about them? We thus see that in the plan of nationalisation of education, the schools play a very small part, because it is not schooling or instruction, but the education that we wish to nationalise. There should not be only curricular activities but there should also be extra-curricular activities, and they are the most important ones. The agencies through which such activities are carried on are the real schools of the nation. They educate the whole nation. The "life educates" says Pestalozzi, and it is true, the life as it is should educate. It is only possible when this life has an educative strength. It should be dynamic, full of life and vigour. It should be

ever growing. It is necessary, therefore, that the very life of ours should be changed. That is the way of changing the outlook of the whole nation by placing before it a new and dynamic ideal of life. This is the immediate need of the nation. It is only possible when the whole life begins to educate and this again is only possible when we make our educational activities more dynamic and all-embracing. This is actually going on in the various nations of Europe. It is the process of nationalisation of the nation through education.

What should be the measures for such a great process? How can one utilize successfully the present forces in order to make such a process nation-wide?

Before we go into details to explain the various measures to bring about this process, let us be clear that we do not underestimate the importance of reforms needed in our present primary and secondary schools, its form, its courses, and especially the training of teachers for their work. One cannot be blind to the importance of these problems. But for us it is not as important as the need of nationalisation of our education from top to bottom. This means a change at the very root, and hence we wish to strike at the very root. We will discuss elsewhere other questions.

When a nation is developing an idea that should be nation-wide, that idea should be injected into the very heart of the nation. The organisation for carrying out such an ideal can be nothing better than camp-life, compulsory for all. Its period may be short. The whole country should be dotted with such camps. During the continuation of this experiment our country may look like a big collection of such camps, and its people living soldiers' life. This is the only sound way. We must, in short, emulate the Spartans of old who lived in camps and barracks and sacrificed self for the good of the community. Even in modern time we find such examples. Generally, we reproach Germany for her military attitude, because we see throughout the whole of Germany camps and barracks where German youths are trained in a new ideal of nationalism preached by National Socialists. There is nothing bad if India takes to this type of organisation and Indianises it as far as is necessary. The organisation of camp life, natural, simple and rigorous, to impress a certain ideal on large number, is not new to our country. The life in the Ashramas was just the life of a soldier; it was a life of a self-imposed discipline. Ashramas were educative institutions where the inmates lived a community life. We require once again such life for our

youths in order to train them for new ideals. If we cannot revive the old form of Ashramas, let us then find out some other like it, keeping the main object before our eyes. Whatever it may be, it should be Indian in form and concept.

We want to give birth to a new ideal, and birth always causes pain and difficulties. That is but natural. In the beginning the measures we adopt may also cause pain and trouble to the people, but it is inevitable and every body has to bear it for the time being. We do not see any reason why such measures should not be put into practice at once and by all means. We are used to think only in one way, and we cannot bear new light like a new born child that is not used to light. We are used to formal instruction—mere schooling. We have trained our minds for years in intellectual drilling. We see the accomplishment of our education only in the perfection of intellectual training, even at the cost of the training of other faculties. It is true that without the proper amount of intellectual training a person is unfit for higher purposes and ambitions, but that knowledge must be supported and nurtured by all our human forces. But will-power, courage, chivalry and readiness of mind and action are of still greater educational importance. And all these traits of character can only be imbibed through extra-curricular activities that are associated with camp life or Ashrama life.

Ours is the nation of peasants and workers. We cannot do away with them. We should learn to look upon manual labour as sacred and honourable. We should re-establish its high position once again and change the mentality of our youths who not only do not take interest in it, but hate it. Again we belong to the nation that believes in Love and Truth. We have a loving heart, soft and kind ; and this we see in every aspect of our life. We should not lose these high qualities of our national life. Education must find place for them.

The origin of these elements, Love, Kindness and Truth, lies deep in the emotional social relation in community life. If we wish to change the whole outlook of our nation i. e., to nationalise education, the only way to do is to revive the community life in all its aspects. The community life is based on qualities like comradeship, devotion and citizenship. What we want is education through community life, not through schools. That is the only way of supplementing our one-sided intellectual education, which is mere schooling and no real education.

One of the main features of our educational reform should be that the government should give a status to the youth of the country. It should

create a youth movement, comprising practically all the youths of the presidency, and should make them partners in the "school councils" on equal footing with teachers and parents. If there are no school councils they should be established and encouraged in all Government schools. Moreover the schools should set apart one whole day each week (national youth day) to be devoted entirely to the social and group activities of these youth organisations.

It is necessary, in order to cultivate most naturally the healthy forces of our body and mind, and also to emphasise among our youths the vital need of a close relationship between home and nation, to introduce the "Country Year" for boys and girls of the primary schools, and "training camps" for boys and girls of secondary schools. During this period, they should help the farmers in the fields and in the home. This will give us an idea of the educative value of these new measures. The training camps on the other hand cultivate the ideas of comradeship, discipline, honesty and dependability. This transferring of the school into entirely different surroundings, where the teacher has to be spiritual and temporal leader of boys and girls under his charge, and where he lives as one of them, eating and playing with them, and staying with them as in a family will create a bond between him and his pupils, thus creating a factor of permanent educative value.

It may not be out of place to relate some personal experience of such kind of community living outside school activities. It is important due to its educative value and it may throw some light on this point. As an extra-curricular activity I was regularly visiting the Akhada in my town, when I was quite young and was studying in the school. It was very good to attend such an institution, because it was not merely an institution for body-building, as it generally is, but it was an educational institution in the real sense of the word. I especially put stress on the activity of these institutions because it is more or less connected with the idea of community life, the idea that is expressed above. During vacation in the school, these Akhadas used to plan long tours on foot for two weeks or more. In such tours we really enjoyed community life—the life of real brotherhood; we cultivated civic sense and devotion for the country which we totally lacked in school life. To-day we realise the importance of this community life and its educative value. We should make a search for such activities already existing in our country and give them a form acceptable to all.

6 CO-EDUCATION

SRISH CHANDRA GUPTA, B.A., B.T.,

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The growing demand for education of our girls brings along with it most prominently the question of Co-education, and indeed it is a problem which we have got to solve.

We have in the first place to consider what would be a fit atmosphere for the students, be they male or female. The difference between man and woman is so patent that it forces itself upon the eyes of even the most careless observer. This difference is a natural difference, and any attempt on our part to bridge over this difference would not only be futile but disastrous. A perfectly healthy atmosphere for boys would not be always a congenial environment for girls. Thus from a stand-point of natural aptitude Co-education is not likely to help the desired growth either in the boys or in the girls. A learner at a school or in a college learns more from the environment than from the text books prescribed or the lessons given by the teachers. Now-a-days girls would surely be in the minority in the educational institutions and if their position is properly and carefully considered, one would find them as fish out of water. If you compel them to grow there, they will surely grow, but not in the spirit of girls, but in the spirit of boys. Again in institutions where there will be majority of girls over boys, the boys will grow in the spirit of girls. But this is what we do not desire.

Apart from the question of Co-education, even the education of boys should not be left to female teachers and the education of girls should not be left to male teachers. In tender years the youthful mind is so soft and so pliable and in such receptive mood that when it is before its teacher, the whole personality of the teacher is projected upon the youthful mind so much so that unnoticed by the most careful eye it takes a shape which even the adamant stroke cannot change. And just as the writing habit of a boy is dependent upon the copy book from which he writes, the character of a student is similarly dependent upon the teachers with whom he reads. We should therefore be careful to place our boys under male teachers, and girls under female teachers,

* Being the summary of his paper taken as read by the Secondary Education Section on 28-12-27.

if we desire in them the growth of such healthy spirit as would elevate the moral tone of society at large.

It may be urged from a point of view of economy that boys and girls should be sent to one school as it would save much labour and cost. But we must always bear in mind that education is a food for the mind, and just as we do not buy unhealthy food even though it is cheap, similarly we should not purchase cheap food for our mind if it is unwholesome for its growth. If sufficient number of girls' schools and colleges cannot be had for want of funds we may give them education at home, waiting for better times for the growth of institutions for girls alone. Education may wait, but we cannot bring into existence a sort of chaotic condition by placing the boys and girls under the same teacher in the same room subjected to the same discipline with the same environment for giving their character a mould.

It is sometimes said that boys and girls have got to learn certain things from one another, and this can be achieved only if they are brought into closer communion by sending them to the same school. It cannot be ignored that man has got to learn certain things from the fair sex, while woman has got to learn many other things from man, but this can very easily be achieved by their contact of everyday life, consequent upon the various ties of relationship. Within the family-fold every member is a teacher and a student by turn at every moment of his existence. There is an interchange of thoughts and ideas with the result that man and woman easily and without any discordant elements stepping in, learn what is really necessary for them. This is not possible when strangers from strange quarters meet together under the common banner of a school where no one is ready to reveal his inner self to his neighbour. And thus one school-mate sees very little of his friend and can learn very little from him.

To conclude, I am of emphatic opinion that in order to make our boys and girls better men and better women, we must keep them separate in their education.

7. SECONDARY EDUCATION IN BENGAL.*

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Ever since the memorable day, more than a century ago, when Raja Rammohan Roy addressed a letter to His Excellency, the then Governor General, advocating with wonderful clarity of thought and noble vision of the future, the need for imparting instructions in the Western Arts and Sciences, the people of Bengal have regarded High Schools as the panacea of all evils.

The number of H. E. Schools in the old province of Bengal, Behar and Orissa rose from 209 in 1882 to 353 in 1900 ; and in the new province of Bengal alone from 706 in 1917 to 1200 in 1937. It is really very hopeful and encouraging from the point of view of the spread of education in the province where the percentage of literacy is awfully miserable. But unfortunately most of the H. E. Schools are very hopelessly and insufficiently financed by the poor public in as much as only one fourth of the number of schools are blessed with the favour of grant-in-aid from the Government.

It is recognised in all quarters, that improvements can only be effected if a more generous provision is made for financing High School Education. Responsible critics have often deplored that the generosity of the founder benefactor of a school slowly dries up after the initial stages. He considers that he has done his duty when the school has been built and equipped, its affiliation secured and his name has been perpetuated. There is a feeling abroad, a feeling which was fostered in the early years by the Government that high education could be made self-supporting from fee-income ; and suggestions have often been made that the scale of tuition fees should be raised. This may be possible in the case of some Institutions located in rich surroundings and well-to-do areas e. g., Calcutta, Dacca etc. But it will be a fatal policy to be adopted in the mufusil areas. As Sir P. C. Ray has pointed out from innumerable platforms, the wealth which is being created in Bengal as a result of industrial developments and commercial enterprises, belongs only in a very small measure to the sons of the soil. The middle classes in Bengal feel that education in a High School is a social and national necessity. The backward classes are beginning to feel that though they may remain poor,

*Being the summary of his paper taken as read before the Secondary Education Section.

their boys should not remain ignorant. And what is more, their faith in the value of the work of secondary schools remains unshaken, in spite of the criticism levelled against these institutions. The guardians from these two classes have not unfortunately been able to improve their economic status in our social structure, and are making in silence heroic sacrifices in order to give their children the benefits of high school education.

An economic enquiry by Prof. J. C. Sinha into the financial condition of the families of students studying in the Dacca University revealed a pathetic situation. In 50 p. c. cases, the families are living far below the bare level of subsistence. If that is true of University education, how much more is it true of high school education? We must remember that education is often being bought at the price of hunger. I consider that conferences like these are of value, in as much as they educate public opinion and create in the minds of the benevolent persons the conviction that *the establishment of an H. E. School may be good but the raising of the standard of a moribund school already in existence by donations and endowments is a higher form of social service.*

It will be idle to hope that such a change in mental outlook can be accomplished in a day. But reforms of secondary education are long overdue, and Government should be urged to take the proper share of its responsibilities. There can be no denying the fact and there can be no truer saying than this that expenditure from public funds in the cause of secondary education is a remunerative investment. This truth is recognised by the civilized Governments all over the world. In Bengal, we talk much about the activities of the nation-building departments, but in the last 16 years, the expenditure on education has diminished rather than increased. In the Bengal Budget for the present year 12 lakhs of rupees have been provided for inspection, 15 lacs for the maintenance of 50 Government High Schools and only 13 lakhs for grants-in-aid to 1200 private schools! The least that can be said is that the distribution of the expenditure, small as it is, is extremely unbalanced. Besides, it is impossible to refute the very reasonable criticism that no attempt has ever been made to save whatever one could from the expenses of the machinery of inspection and spend it on improving the condition of the schools that are inspected. Prof. Jenkins, an eminent educationist remarks "An additional 30 lakhs of rupees would be necessary to provide a reasonably satisfactory education to the boys and girls now on the rolls of H. E. Schools of the province." We commend this conclusion of one of its own officers to the serious attention of the Government.

The Government of Bengal is now considering the question of setting up a Board of Secondary Education in the province, and one scheme is now before the country. The proposed Board is so much overweighted with the representation of officials, the powers proposed to be given to the Board are so very half-hearted and, above all, the rules for according recognition to schools now in existence are such that there is a wide-spread suspicion that the recently awakened interest of Government in secondary education will be guided to destructive channels—that Government want to gain complete control over our H. E. Schools with a view to eliminate ruthlessly the weak ones and victimise the efficient ones if they are not found submissive enough. In this atmosphere of distrust no scheme of re-organisation can be discussed on its merits. "I cannot conceive of more ineffective proposal for carrying out the reforms which we so eagerly desire. I feel that these limited powers are proposed to be given, because the Board is being launched in its career,—not with the good will of all concerned with the progress of education, but in an atmosphere of distrust, suspicion and antagonism. It were better not born under such conditions, for if born at all, it will not survive the stage of infant mortality. A Board which is the suspect of the Calcutta University which will not hand over to it the control of the Matriculation Examination, which is the suspect of the Government which will not hand over to it the Inspecting staff and which is the suspect of the people who would consider it an instrument for suppression of educational facilities—such a crippled Board will have no chance of success,"—says a distinguished educationist and experienced professor of international reputation of the Dacca University. It is therefore very important that Government should take the public in its confidence and should state in the clearest terms that it is prepared to face the expenditure that is necessary to re-vitalise our high schools—that no curtailment of the facilities already available will be tolerated, and that no high school will disappear except by amalgamation with a neighbouring rival with which it carries on unseemly strife. Only then, there will come that willing co-operation between the public and the Government which can create forces of unlimited powers and can kindle enthusiasm which can work miracles. A scheme of re-organisation however excellent and well-thought-out it looks on paper, will fail of its purpose if it does not tap that great reserve of strength which lies in the soul of a nation.

Given the two preliminaries,—the honest intentions of Government and the satisfactory constitution of the Board—we should all urge that the duties of conducting High School Examinations and of planning courses

of instructions up to the topmost classes, of allocating funds for proper maintenance and equipment, of inspecting and recognising an Institution as efficient, are all so interdependent that it is essential that a single unifying authority should possess all these functions. At present the domain of secondary education is under the control of two authorities—the University of Calcutta and the Department of Education,—the result is a lack of progress which is specially lamentable in view of the rapid advance that the other provinces are making. The new system recommends three authorities—a Board of Secondary Education in addition to the previous two authorities already in existence. If they fail to work in unbroken harmony, if they are in disagreement—the result will be disastrous.

It does not appear that the University of Calcutta has serious objection to hand over to a properly constituted authority the responsibility of conducting the Matriculation Examination if only the university is compensated for its loss of receipts from Examination fees and from sale of text books of its own publication, and if the Board can enjoy public confidence. Is it too much to expect that in a matter of such vital concern to the progress of Bengal better sense will prevail ; and the Government and the University of Calcutta will soon reach an understanding which will be fraught with immense good for our people ?

8. SECRETARY'S STATEMENT

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Many things in India are in the melting pot, and the vortex of change is nowhere more in evidence than in Education. Fundamental changes are proposed in the primary stage of education. Whereas education has been for ages literary and linguistic, it has now been proposed in responsible and authoritative quarters to give an occupational pursuit the central place in primary schools. Whereas in Western countries it has been suggested that a practical manual bias should be given to the education of the adolescent, Mahatmaji's idea is that the practical turn should begin even in still lower ages. Again the purpose of a practical turn in education as advocated in Western countries is to make education more real and fuller, while the purpose of introducing handicrafts in the

primary school is here partly at least to find money for the payment of teachers.

Regarding the problem from an economic standpoint, there is no reason why the labour of children should not be productive enough for a school to meet at least teachers' salary in the course of a few years. Even an untrained teacher can—given certain conveniences—make children do remunerative work; as a matter of fact in industrial countries more effort and vigilance was needed to prevent the occupational activities of children—child labour to call it by its true name, why mince matters?—than to induce economically poor parents to make their children work. There is neither any doubt that almost any occupational activity of children can be put to certain instructional purposes, and that a correlated scheme of studies can be developed round it. But there are a few other important matters that we have to consider and a few questions will naturally have to be asked such as the following: Is it right morally and psychologically to make children work for the upkeep of the school which is the duty of the adult community? Is it not possible to have real practical education without laying stress on the remunerative aspect of child activity? Is it in the long run economically wise to burden childhood years with three hours of manual labour every day? Are there no other ways of finding money for the maintenance of schools? As in other sections of this Conference and in the general sessions we devote attention to this topic we need not here go into the details of this thorny problem. For the present we have the satisfaction of feeling that there is use in raising questions even where we cannot find ready made answers for them.

It is important however to notice that the proposals for the reorganisation of primary education have their inevitable bearings on secondary education. To take one instance, if the attempt is to make primary schools as much self-supporting as possible, there is no reason to expect munificent grants from provincial governments towards the maintenance and improvement of secondary schools. As a matter of fact it has already been suggested in Bombay and in Madras that the number of Government or Board High-schools should be drastically cut. A similar suggestion has been already there in Bengal—if not due to identical reasons. The example of these major provinces is likely to be followed in other provinces too. Therefore we have to raise our voice lest the authorities should take an one-sided view of things. Again if small children may be expected to work, much more the elder children and the adolescents can be made to work; and we know that education in secondary schools stands to

gain by the introduction of manual and occupational activities. This however is no argument that all secondary education must have a narrow or immediate utility, and that cultural studies have only a *secondary* importance. It may also be pointed out that individual differences in interests and abilities are worthy of being recognised in practical pursuits as well as in cultural education.

Secondary education in India is far from perfect. But it has done more good than many distinguished public men whose primary interests have mostly been in directions other than educational, are inclined to admit. Again as has been pointed out more than once in this Conference and elsewhere, the present unemployment among the educated is not primarily due to the system of education. There are a number of other factors, which we cannot here pause to consider. Taking internal factors alone into account—though the position of India as a member of the British and inter-national constellations cannot any way be ignored—we should recognise that the political situation in India is the mother both of the present system of education and of the unemployment of the educated. The relationship between the two is only fraternal and not filial. Those national leaders who declare that our educational system is the cause of wide-spread unemployment in India are mistaking the symptoms for the cause.

As we have referred to this aspect of the question already and as there are several other topics which as secondary teachers we should consider, it is profitable that we devote attention during the brief period at our disposal to some of these topics. The Council of the Federation has therefore at my suggestion placed the subject of *Behaviour Problems* as the first of such topics as we should consider in common.

Organisations are external factors so far as students are concerned—though they are not unimportant for that reason. All the same true education is something that seeks to modify the conduct and behaviour of young folk from within, and only that education can be called successful which helps the persons subject to it to behave effectively and coherently to their social and material environment. I do not in this introductory statement wish to go into the details of this problem, nor into a detailed survey of even any one of the several aspects which we may here discuss. I shall merely mention some of the facts and features that should be considered in any intelligent study of behaviour problems.

First of all, in dealing with behaviour problems it is useful to ascertain what it is we recognise as a problem in behaviour on any boy's part : in other words it is good to find out the common types of behaviour problems. Then it is necessary what physiological, social or hereditary factors have led to these unhealthy or undesirable behaviour traits. It is now commonly recognised that many of the difficulties of social or personal adjustment may be due to purely physical factors such as bad teeth or morbidly developed tonsils or over-active or under-active glands, etc. The kind of home that a child comes from and the kind of relations of the adult members of the family especially of the parents affects the conduct of the child outside as well as at home. Sex curiosity and sex disturbances and many other intellectual and emotional conflicts are potent factors to be considered in the study of behaviour. Want of employment or the unsuitability of the employment that one has is another fertile source of trouble. That a correct, scientific and dispassionate study of the situation goes a long way to the clearance of many difficulties is particularly true of behaviour problems. Mere understanding however is not enough ; adequate curative and preventive measures must be adopted. We should consider particularly what we as teachers, educators and parents should do to help the young folk in leading well-adjusted lives.

All times may be critical in a way ; but we can say with confidence and thorough conviction that the years we now pass through are critical years. In the unrest and turmoil that we experience we shall be very unwise if we give ourselves or other intelligent observers the impression that to us only one thing is important in education and that is so to organise it that the young men and women who come out of our educational institutions may be efficient workers or wage-earners. The spirit is much more important than matter, and at a time like ourselves when we talk in terms of occupational curricula and basic crafts we should occasionally ask ourselves the question : "Added all these things, how do they help the soul ?"

V. UNIVERSITY EDUCATION.

1. SOME PROBLEMS OF UNIVERSITY EDUCATION IN INDIA.*

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It is not my purpose to-day to define a University or to describe the Indian University in theory and practice, as we all know that it is, here as elsewhere, an institution organized for the purpose of giving degrees, intended for the achievement of learning and catering to the intellectual needs of all classes of people. Regarded in this light the Indian University should not be different from Universities in any other part of the globe. Yet in recent years these institutions have been subjected to various kinds of severe criticism. The criticisms have been directed against the methods of work, the products and their relationship to society. Our critics point out that the Universities are mostly factories for the production of graduates who are unemployed because they are unemployable, that they make their graduates city-products who have no interest in the life of the masses in villages, that beyond conducting examinations, they do nothing to preserve and expand knowledge and that the money which is being spent on these Universities is, to a great extent, wasted. While it is easy to rebut such sweeping charges against our Universities, we cannot deny that there are problems in the working of Indian Universities which must be faced with a view to the eradication of existing defects.

We have first to remember that Universities in India were established not to serve as centres of pure learning, but to train members of the black-coated profession who were to be useful to the ruling power. Most critics of our University system still think of Indian Universities in this light and one of our first endeavours has to be to disabuse people of this erroneous notion and place a more correct view of University education before them. So long as Universities were purely examining Bodies and were content to give diplomas to a number of young men at the end of a period of training in Colleges, we might have regarded them

* Being the Presidential Address at the University Education Section on 28-12-37.

as manufactories of budding clerks ; but we have surely outgrown that stage and few Universities are content to remain merely examining machines. It would be as correct to speak of Indian Universities in terms of their original aims as to speak of British Universities as desiring to produce only clerics, because that was the aim with which the medieval Universities started. We have to think of our Universities under other aspects, in their attempts to become genuine centres of learning and to fulfil their function in giving intellectual assistance to the state through providing on the one hand leaders of thought and on the other hand contributions to knowledge. In this work of national advancement the Indian Universities have been severely handicapped on account of various factors and I propose to examine some of these within the short time at my disposal.

A problem to which constant reference is made is that of overcrowding at our Universities. It is pointed out that there are far too many University graduates and the numbers are to be artificially curtailed. In reply to this we may say that in India the University student population is 1 in about 3,500 in the total population, whereas in Scotland it is 1 in 455, in Germany 1 in 650, in England 1 in 1,150 and in the United States of America 1 in 125. The American figures are the only ones which really correspond to the Indian Universities, because among the University students in India we include a considerable number who would not be described as such in England, Scotland or Germany. In these latter countries, the University education is imparted ordinarily to young men from the ages 18 to 22 and if we want the corresponding stage of Indian education we would have to take under-graduates after the Intermediate stage. Then the optimum amount of a University population in India in proportion to its total population will be something like 1 in 10,000, which cannot be described as excessive in comparison with the figures in England, Scotland or Germany. Our critics, of course, tell us that the economic condition of the country does not warrant the presence of even so many members as our Universities have. The obvious reply is that it is not the numbers in the Universities which require curtailment, but that the economic condition of the country has to be improved, the standards of living raised, and national income increased.

A similar reply may be given to those who complain of the Universities as producers of the educated unemployed. Here, again we may say that the production of sixteen or seventeen thousand graduates in a year is not at all excessive for a country of the dimensions and population of

India. If England with its population of 35,000,000 can produce over 6,000 graduates a year, India with ten times that population is not certainly overflowing the market with its 16,000 graduates. The problem of unemployment which is purely an economic question has been, in this country, made an academic one and evils due to the economic backwardness of the country have been attributed to the shortcomings of Universities. What is required in this country is not the production of less graduates or even of a different kind of graduates, but the opening out of more avenues for employment through state interference and effort.

Yet we cannot deny that the number of University students is perhaps excessive as compared with the number of Universities which we have. Whereas Germany has its 90,000 students distributed among more than thirty Universities, a much bigger number has its intellectual needs satisfied by the seventeen Universities of India and still we are told that we have too many Universities in this country. We cannot shut our eyes to the fact that there is congestion at some of the centres of University education, where the system of instruction may gradually be reduced to one of mechanical mass production and the standards of examination may be mere mechanical attainment.

A more serious difficulty is of the selection of University students. It has been frequently pointed out that the State has to spend a considerable sum for the education of each graduate, particularly at the Unitary and Residential Universities. Even here it must be pointed out that the contribution of the State towards the maintenance of Indian Universities is not more than what it is in England or Germany. Taking the non-professional colleges of India we find the State contributes less than 40% of the total expenses, whereas in Great Britain it is nearly 50% and in Germany a considerably higher figure. But the fact remains that the State is making a substantial contribution for the education of each individual University student and it stands to reason that the student should be carefully chosen so as to ensure the best use of the money spent. It should be the aim of the University authorities to devise a process by which the best talent among the youth of the country may find it possible to proceed to the centre of learning and utilize its opportunities to the best advantage. The usual method of admission to the Universities in India is that of the Matriculation or High School examination conducted either by a University or by a Board of Secondary Education established in some of the Provinces. The difficulty with such an examination is that its immediate aim is to give a diploma testifying to the successful

completion of a period of school education. This education is intended to be complete in itself and not to prepare the recipients for the training at the Universities. As in western countries, so in India, an attempt has been made to draw a line of demarcation between the methods of education at the secondary and University stages. While at the lower stage we believe in an all-round general education imparted through the medium of the vernaculars by teachers "attempting to give lessons", at the University stage we attempt to offer help to the students only through a number of lectures delivered, in many cases, to classes of unmanageable size. An examination, therefore, which testifies to the ability of the student in the matter of assimilating school lessons is not a sure guide to the capacity of the same student to profit by the training he will receive later in a college or a University. Because of this unsatisfactory method of selection the Universities have attempted to weed out weaker students at various stages. This has resulted in the multiplication of public examinations and the concentration of excessive attention on examinations to the detriment of liberal and unfettered work. To-day we hear a good deal about the fallibility of examinations in the matter of testing the abilities or work of individual students. Even if we do not agree with all these criticisms we have to confess that the biennial examinations at Indian Universities are a severe strain for a student as he has to take three public examinations before he is twenty. On the one hand he has frequently to go through an elaborate process of adjustment to different kinds of institutions, to different centres of learning and to different methods of teaching ; on the other he is worried by the thoughts of his examination practically every day of his University career. From the High School, he shifts to an Intermediate College, from an Intermediate College to a Degree College and then finally to a University centre for his Master's Degree and while he is endeavouring to adjust himself to these changes every two years, he has all the time to think of the examination, conspicuous success at which would ensure success in future life.

While, on the one hand, the University student has to face the strain of these public examinations, he has at the same time to face other ordeals of a similar type. The usual method of recruitment to the public services is by means of competitive examinations. Most of these examinations require a wider and more varied training than is offered to prospective graduates at Universities. As a result of this all aspirants for Government service, and there are far too many of them in our degree and postgraduate classes, have not only to prepare for the University examination, but for the examinations conducted by the

Service Commissions. This excessive strain is certainly not helpful in fostering intellectual advancement and does not create any genuine interest in the branches of study which they follow at the Universities. The student, pre-occupied as he is, does not find it possible to get the best out of his teachers, nor do the teachers find it in their hearts to take up in an eager fashion this work of professional coaching which is all that is expected of so-called University teachers at a good many places.

Before proceeding to discuss the problems suggested by these criticisms, I must mention the time-worn postulate which does not lose its value through repetition,—that sound University education has for its basis a sound secondary education. It will not do for University teachers merely to point out defects in secondary education, merely to mention the wastage and stagnation prevalent in these schools, to note the unusually large number of "over-age" pupils, to indicate the amount of waste involved in the large number of failures at the first public examination, to criticise the type of crammed knowledge acquired by the majority of school products ; it will not do, I say, for us, University teachers, merely to point out the defects in the existing system, but we have to attempt a diagnosis and suggest a remedy. If the level of secondary education is to be raised, we should be able to attract the ablest teachers and persuade them to give their best to the institutions they serve. All of us present here know of the unsatisfactory conditions of service in most secondary schools, the insecurity of tenure, the miserable pay, the absence of provision against accidents, illness or old age. It is no wonder that we find it difficult to get the trained and qualified men for work in these institutions and to retain the valued teacher, whose services are appreciated by all who come in touch with him. Conditions of service in Government schools are naturally very much better than in other institutions ; but these constitute only a handful and perhaps the day is not very far when all these institutions are to be deprovincialized and we would have the same uniform type of privately managed secondary schools. The German system of secondary education has been highly praised by all educationists and even if we cannot rise to that level immediately, we have to concentrate the major portion of our energies for improving our so-called High Schools and for making them serve the purposes of the cultural ideal which we have before us.

Next we have to think of the evils of too many public examinations, to consider whether it is not possible to have only two examinations before the pupil is allowed to proceed to a degree, one after seven years

at a secondary school and the other after three years at a College or a University. We have to think of the reconstruction of the college courses to provide a wider and a more varied training for "post-graduates" who are aspirants for public services. We have perhaps, also to think of a certain amount of uniformity in the age of pupils at University classes. I know that maximum age limits cannot be imposed in this country with its diversified conditions in different provinces and communities, but it should be possible to have these age limits for the award of scholarships and grading of fees payable by the students. The difficulty arising out of the conflict between the aims for entering the public services and the disinterested pursuit of knowledge is more apparent than real. The Honours courses devised at the various Universities should be intended for the specialists, that is those who want to devote themselves to the advancement of knowledge and the profession of teaching and the Pass courses designed for others. The difficulty of reconciling the interests of teaching and research at University centres is certainly not insurmountable. A misleading statement frequently made is that the genuine researcher is not really a good teacher, that the man who is adding to the store of knowledge is not able to communicate in a sufficiently intelligible fashion the standard learning stored up in books. While there may be some amount of truth in this statement and some teachers may have more of a *flair* for teaching rather than for research and *vice versa*, the combination has been satisfactorily attempted at most American and German Universities and from the history of University education in Germany, one may mention as a combination of these two faculties the great names of "Virchow, Mommsen, Cohnheim, Ludwig, Erich Schmidt, Harnack, Friedrich Muller, Wilamowitz;" they attached to themselves groups of devoted students; they formed schools of disciples, who, one by one, carried new ideas into old chairs; and in the general lectures covering their respective subjects in broad outlines they inspired large masses, the scientist often attracting humanistic students, the humanist often attracting students of science and philosophy. Poor teachers exist; trivial and pedantic essays and theses are of course not unknown. But "the necessity of presenting to his students his subject in its entirety requires that the professor's scholarship be broad in scope; the necessity of conducting a seminar for advanced students requires that he be active in production. Of course, the balance is not always perfectly struck. But it is surprising how often great investigators are reputed to be conscientious and inspiring teachers."

While we are on the subject of University teachers, a note of warning has to be sounded about making our Universities too insular. We cannot

yet rise to the condition of Germany where students are free to migrate from one centre to another and need not be attached to one definite University, nor can we have the same type of wandering scholars with a license to teach at any University. But we can keep a strict and vigilant watch on the evils likely to arise from the bad habit of "inbreeding". There is a tendency on the part of the Universities to recruit only their ex-students as members of the teaching staff. Extension of this practice is bound to prevent fluidity of thought in the Universities and it will mean that the work of teaching will proceed in the same or similar grooves from generation to generation. We would go further and recommend an exchange of members of the teaching staff of different Universities, even if it be for short periods. As there are difficulties in the way of general adoption of this practice and as exchange of students for short periods is practically impossible, we should at least foster progressive commerce of thought by encouraging migration of the best students of one University to another when they take up the work of teaching.

A word will also have to be said about the relationship of the staff and students in the life of Universities. The so-called Residential Universities started with the ideal of Oxford and Cambridge where the real teaching is imparted through quiet tutorial talk. But even at these western Universities we are told that, with a pressure of numbers, such opportunities have grown rarer and "concurrently with a marriage fellowship, the old time hospital don cycles or motors home to domestic bliss."

In our country the bringing together of students and staff is even more difficult because the Residential Universities are mostly situated in big cities and draw the majority of their students from their homes in the town who come to attend the lectures and have nothing to do with the University for the rest of the day. We are not advocates of an intellectual detachment or of isolation of Universities from city life. The civic Universities may lose through their association with the busy activities of city life, but it gains in some directions as well. The very life of the city may bring a new life to the University. It may make possible "a more continuous and closer inter-action of thought and life, of theory and practice than is possible in more secluded places. The leaders of thought, the leaders of action in the city may become leaders in the University too. All that is best in the intellectual life of the place should naturally gravitate towards the place that stands for learning." But at these big centres the intimate association of the teacher and students in term time

seems impossible. We have, therefore, to think of periodical flights from the cities. Is it not possible in this country as elsewhere to have outposts in the country? Will it not be possible for Calcutta or Bombay University to have University Houses, somewhere at a distance of forty or fifty miles from the city where small groups of students, lecturers and ex-students might proceed to spend their week-ends and even their holidays? It is possible that there, the under-graduate "might catch from the professor something of his enthusiasm for his subject; the professor might learn to know the undergraduate as a man, and not as an object to be lectured at or as an examination paper to be corrected; the man who has been a student but is now engaged in business might recapture something of an earlier enthusiasm and temper conversation with a sound knowledge of affairs."

I must, here, resist the temptation of going farther into other problems connected with Universities; but I hope in the discussions which we have, we shall have a free exchange of ideas on all these matters and be thereby able to suggest constructive schemes for making of our Universities, if not ideal institutions, at least something more approximating to the ideal with which all Universities were started and which they still profess to follow.

2. HIGHER EDUCATION : AN ASSET OR A LIABILITY ?*

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I have been asked to say a few words on some aspect or other of Higher Education as prevailing in our Universities, and I am certainly thankful to you for the kind request.

But the difficulty that strikes me at the very outset is a sort of preliminary objection, as the lawyers put it—viz. Is this topic at all worth talking about? We have had heaps and heaps of disquisitions on higher education, on its aim and endeavour being to bring about a harmonious development of body, mind and soul, and kindred beautiful sentiments straight from the copy-book—but higher education, apart from theorizing, as translated into crude practice, does it operate on the

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average human unit as anything else than a handicap in the race of life—as the ancient doggerel very succinctly put it :

The bookful blockhead ignorantly read
With loads of lumber in his head ?

In short, is not higher education as imparted in our Colleges and Universities more a hindrance than a help, more a liability than an asset in the serious business of life ? The less you talk about it the better ; it is an evil, perhaps a necessary evil—like many others we have to put up with in this vale of tears—which has got to be endured because it cannot be cured.

This objection, to tell the truth, goes to the very root of the matter—and it cannot be dismissed off-hand.

Of course, you may take a facetious view of the matter, and say, Well it is absurd to pretend that higher education is not an asset—at least in Bengal, and if in no other field, at any rate in the matrimonial market ; the more degrees a young man secures, the higher rises his premium as a bridegroom. But this argument too is not altogether a clincher, for the croaker will reply, My dear sir, you appear to be at least a quarter of a century behind the times—there might have been days when University parchments had at least a matrimonial value, but you forget that there have been a complete swing of the pendulum since then, and that swing has brought in its train a whole glittering bevy of "sweet girl-graduates" parchmented in an equal degree, so that there has been established a sort of equilibrium of forces, and the premium of the grooms has accordingly disappeared—leaving in its trail the naked reality of debts incurred, liabilities piled up, patrimony exhausted by the parents and guardians of our bright young hopefuls of both sexes ; and in view of this ocular demonstration of the pass that things have come to, you still dare to maintain that higher education in our land is not a stark liability ?

In view of these powerful economic arguments arrayed on either side, I am afraid I shall have to leave the economic aspect severely alone, whether matrimonial or patrimonial. I shall try to confine my remarks to the cultural aspect of education—if education is necessary at all for the betterment of the human unit, and if so, how far it is necessary and how far it has been over-rated like many other shibboleths of modern civilization. I think we may with profit, even at this stage of our civilised existence, go into these fundamental questions—for it is always a healthy pastime to dig deep into the roots of our current beliefs and prepossessions,

One may at the first blush be tempted to think it a piece of sheer super-erogation to indulge in discussions like these, because of the fact that of late we have been literally surfeited with academic discourses, Convocation addresses, learned exhortations from Chancellors, Vice-Chancellors, Pro-Chancellors, Ministers of Education, *in esse* or *in posse*, peripatetic or stationary, and *sot-disant* leaders of public opinion, *et hoc genus omne*. But the fact is that, generally speaking, in these learned homilies, very little is said about the basic problems of education itself, and almost the whole breath is spent upon more inspiring topics, such as the glories of Ancient Ind, the menace of the authoritarian state, the benefits of infantile participation in the exhilarating game of party politics, and so on and so forth. So much about academic exordia from high places.

Then there are the students' organizations—their number is legion and names equally so—in their flagwaggings and loud trumpeting and soul-stirring appeals to all and sundry they beat the Trade Unions to a frazzle—they call up Conferences and Federations at a moment's notice, and portentous harangues are delivered there on all possible topics under the sun—from the iniquities of the Bengal Ministry to the relief of Shanghai—barring the only topic which is supposed to be the students' real business, viz. studies. It appears therefore in this second quarter of the twentieth century that the real duty of students is to do everything in the world—except to study. So much about the present-day students' contribution to the problem of education.

Then if we come to the activities and utterances of politicians and publicists *re* academic problems the situation gets still more intriguing. They are all obsessed with the question of machinery. What is to be the sort of body, what the constitution of the organization, that is to control the education of the budding youth of our land—whether there is to be a separate body looking after higher education, a separate body looking after secondary education, a separate body looking after primary education, or whether these various bodies should all be rolled into one huge University organization ;—whether the Vice-Chancellors should be elected or nominated, honorary or stipendiary, part-timers or whole-hoggers—whether the Senates or the Syndicates, the University Courts or the Executive Councils, the Secondary Boards or the District Committees are to have elected members only or nominated members also, what should be the proportion of officials and non-officials, Hindus and Muslims, etc. etc.—whether the academic Bodies should be autonomous or should be under the leading strings of autonomous

provincial governments—these and similar other weighty questions monopolize the attention of our publicists.

In all this *melee* of political polemics and communal clamours, very little is heard of what work these tremendous pieces of machinery are intended to perform—what the boys and girls should be taught, what their syllabuses and curricula should be, how the students can best be fitted by the education that is to be imparted to bear the burden of life. So that what is really the foremost problem to be discussed, the real crux of the whole question, the pith of the matter—beside which all this potter about machinery is merely trivial—is relegated to the dim distant background; with the result that changes in curriculum when they are introduced are done so by the back-door as it were, in a more or less haphazard fashion, in a casual, experimental manner, without due care and caution, and sometimes whole generations suffer from these ill-conceived schemes and hastily devised syllabuses before the mischief is rectified. The public are faced with settled facts by the fiats of academic authorities, and theirs is not to reason why, theirs is but to go and buy—the prescribed text-books. Educational courses and curricula in schools or in colleges seem to be nobody's business—capturing the machinery seems to be the more exciting game, ruling the roost educational the more absorbing pursuit.

I am afraid I am not drawing from my imagination in the picture just now depicted—the past quarter of a century's academic record in Bengal is proof positive of my assertions. When the new University regulations came into force about 1908, in the wake of Lord Curzon's Universities Act, there was a complete re-shuffling of courses of study, starting from the Matriculation right up to the Degree course. As a result, in the Matriculation course, most useful and important subjects of study, like History and Geography and Physical Geography and Elementary Science were relegated to the optional course or dropped altogether, English text-books were discontinued and a dozen or so English books recommended as models of style for tender Bengalee boys and girls hardly in their teens, compulsory courses in Mathematics and Sanskrit were reduced to ridiculous proportions. In the Intermediate course, a premature bifurcation was set up between the Arts and Science courses, replacing the previous arrangement when freshmen in Colleges were given training in both Arts subjects like English, Logic, History and Sanskrit, and Science subjects like Mathematics, Physics and Chemistry—which system had enabled students to get at least elementary collegiate instruction in almost all subjects which an educated man ought to know something

about in modern society. The result of these ill-considered changes on the youth of Bengal has been disastrous. A whole generation has been brought up on the slenderest possible intellectual pabulum—ignorant of History and Geography, with the veriest smattering of English and Mathematics and Sanskrit—Science students ignorant of Logic and Literature, Arts students ignorant of the elementary principles of modern Science so very necessary in the civilized life of to-day. And it is assuredly no wonder that such a school and collegiate education has come to be regarded more as a handicap than a help in the battle of life. After twenty five long years, sanity is to some extent returning to our academic experts—but in the meantime a whole generation has been sacrificed. I suppose this slight historical sketch will convince you how dire a mischief may be wrought by thoughtlessness in matters educational, and how very necessary it is to devote attention to the basic facts of the educational system, to the aims and ideals that should inform public instruction, to the fundamental reasons why cultural training and intellectual discipline are at all necessary for the human child.

I hope therefore that you will agree with me that it does serve some useful purpose to go into the roots of the educational problem as affecting human society. The matter is, truth to say, not a very recondite one—it does not require any metaphysical subtlety to unravel the intricacies of the educational problem.

We of the human race are the denizens of a little planet swimming in the ocean of space, and despite our pretensions as the lords of creation are no better than the littlest of little mites swarming like vermin over a tiny globe, whose very existence perhaps is not suspected by the major partners of even our own solar system. On the surface of this planet our race—the genus *homo sapiens*—is comparatively a new-comer—scientists put its age of appearance at a million years or so. During this period it has passed through many ups and downs, it has survived the trials of the tertiary age, it has successfully weathered the rigours of the glacial epoch, and it is found living and kicking—some might say, kicking a little too much—to this day. The gigantic lizards of the former epochs, the ichthyosaurus, the brontosaurus and their kins, the mastodon and the mammoth, though co-eval to some extent with the little featherless biped, yclept Man, have disappeared in the struggle for existence; but the little biped has survived. What is this miracle due to? Not to its size, nor to its physical prowess—for these are scarcely worth mentioning, but to the spark of inner light, the gleam of reason that shone within that insignificant frame. This inner light led it to various self-protective

devices, urged it to form itself into aggregated communities, and this aggregation led in the fulness of time to the various arts and devices which we dub civilization.

Inchoate discordant sounds mankind somehow co-ordinated into articulate intelligible speech, thus rendering communication possible, and community-existence possible. Thus far education in the shape of book-learning did not exist, for books were not yet, because books can only begin with the written word. But though education through written symbols was wanting, there was no dearth of intelligence, for they learnt in the book of life through the medium of all their senses. Another step forward was made when the sounds in use were analysed, and some visible forms, pictographic, hieroglyphic or literal, were gradually invented to stand for some fundamental sounds—and for the spoken word was made to correspond a written symbol, and the eye came to the help of the ear. It was a great advantage, because a written symbol was more permanent than mere fleeting breath, and thus enabled mankind to conserve the wisdom and the experience of ages and transmit them to the multitude and to posterity.

But after all, it was only an aid and nothing but an aid in the preservation and communication of knowledge already acquired ; it did not by itself create knowledge. That is the fundamental fact to bear in mind—the merely auxiliary relation of the *scriptum* to the *verbum*. It will mercilessly shred to tatters many a web of civilized superstition sedulously built up by generations of book-learners. It will dispel the illusion that literacy is education, *ergo* that without literacy there can be no education. Education, as you all know, is the drawing out of the human mind, the fashioning it as a fine instrument to probe into the problems of human existence ; and that end is secured by the imparting of knowledge and training in discipline. And for the purpose of imparting knowledge and inculcating discipline to the individual human unit, certainly the written word is very useful but assuredly not indispensable. To tell the truth, literacy has very little to do with the development of intelligence. Some of the greatest figures in human history, both in the world of thought and of action have been persons who did not know to read and write at all, or knew very little—in India itself we have had the examples of Akbar, of Shivaji, of Ramakrishna Paramahansa—and the myriad-minded Shakespeare himself is credited with having known “little Latin and less Greek.”

As with individuals, so with nations. Universal mass education is a modern concept and a modern growth—a mere matter of half a century

or so. In all the rest of the period of recorded human history covering many thousands of years, the large majority of the people were illiterate—that did not prevent nations from rising to the pinnacle of historic greatness. Greece in her Periclean days, Rome in her Augustan age, England in her Elizabethan epoch, Europe in her eighteenth-century expansion when she swept over the world like an irresistible avalanche—did not enjoy the blessings of mass education in the modern sense. That is why one can scarcely repress a smile when one hears the glib modern assertion that without literacy of the masses, a nation cannot rise to political, cultural, or economic greatness. This assertion is an absolute *non sequitur*—the facts of history are against it.

I hope I shall not be misunderstood—I am not decrying literacy as such, for literacy is useful to a certain extent to the average mass, it increases his capabilities (of course, both for good and for evil) a certain way—one inevitably recalls in this connection Ruskin's indignant outburst that even illiteracy is better than a literacy that turns "literature to lust and arithmetic to cunning." What I mean is that literacy must not be made a fetish and that education is neither synonymous nor conterminous with literacy. Because, up to very recent times, mass literacy did not exist in the world, were the people all fools and idiots? Nothing of the sort.

Mechanical aids to literacy there did not exist in an ample measure—there was no printing, paper was scarce and expensive, books had to be copied out with great toil and trouble—and hence the written word was hard to get at. But in its place, the spoken word was made use of profusely—you remember the old Sanskrit adage, *avrittih sarvashastranam bodhadapi gariyasi*—the sacred lore was heard and called *shruti* and remembered and called *smṛiti*—there were village morality plays, wandering minstrels, *jaltras*, *kathakatas*, which handed down and popularized the noble traditions and moral and intellectual experiences of generations, and kept up the cultural level of the community.

And those who had the opportunity and the privilege of being able to read the *scriptum* read it in a reverential mood, preserved their hard-won written copies with all the pertinacity of a miser—*kripanasya dhanamiva*—and what they read they retained and cherished for ever in the tablet of their hearts—they did not read lightly and forget lightly like the moderners. Remember that the very word *scriptum* means that which is written, and verily that which was written was looked upon with

veneration as scripture. And that is why, unlike modern times when anybody and everybody writes and generally writes trash,—the wading through which is sheer vexation of spirit and mere waste of time—in those days they only wrote who felt within themselves an irresistible urge, an imperative call, to give out unto the world the thoughts that were surging within. That is why those who wrote were few ; but those few—like Homer, Virgil, Valmiki, Kalidasa—are among the immortals, that “on the stretched forefinger of all Time sparkle for ever.”

One sometimes wonders if the invention of printing and the thousand and one modern devices of cheap and rapid publication have done more good to mankind by increasing the breadth of its culture, or wrought more harm by decreasing visibly the depth thereof. Sometimes it seems that mankind will at length drown itself in the dark turbid ocean that the ceaseless streams of utter blackness, both moral and physical, welling up night and day from the innumerable printing presses of the world, are tending eternally to swell.

Perhaps I am digressing—perhaps not. I wanted to talk to you about higher education ; and any talk about higher education will be illusory unless the fundamental facts of education itself are stressed. And I think that I have been able to bring home to you the essence of the whole matter—viz. this, that what we call literacy, what we call book-education is all very useful and serviceable, but is no substitute for learning direct from the book of experience, and imbibing lessons in the school of life.

However, to resume the thread of our story, as knowledge advanced and accumulated from age to age—and here books played a very useful part—education began to get graded and subdivided into elementary and advanced, primary, secondary and higher, and so on. From the *trivium* and *quadrivium* of the scholastic age, the tree of knowledge has now grown into a veritable giant of the forest with multitudinous branches and twigs, and has sent down new roots into Mother Earth to suck fresh sustenance therefrom. And as a result, from the all-round scholar of former times, a Vedavyasa, an Aristotle, a Descartes, a Leibnitz, has now evolved a strange animal, the specialist of modern times. For the simple reason that the various divisions and subdivisions of the realm of knowledge have grown so innumerable that it is now impossible for even the most gifted man to be abreast of the developments of the whole field, he has, by sheer necessity, to remain content with a moderate knowledge of many topics and detailed knowledge of only a few. Higher education

has therefore to take cognizance of this fact, and in the very highest classes of University teaching, one has to cater for the varying needs and tastes of advanced students. There is another factor. If one has to engage in some work of research or intensive investigation in a certain subject, he hardly finds time to pay due attention to other subjects. These are some of the phenomena that are increasingly revealing themselves in the field of higher education.

So long as the foundations of general knowledge and culture are well and truly laid, this sort of specialization, inevitable as it is in modern conditions, is not particularly harmful. But the pity of it is that this specializing tendency begins too early and is carried too far in most modern Universities. The result is that education so-called tends to run in a very narrow groove, the development of the student becomes very much lop-sided, and instead of the finished product of Universities being something like an acme of harmonious culture, he generally turns out to be an absolutely rickety and undependable sort of creature outside the line of his specialized blinkers. And so the scholar, the Professor, the specialist have now come to be mere butts of ridicule—as mere good-for-nothing pretentious pedants thoroughly unfitted for ordinary human intercourse.

I am reminded in this connection of a very interesting skit, which many of you have doubtless read, by that inimitable humorist, Mr. Stephen Leacock, who is himself in his les^s lucid moments engaged in the work of professing the dismal science of Political Economy in a Canadian University. The skit is styled, "The Apology of a Professor," and starts an enquiry as to whether a Professor has any right to exist. In the course of this enquiry, he has culled many an interesting anecdote.

Dr. Leacock laments that the Professor can never make money out of what he knows. Somehow a plague is on the man. A teacher of English cannot write a half-dime novel, nor a Professor of Dynamics invent a safety-razor. The truth is that a modern Professor for commercial purposes does not know anything. He only knows parts of things. It occurred to me, he says, some years ago when the Cobalt silver mines were first discovered, that a Professor of scientific attainments ought to be able, by transferring his talents to that region to amass an enormous fortune. I questioned one of the most gifted of my colleagues. "Could you not", I asked, "as a specialist in metals discover silver mines at sight?" "Oh, no," he said, shuddering at the very idea, "you see I am only a metallurgist; at Cobalt the silver is all in the rocks, and I know nothing of rocks

whatever." "Who then," I said, "knows about rocks?" "For that", he answered, "you need a geologist like Adamson; but then, you see, he knows the rocks, but does not know the silver." "But could you not both go," I said, "and Adamson hold the rock while you extracted the silver?" "Oh, no," the Professor answered, "you see we are neither of us mining engineers; and even then we ought to have a good hydraulic man and an electric man." "I suppose," I said, "that if I took about seventeen of you up there you might find something. No? Well, would it not be possible to get somebody who would know something of all these things?" "Yes," he said, "any of the fourth-year students could, but personally all that I do is to reduce the silver when I get it." "That I can do myself," I answered musingly, and left him. Such then is the Professor.

To which lamentation of Professor Leacock the only consolation that I am tempted to offer is this—well, things are better here, Professors are in good company, for here even the fourth-year students have turned specialists from infancy and would not be able to do anything.

That is the *reductio ad absurdum* in one direction; in the direction of research, too, the borderland between the sublime and the ridiculous has been crossed. The stage has almost been reached when the definition of research once propounded by an irreverent wag has nearly come true—viz.. Research consists in taking things out of books that no one has ever read and putting them into books that no one will ever read. But in proportion as modern research is degenerating into a mere hunt for trivialities, the pretensions of our researchers are showing signs of soaring unto the stratosphere.

The fact is that research is all right in its own place; but it is not the all important factor in the domain of culture as is sometimes sought to be made out. At any rate, in the avocation of a teacher whose task is to instil into the mind of the young learner a zeal for knowledge, a thirst for learning, a sense of discipline, it is far more important to have a brilliant power of exposition, a broad general outlook which can synthesise the various aspects of knowledge that interest humanity, an enthusiasm for truth with which he can infect his hearers. A teacher like Dr. Thomas Arnold of Rugby, a teacher like Acharya Jagadish Mukhopadhyay of Barisal, is an inspiration and an asset to humanity far greater than the mere dry-as-dust researcher.

It must not be forgotten that the aim of education is not to stuff the brain with a mere conglomeration of facts relating to diverse subjects—

but to train the mind in a disciplined manner so that the learner may himself form habits of clear thinking, can himself distinguish the chaff from the grain, so that in after-life, when the burden of factual information has automatically lightened under the very healthful action of forgetfulness, the training and the discipline received and the habits imbibed during the formative years of his life in schools and colleges and Universities may enable him to stand "four square to all the winds that blow" in the stormy voyage of life. The contents perhaps fall away, but the shape that the inspired teacher has given to the mind remains and it is the shape that counts.

One recalls in this connection the controversy that sometimes rages between scientific studies *vs.* the humanities. In the first flush of enthusiasm over scientific progress in the nineteenth century when some of Nature's mysteries were successfully unravelled, this war was first declared; and the study of the so called humanities—the languages, particularly the classics, philosophy, logic and generally the liberal subjects—was decried as sheer waste of time and energy, as they taught no new facts and merely recited dead men's effete sentiments and interminable logomachies. But that mid-Victorian scientific self-complacency and cocksureness are scarcely visible to-day. In the face of newer discoveries and failures to discover, in the face of the ever-growing revelation that Nature's mysteries are getting deeper still, in the face of the visible crumbling down of the basic concepts of traditional physics and classical mechanics, in the face of the conundrum of matter and energy, life and mind, all getting confused and rolled one into another—physicists of to-day are singing in a minor key, and have ceased to pooh-pooh the metaphysicians, for, strange to relate, they have become metaphysicians themselves. Even the most bigoted of scientists is now constrained to admit that things are not what they seem. And any unbiassed observer of human affairs to-day is bound to agree that whatever enriches the human mind, whatever elevates its tone, whatever strengthens its content, whether it be literature, or philosophy, or history, or science, all are worth learning. Humanity will assuredly welcome each new discovery that the votary of scientific research will make, but humanity will with equal tenacity cherish the precious heritage of antique culture and noble tradition that embody the quintessence of human wisdom.

To these ends should our education be directed—to make a completer, a fuller, a finer man. The whole of education, elementary or secondary

or advanced, should base itself on the bed-rock of realities, in tune with the needs and requirements of the individual and the community, should not confuse the means with the end, should not lay undue stress on only one aspect of the human animal thus converting him into an intellectual cripple and an impotent simulacrum. The requirements of the whole man must be kept in mind, the man as an individual, the man as a social being. And by the measure that man is elevated and ennobled, by the measure that the development of man is ensured, in the pregnant words of Goethe, *im Ganzen Guten, Schoenen*—in full-orbed wholeness, in the good, in the beautiful—in *Satyam, Shrivam, Sundaram*—will the system of education be judged. For, in matters mundane, as Protagoras the Greek proclaimed of old, "Man is the measure of all things." And if the spirit of that ancient citizen of the world who cried out "Nihil humani me alienum puto"—nothing that affects mankind can be alien to me—informs our education, then far from its turning out to be a liability it will be an asset of incredible richness, for it will turn all that it touches into gold.

3. OUR CURRICULUM AND TEXT-BOOKS : SOME CONVENTIONAL LIES OF OUR UNIVERSITY. *

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Now that the cause of education has been engaging good deal of public attention and educational problems are being re-examined with a view to satisfactory solution, I hope I shall be pardoned for discussing a subject which is very familiar to us, and at the same time very much neglected, neglected because it is so familiar. I am thinking of our curriculum and text-books which are not a little responsible for some of the vexing questions with which our present system is confronted. The time seems opportune for such a task, for the University has recently changed the Matriculation syllabus to suit our requirements. Reform of our undergraduate studies is already overdue, and we can reasonably look forward to its thorough overhaul.

* Read before the University Education Section on 28-12-37.

Education in a country is no longer a matter for the few who enter the University. It comprehends the whole nation, and as such must be viewed from the stand-point of national welfare. Dilettantism which came in the wake of the European Renaissance has no place in a world where life is ringed about with uncertainties. The boasted Humanities did well when life had many social corks to keep it bobbing on the surface. To-day we are visibly sinking and in a world where the sense of security has vanished, we must do all to conserve our power and increase our efficiency. What formerly was thought to be the inalienable part of a gentleman's education is no longer so. At one time in Europe none was regarded as a gentleman without skill in dancing and fencing. Holofernes in *Love's Labour Lost* represents another type of culture—the type of the Renaissance when people were gone mad with the music of words. To-day everything is judged by its utility, its place in the whole scheme of mental equipment. Even the aesthetic value of literature to-day depends on the relation of the writer to the productive activity of society. None need be shocked if education too is appraised by the same standard.

The Arts course in our undergraduate classes with which our University was founded is the relic of quieter times when life was easy, education was for the few and no starvation stared us in the face as the result of a wrong choice of subjects. But the times have changed beyond recognition and the few opportunities which the Arts students formerly enjoyed in life are no longer existent. It has, therefore, become necessary to re-arrange the Arts subjects in a way which would not only provide aesthetic enjoyment but increase our efficiency. It is indeed true that the problem of unemployment cannot be solved by the University. In a free country that question is one on which a Government rises or falls. But the University can, in a great measure, check the evil by introducing courses of study which will cultivate the mind of its alumni as well as help them to find a living.

If one estimates our University curricula for Arts Examinations by what has been said above, he will not be long in discovering that they are antiquated, that they are adventitious rather than justified by our real needs. Let us consider the I. A. course. Besides English and Vernacular which are compulsory, the optional subjects are Sanskrit, Logic, History, Civics, and Mathematics of which three must be taken. Apparently the aim of the curriculum is to give the readers a good footing in languages and a wide range of general knowledge. But is the

curriculum so designed as to secure the greatest measure of knowledge with the minimum loss of energy? Are the subjects so linked up that lead from the Intermediate to the B.A. and M.A. by an easy glider? So far as Bengali is concerned the course is about the same as for the Matriculation Examination, and if the students were asked to take up Hindusthani instead, they would acquire something additional and useful. Sanskrit is a much abused subject. It finds no encouragement anywhere in life. It occupies a despised corner in our curriculum, and if it is there at all, it is perhaps due to the anxiety of the pioneers of western education to please the Orientalists who opposed vigorously the introduction of that education into our country. Though older and more valuable, it bears no analogy with Greek and Latin. For the latter hold a distinct position in the social and intellectual life of Europe. Without Latin none can enter the Church and the Law, and no research in ancient Literature, History and Philosophy can be carried on without its help. Hinduism has no organised Church and no priestly hierarchy. Three parts of our studies relate to subjects where Sanskrit has no place. It never comes into our life except for teaching and studying our ancient culture. If that is the only purpose it serves to-day, its standard of teaching should be worthy of its position in the world of culture. But our University has made it one of the softest subjects by making shamefully easy passes possible. We should remember that it is one of the few things for which India is known to the world, and none who loves his country can lower its prestige. Mathematics of course is a useful subject and one who intends to make a higher study of it must take it at the Intermediate stage. The position of Logic however is not clear. It does not increase what is called general knowledge, nor is its ignorance a handicap in profession. It merely causes bewilderment to the fresher totally ignorant of the history of European thought. Not being associated with anything known to him, the names of Aristotle, Bacon, Jevons, Reid and Mill evoke no interest in him. One wonders how it found a place in the Intermediate curriculum. The Calcutta University is firm in its opinion that it must be studied before Philosophy is taken in the B.A. class. As a student of Philosophy, I never felt that it ever placed me in an advantageous position, nor have I met anybody who thinks that it did so to him. We took up Logic as many undoubtedly do so now to pass the Examination and forget it. Our champions of Logic would surely be shocked by such a profanation. They point out how it disciplines the mind, imparts a method to our thought and helps us in our investigations. Nothing is a greater disciplinarian than hunger, and so long this is present we want nothing to teach us method in our

argumentation. I may therefore be pardoned for thinking that Logic has no place in the I. A. curriculum. Logic is the relic of Middle Ages when the monks studied it for defending Christian theology. Later on Inductive Logic worked havoc in theology. Still the missionary in India driven to bitter extremities by the cunning Brahman, sought its alliance for demolishing the ramparts of Hinduism. This is clear from a speech of Dr. Alexander Duff before the General Assembly at Edinburgh in 1835. Describing the ordeals of the young missionary in this land—this chief seat of the Devil—to use his own phrase, he said that it was impossible to meet the Brahman on his own ground. If the missionary asserted that the Christian religion was the best, the Brahman asked for his authority and credentials. If the missionary referred to history, the Brahman twitted it by remarking that the European history was not even thousand years old, whereas his own history extended as far back as four million years. If he spoke of miracles, the Brahman came out with his own which set all comparison at defiance. The valiant Knight had no weapon to cut the fine gossamer, the airy subtleties of Hindu Logic. Dr. Duff concluded, therefore, by suggesting that the first step to proselytizing India was to give her European History, Logic and general knowledge. I am not sure that this consideration did not weigh greatly with the first framers of our curriculum who were already under the influence of Reid and Mill. Whatever the motive, Logic has outlived its time and purpose. It has fallen upon a world in which people question its importance by the Marxist Canon of Productive utility to society. One would now choose something more tangible than this wordy warfare. If Logic is such a necessary subject of study, let those who specialize in Philosophy read it at a higher stage. Let Intermediate students pursue a course which would help them on to a career.

I do not know what led our University builders to include Greek and Roman History in the Intermediate course when the History of Modern Europe would have been more suitable and logical. Did it also proceed from the Europeans' anxiety to strike us dumb with the glory of Greece and the splendour of Rome? Or, was it due to the influence of Macaulay whose enthusiasm for Greek and Roman History is well known? Whatever the cause, the system is unhealthy and illogical and encourages the pernicious habit of cramming. In teaching, normally one should proceed from the familiar to the unfamiliar by easy and imperceptible transition. It seems therefore reasonable that a student should know the history of his own country first and then by association pass on to that of countries with which it is intimately connected politically,

economically and culturally. Thus having acquired sufficient knowledge of the present, he should think of the past. If the teaching of history is to be integrated, it is bound to follow some such plan. Thus instead of having Ancient Greek and Roman Histories at the Intermediate stage, our students should read Modern European History and the history of modern Asia, particularly of China, Japan and the U. S. S. R. in Asia. Ancient Greece and Rome can wait till the B.A. class.

Of late our vernaculars have come to their own. It has not only been an act of barest justice but of great wisdom. Now that they are growing from strength to strength, I believe I should be pardoned for reviewing their position in I. A. and B. A. as a teacher and not as a politician. For well-known reasons English has been a compulsory subject up to the B. A. Examination, and as a counterblast the vernacular has been pitched against it. This may be a good patriotic step but not a sound educational policy. If the University set up an Honours course in the vernacular, its position in our national life would have been vindicated. Our already overcrowded time-table has been burdened with two additional hours per week by the Vernacular. At present an Intermediate student has to take up five subjects for which he has to attend at least twenty two lectures per week, excluding the tutorial and practical classes. Consequently, he is kept busy with nearly four classes a day. Similarly an Honours student has to attend at least twenty-two lectures per week at the rate of five lectures for Pass and Honours subjects and two lectures for the Vernacular. A student who has to attend so many classes hardly finds any time for specializing in his Honours subject. He cannot make any profitable use of the library, nor has he time for thinking for himself. The University now-a-days is laying great stress upon physical exercise. With such a heavy demand on the student's time and energy, I doubt very much if anything can be done either towards his recreation or his physical development. It is no wonder, therefore, that the Vernacular is regarded as an useless infliction on our already overlectured students. It has in no way gained in prestige. It is still the same old neglected subject. Many of us who received their education before the Vernacular was made compulsory, command a better knowledge of it than those who are being spoonfed by the University. The time has come when our senators should consider whether it is not desirable to leave the Honours student unhampered by any obligatory secondary subjects, English or Vernacular.

The Alternative Bengali like Pali has seduced students by its softness from the rigours of such a great subject as Sanskrit. We must not forget

what position Sanskrit occupies in the world of culture. By the institution of this sort of unhealthy competition between Bengali and Sanskrit, some people are led to think that the advanced study of Bengali can be complete even without the knowledge of Sanskrit. It is a shame that our brilliant M.A.'s in Bengali are often as ignorant of Sanskrit studies as a science student. Who can think of an English graduate from British Universities who has neither read Latin nor Anglo-Saxon ?

With the thought of the undesirable competition between Sanskrit and Bengali on his mind, one must remember the inequality of the syllabuses of subjects prescribed for the same examination. That our curriculum requires a thorough revision would be clear to us if we take into consideration the existence of hard and soft subjects side by side. The syllabus of Pali as an alternative to Sanskrit, of Civics as an alternative to History or Logic, and of Botany as an alternative to Physics or Chemistry, is very low. A student who passes his examination with Sanskrit has to work much less than one who takes up Mathematics. Though we lisp Sanskrit prayers in our cradle, is it not absurd that our Intermediate students know nothing of the Vedas, whereas a foreign student studying at the University of London for the same examination has to read a selection of the Rig Veda ? The syllabus of Civics is too inadequate to be an Intermediate subject. In power of understanding there is very little difference between the Intermediate and B.A. students. So if B.A. Pass students can follow the rudimentary course of Economics prescribed for them, why cannot we expect our Intermediate students to do the same ? This has become absolutely necessary in view of the fact that our Economics students with a good Honours degree find themselves at sea when they take up the same course in a foreign University. I have heard a large number of our brilliant graduates who later joined the London School of Economics complaining of this lamentable backwardness of our University.

If this is true of Economics, it is no less true of other subjects. Of English I will say nothing. It is well known that our Honours course in this subject bears no comparison with the syllabuses of Oxford, Cambridge and London. It is a foreign language and our deficiency in it is pardonable to some extent. But none should imagine that I am seeking to justify the hopeless state into which the teaching of English has fallen in this country. What is most shameful is that our graduates in Indian subjects do not attain a high standard of efficiency—so much so that many of them are not welcome even to the London School of Oriental Studies where the authorities are very anxious to have our graduates.

Not a few of them are refused admission to Research classes. I heard from a Persian gentleman attached to the Persian Legation in London how an Indian student receiving a state scholarship for doing research work in Persian in the London School of Oriental Studies had to be coached by him in Persian from the very elementary stage. The reason for this backwardness of an Honours student is not far to seek. One important cause is that he has very little time at his disposal to spend for the subject in which he is expected to specialize. He finds his Honours subject sandwiched between two others and these demand not a little attention to get a pass. His two short years come rapidly to an abrupt end even before he realizes the scope of his studies. In a subject like English he can never acquire a first-hand knowledge of his books. Indeed if he tries it, he has to repent his folly at the time of the final reckoning. He, therefore, has to trust himself to cooked answers, cribs and handbooks that tell him about the books he ought to have read. A good scholar of our Universities is not always a person who is at home in his subject but one who knows all about books about books, opinions about opinions, reviews of views. Everybody will realize that this system encourages cramming, sham and hypocrisy. Superficiality finds greater recognition in our academic circles than genuine scholarships.

Everybody considers the acquisition of a good knowledge of the English language and literature as something absolutely necessary. All our efforts tend towards that goal. Even the teaching of History is subordinated to that consideration. The great educationists who embellish our Faculties must be spending sleepless nights to find out the best means of teaching our junior students how to read and write English well. One wonders how far that purpose is likely to be served through the books recommended by the University for the Matriculation and the Intermediate Examinations. The Matriculation Prose Selection is dominated by writers of the 18th and early 19th century. One of the recommended books is *Ivanhoe*. Scott and Macaulay are two of the most favoured authors of Calcutta University. We are having *Ivanhoe* for the last twenty-five years, but never had *David Copperfield* or *Under the Green Wood Tree*. Does the University expect that our young learners should model their style on Scott and Macaulay? Or do these authors possess an extra charm for our school children? Has the University ever inquired from any English circulating library how many people read Scott and Macaulay to-day? When our University was founded in 1857, these authors were very modern indeed. But since that memorable event, the world has moved away nearly a hundred years, and during

this time other great writers have flourished in England. The Englishman to-day sets before his children rather the prose style of Bennett, Shaw, Priestley and Churchill than that of Addison, Scott, Carlyle and Macaulay. The preference of our University for these reminds one of the second play of Bernard Shaw's trilogy, *Back to Methuselah* where the Prime Minister of post-war England parades his up-to-date knowledge of Political literature by quoting from Rousseau's *Du Contrat Social*.

Sometime ago the learned members of our Faculty discovered that our students were neither appreciating the beauty of English literature nor acquiring its grace of style without reading the Bible. It is mere platitude to say that the Bible must be studied by all serious students of English literature. But what grace can that scholar acquire whose grammar is imperfect, vocabulary scanty and taste unformed. Our great educationists would have done much better if they had recommended Fowler's *Modern English Usage* instead. The University is practically insulting the Holy Bible by thrusting it upon the unwilling hands of teachers and students, and the Bible is the most neglected part of our English syllabus.

Nobody will deny that the selection of text-books plays the most important part in the education of the men and women of a country. Yet how perfunctorily is this performed by the authorities ! We have a Text-book Committee under the Government in which Truth is not valued unless it is the Moslem truth, where facts must be judged not from their conformity to eternal verities but to the *Hadis*. We have Boards under the University where not an inconsiderable consideration is the financial gain of the University. We have the Managing Committees of Schools and their Headmasters and Headmistresses who can be prevailed upon by publishers and who, if the rumour is to be believed, are not inaccessible to graft. The result is that many a poor career is ruined for ever. My mind cannot help dwelling upon a sad episode of my own life. When I was a student of Class VI, we read the whole of the first book of Geometry in Bengali. Next year we did the same thing in English from Gaurishanker De's Geometry. When I was promoted to Class VIII, Sir Gooroodas Banerjee became the Vice-Chancellor and our Headmaster who was an up-to-date gentleman prescribed Sir Gooroodas's Geometry. As the arrangement of that book was different from the previous ones, we had to do it over again. In class IX, our Mathematics teacher insisted that we must follow Hall and Stevens. It is a wonder that our interest in Geometry still survived. In English too we had the same sad experience. In every new class, we

were greeted with a new Grammar, and before we had gone as far as the definition of the Indefinite Article—and definitions made or marred us those days—we were confronted with a change. In Sanskrit we read the same thing from class VII to the Matriculation class, for the syllabus has been handed down like the language itself, from the days of our forefathers. And who can suggest that in the whole history of Sanskrit literature comprising three thousand years, there are other things to be read? But the tale of woe does not end here. The 'noble zeal' of our students can be equally repressed by an overzealous teacher. A niece of mine read in a local school sometime back, and when she rose to class IV, Nelson's "High Road of English Literature" was set as one of her text books. The poor girl had to cram all about Caedmon, Cynewulf and Chaucer without ever realising whether they were English authors or primeval beasts. The Headmistress was educated in a convent and had no idea as to what might be of interest to our girls. She mistook our Bengalee girls for English or Anglo-Indian girls. Pedantry of our learned University men and women has not a little warped the natural delight of our boys and girls in literature. Like Addison, Scott and Macaulay, our University prescribes by rotation Collins's *Odyssey* and *Iliad* presumably with the hope that the students who by reading the Bible have seen one source of English thought, should be acquainted with the other, viz., the Hellenic World. Collins's delightful handbooks were written for English school children. Sometime back one of these books was recommended by the University as a setbook for the I. A. Examination, and an announcement was made that it would be edited by a great classical scholar of this country. We waited with bated breath and throbbing heart for the promised delectation as the hungry Hebrews did for the voice of God in the wilderness of Sinai. It came at last hot from the publisher's anvil one autumn morning. And behold! it was all Greek! The learned editor showed how the lines of Collins's School Reader faithfully echoed the Greek verses of Homer. We were all floored.

The University, we all know, was founded to produce clerks. It is a wonder how it has blundered, from time to time, into sending out genuine scholars, great thinkers, leaders of men and mind. But the whole system of its education, generally speaking, flourishes upon superficiality and if our Bengalee intellect stands disgraced to-day, and if we are found wanting in every sphere of life, it is the system that is responsible. If the University seeks to promote genuine scholarship and to rehabilitate the Bengali intellect in its former glory this system must be smashed up and the whole thing reorganised.

VI. VOCATIONAL EDUCATION

1. PRESIDENTIAL ADDRESS*

OF

DR. H. L. ROY, A. B. (HARVARD), DR. ING. (BERLIN), M. I. CHEM. E.

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It is no formal modesty with which I accept your kind invitation to preside over the sectional meeting on Vocational Education of the Thirteenth All-India Educational Conference and express my heartfelt thanks for the honour. My college life and academic experience have been spent for the last thirty years outside the orbits of the Government-controlled and Government-aided educational activities and institutions. So I am placed to-day in a more or less unfamiliar setting, but you are all my colleagues in the wider sense and I hope I can justly claim your indulgence for any divergent views that I may express. I am to-day working under a handicap because I have been jockeyed into the position at a short notice of only four days; therefore this brief humble address will be of a very general nature and will not bristle with concrete facts.

The term "vocational institution" has a much wider meaning than for what it is generally used. It should include all institutions which train men and women for careers in life, unless education should be a hobby and not a preparation to earn one's livelihood. In a more restricted sense the term excludes only such educational institutions which impart general culture. But this luxury can be indulged in only by a fortunate few. This is the logical meaning of the term but the usage of words is not governed by logic. The conventional definition is more immediate for our purpose. I think that this conference uses this term for only such institutions which impart education in specialised branches of training for industrial, commercial, and agricultural professions of the under-graduate and pre-university standard.

The natural question arises—when should a boy or a girl enter a vocational institution and whether vocational education should be imparted along with general education in ordinary schools.

As an adjunct to general education such training cannot be wide and intensive enough to fit a student for a career in the line, and so should

* Delivered on 28-12-37.

not be called vocational training. It can only impart a technical bias and some of the students may find technical lines more suited to their talents and aptitude than general education. It helps the guardians and the teachers to some extent to sort out the students to be selected for different lines. From the pedagogic point of view some kind of manual work is absolutely necessary for Indian students who are more prone to speculations and less alive to the objective side of life. Moreover it gives their brain a little rest and they enjoy the joy of creation. A student taking up any technical career, and for that matter all students, should develop the power of observation. The teaching in our schools is very defective in this respect. In the elementary classes the students should be asked to observe in detail the changes that occur in the animal and vegetable world and compare them with the printed illustrations. The way these subjects are taught frustrates the purpose with which they have been introduced into the curriculum. These should not form parts of examinations. The teachers should try only to rouse the interest of the students, and sharpen their power of observation. Another subject which is neglected in schools is Drawing. Drawing is the language of engineers and technicians. A scale drawing of any object or machine with section, projection, plan, elevation etc. explain more facts about it and makes it more vivid than pages of written description of the same. This teaching develops in the students a sense of proportion as well. The question now arises—at what stage should a student join a real vocational institution? This problem in our country at the present condition of spread of education involves many factors. In Europe and America where in most advanced countries primary education is compulsory the students begin to join vocational schools just after the period of compulsion is passed. Every one has to earn for himself and according to the social tradition and convention prevailing does not become dependent on relatives. Literacy in India has spread up to now amongst only about 10% of the whole population. The caste-people have not yet been economically so oppressed as to eliminate the caste and family-pride to an extent which would drive them into manual work of the artisans. The joint-family system is also responsible for the wasteful continuation of general education by students who have been found unfit for it. They will beg, borrow or be dependent on even distant relations to enable them to continue their studies in schools and colleges which have repeatedly declared them to be failures. And at last when every avenue for general education is closed to them they enter vocational institutions with an inferiority complex. There are of course exceptions and this state of affairs is changing but with very depressing slowness.

Moreover the number and kind of vocational schools fulfilling the industrial needs, local conditions and capacities of the students are found wanting. It must be admitted here that the number of students attending the vocational schools of all sorts has increased about fourfold during the last thirty years ; but it must also be recognised that industrial development of the country has increased at a more rapid rate.

We may now consider the nature of the needs of the country for vocational schools. The present-day easy means of communication is shortening distances and breaking up barriers between different parts of the world and the economic life of different countries is rapidly approaching similarity. Every country is being industrially developed and trying to be self-sufficient and self-supporting as far as possible. Individual characteristics are disappearing almost to intangibility. The social life undergoes metamorphosis owing to economic conditions. However much we may vocally assert the distinctiveness of Indian life from the rest of the world those who have eyes to see cannot deny that we are gradually and inspite of our protests advancing towards the western mode of life and living and consequently our vocational educational system will have to be modelled according to the patterns existing in other industrialised countries. Of course, modifications have to be introduced to suit the present economic life and spread of general education in India, specially in Bengal. Which kind of vocational schools should be started ? To find a solution of this problem let us enumerate briefly the subjects that are taught in other countries specially in Germany. Germans, in every sphere of life, are very methodical and they plan their activities to the minutest details and with utmost efficiency and thoroughness.

The compulsion to attend school is universal. It is realised through the elementary schools which consist of 8 one-year classes and the following Fortbildungsschule (continuation schools) which carries the scholars up to the end of the eighteenth year. In both these schools teaching and educational appliances are provided free. In other words, every young man or woman under the age of 18 (with one or two specified exceptions), no matter where located or how employed, must attend school. The eight years' study in the elementary schools is not enough ; average students finish the elementary school course at the age of 14 and then they step into the higher general educational schools or must enter the continuation schools usually at the age of 14. Since between the ages 14 and 18 the great majority of the population belongs

already to the class of workmen employed in some firm or factory these continuation schools are for all practical purposes vocational schools. These schools are by law maintained by the industrial guilds, unions of artisans, chambers of commerce, trading corporations and such other economic establishments. The State, the city and local governments are also responsible for the founding of such institutions wherever necessary. The tendency is to treat these schools more from the standpoint of their economic significance for the country than from that of their character as educational institutions. The inspection and legal control are vested, therefore, chiefly in provincial ministries of commerce, industry, forestry, and agriculture and only to a very small extent in the ministries of education, science and art.

The different types of such continuation schools where the students are already apprentices are the following :—

(i) Trade-schools—The course covers 3 years. The subjects taught include general principles of commerce, business correspondence, German composition, accounting, book-keeping, economic geography, and civics. In commerce special attention is directed to transportation, banking, and business law.

(ii) Industrial schools—i. e. schools for handicraftsmen. Three principal subjects are taught. First and foremost is the study of raw materials, machine tools and appliances as well as the manufacture or construction of goods. Then comes the study of business side of production, including the knowledge of credit, banking, money, export, import, calculating of wages, prices, costs etc. Finally the students get a general idea of law, civics, sanitation, cultural institutions of the land and last but not the least, economics.

(iii) Factory schools—These schools are maintained by the great factories and workshops for the benefit of their raw recruits and apprentices. The curriculum is as comprehensive as in an ordinary technical school comprising, as it does, engineering in its different branches, general science, German composition, accounting, civics, drawing, economics, and cultural history. Physical exercise, gymnastics, sports, etc., demand special attention on the part of the authorities.

(iv) Railway schools—These are maintained by the Railway factories and workshops for their apprentices and workmen, and the curriculum is similar to the one mentioned before with variations to meet the special needs of the railway work,

(v) Mining schools—Same as above with variations to meet the demands of the profession.

(vi) Rural schools—These are adapted to the needs of the boys and girls living in villages who are in one way or other engaged in helping their parents in agricultural works. But these are not, strictly speaking, agricultural institutions; their character oscillates between an ordinary school and a technical professional school of an all-round character.

(vii) Schools for working women :—Vocational schools for girls belong to four categories e. g. domestic science, agricultural, commercial and industrial. The institutions are meant for young women actually employed in domestic houses or factories. The courses cover in general the following branches of knowledge : German, sanitation, civics, cooking, household work, needle work including dress making, nursing and care of children, gymnastics, sports, music. The professional lessons comprise book-keeping, drawing, short-hand, type-writing etc. and are indeed the same as those for men described in sections (i) and (ii).

Besides these continuation schools which the boys and girls between the ages of 14 and 18 join after finishing their education in the elementary schools there are the "Fachschulen" (schools for special industries) which demand the same entrance qualifications. A few words must be said first regarding the highest technical colleges which are called "Technische Hochschule" in Germany.

The industrialisation of Germany as that of other countries has been brought about by many factors. As a rule outsiders cast their eyes on the Technische Hochschulen which academically and socially enjoy the rank of universities, as the chief if not the sole spiritual sources of Germany's industrial might.

On an intensive examination, however, one should be inclined to revise one's impressions and judgments. One discovers that Germany is a veritable jungle of industrial, professional and other institutions. Their name is legion and they are bewilderingly complex.

It is this vast number of technical schools of all denominations, distributed as they are in every nook and corner of Germany that has democratised inventions, discoveries, industrial skill, practical experience and scientific knowledge among the masses of German population. The backbone of industrial Germany is built up on the nurture furnished by these schools which though bearing the modest name of "Schule" have

not failed to maintain a standard of tuition sufficiently high, such as may enable the scholars to take charge of factories and workshops as responsible managers and experts.

"Industrial research" is a problem for which perhaps in most cases the best equipment can be secured in a Technische Hochschule. In order to equip oneself, further, as teacher of industries for a technical institution one generally provides oneself with the training and discipline such as are available in a Technische Hochschule. But those whose chief interest lies in the building up of factories and workshops find their aims invariably best served in such technical schools as are known as Fachschulen.

These Fachschulen which the girls and boys join after finishing their elementary school career may be classified as follows :—

(i) Schools of architecture—Courses are of about three years' duration. Students have to pass an entrance examination and must have previously worked as an apprentice for about one year to an architect. Students leave the school with certificates in overground architecture and underground architecture. The curriculum includes general culture, economics, and special subjects needed in the line of work. There are about 70 such schools in Germany with about 13000 students on the roll, and these institutions are maintained by the State.

(ii) Schools of metal industry :—These schools impart training in machine-making, mechanical engineering, and all kinds of metal work. Students are generally admitted after at least 4 years' training as apprentices or workers in factories. So age of the students varies between 20 and 30 years.

(iii) Schools of manufacture :—At least three years' practical work in factories after elementary public school course is the pre-requisite for admission. The curriculum is finished in two years. There are two types of courses :—manufacturing side of the industry and engineering side of the industry.

(iv) Schools of spinning and weaving.

(v) Schools of industrial arts and handicrafts :—Every conceivable art and craft has its special school in Germany ; and where it is not possible to institute a full school certain classes in the schools or museums are devoted to the subject,

In these institutions the training of taste is provided for the representatives of every industry. Accordingly there are separate classes for carpenters and manufacturers of furniture, house-decorators, painters, modellers, sculptors in wood and stone, wood-carvers, metal-workers, die-cutters, blacksmiths, silver and gold-smiths, enamel-workers, designers, painters of advertisements, printers and compositors, book-binders, glass-painters, glass-cutters and porcelain artists. For women there are special classes in weaving, knitting, needle-work, embroidery of all sorts, clothing fashions and garment-making.

In each school the studies are oriented in three directions. First, there is the artistic aspect of every craft. And for this the scholars have to take general drawing, calligraphy, drawing of plants and animals, nature study and water colour painting. Secondly there is the technical or manufacturing aspect. The corresponding studies are construction, details of the special subject, and raw materials. Finally there are courses of book-keeping, calculation of costs, industrial legislation, and civics.

The scholars must be at least 17 years old and must have practical experience in the crafts. The schools are visited not only by youngmen and women who seek a full training which lasts often about 4 years and generally $2\frac{1}{2}$ years but also by elderly people who come in for certain courses in order to learn something new for their crafts as well as by artisans who, while employed as assistants in some studies, seek to advance their knowledge by attending evening classes.

(vi) Schools of mining : The object of these schools is to turn out technical officials, engineers etc. for the mines.

(vii) Schools of navigation : Navigation comprises five different kinds of sailing each with its own technique. So there are five different schools or grades—(a) coasting, (b) small or short distance sailing, (c) fishing in high seas, (d) piloting, (e) long distance shipping.

(viii) Technical schools for special industries :—

A. Metal industries :—(a) Smithies of all sorts (b) Installation industries—water, gas, heating and ventillation (c) Instruments and machine-tools—the apparatus for telegraph, telephone, typewriters, sewing machines, automatic calculators, cycles, gas-meters, water meters, photographic and cinema apparatus, gramophones, electrometers etc. etc. (d) Clocks and watches (e) Precious metals ; the course covers three

years and comprises lessons in goldsmiths' work, steel cutting, embroidery in silver, etching, coloring and printing on metals, foundry work, casting etc. etc.

B. Wood work :—(a) Carving and cabinet making (b) Toys (c) Carriages (d) Musical instruments etc. etc.

C. Chemical industries :—(a) Paper manufacture (b) Dyeing (c) Soap-making.

D. Ceramic industries :—(a) Bricks and tiles (b) Porcelain (c) Glass.

E. Photography.

F. Leather industry.

G. Garment making and tailoring.

H. Food Product.

The description of the system of vocational education given here is that of one of the most methodically planned and highly industrialised countries of the world. The conditions prevailing in India are different but we can take lessons from this system for a beginning. The cry that India is having too much of general education is miscalculated and misleading ; we should not curtail but rather expand it. What we need is more education and education of all sorts. The vocational education should be given the same honour as is paid to the general education. Students who are found deficient in the ordinary schools are not necessarily less intelligent. The tests to which they are put and by which they are declared unfit are not the only tests to judge their intelligence and abilities. Even in this undeveloped state of our country we find that the so-called failures in schools prosper in life. The sorting out of students for different lines of training should start after they have finished the elementary education. This will effect a vast saving of man-power as regards time, human energy and human intelligence. Most of the so-called failures in our schools are to a large extent due to the usual absence of linguistic abilities. In England, France, or Germany an insignificant percentage of the whole population has the same knowledge of a foreign language as is possessed by an average student in a High English School in India. So we will have to change our measuring stick and not make fetish of knowledge of the English language.

Once we admit the usefulness of vocational education we should now see how we can provide for the same. In Messrs. Abbott and Wood's report they have warned against the admission of more students in

vocational schools than could be absorbed by the existing industries. Apparently the authors have always in their mind large-scale industries. But as shown in the case of Germany there are vocational schools for every conceivable human activity and employment. The securing of service is not the criterion of usefulness of any systematic training. There will always be some who will not be able to utilise any kind of training ; they are perhaps temperamentally unfit for jobs ; they will continue learning new arts and crafts till they find a suitable one.

The Government of Bengal has already started a few vocational schools and we are thankful for the same. But very much yet remains to be done. We need not be guided by Abbott and Wood who look at most things from the insular British point of view. The Government pleads want of funds and not want of good intentions. One way out may be suggested as a beginning. There are some private vocational schools in and round Calcutta. Government should recognise them and with advice and some financial help remodel them. The proprietors or Managing Committees, as the case may be, of such schools will resent government interference, because government connection, in most cases, meant in the past absolute government control, irritating red-tapism, and rigid formalities. The Government will have to change their methods and approach people in a genial conciliatory mood. I am speaking from personal experience. I am connected with a college of Engineering and Technology founded in 1906 which has trained and sent out more mechanical, electrical, and chemical engineers than any other single institution in India and yet we have never met with much encouragement from the Government. Perhaps we are also somewhat stiff-necked and can't bow down sufficiently to please the authorities. But with proper good intentions on both sides there can be found a *via media*

So, to start with the expansion of vocational schools these private enterprises should be helped, regularised, and remodelled and made more efficient. The remodelling should be done along the following lines :—

(i) The medium of all instructions should be in the mother tongue as far possible.

(ii) As a pre-requisite, teaching of drawing should be made compulsory in the primary and secondary schools.

(iii) Curriculum should be drawn up for every line of training on a scientific basis, because every art if critically looked into will be found to have a scientific basis.

(iv) Economics of the trade or manufacture should be taught.

(v) Book-keeping, accounting and cost calculation are absolutely necessary parts of the training and want of knowledge in these subjects has been the cause of many public and private enterprises.

(vi) Knowledge of marketing of raw materials and finished goods of the line of training should be thoroughly taught to the students.

(vii) Cultural education embodying the study of the mother-language, national history and civics should not be neglected, because we want that students coming out of these schools should be as much cultured a gentleman as any body else.

To cut down expenses the space in the schools should be utilised as much as possible. Classes should be held in the morning, at noon, and in the evening leaving intervals for cleaning only.

The existing general schools and college buildings can be utilised for lecture classes of the vocational schools, for practical classes accommodations can be made with slight additions and alterations.

A regular survey of such non-governmental public and private vocational institutions should be made by the Government through the Department of Industries and new lines of vocational education may be opened after full consideration by an expert committee. The existing schools should be thoroughly overhauled where necessary and curriculum drawn up on a scientific basis. This is my concrete suggestion and I request you most earnestly to pass a resolution to this effect and forward it to different provincial governments for their consideration.

I again express much heart-felt thanks for the honour you have bestowed on me and I am fully conscious that owing to the shortness of time you have allowed me to prepare this address, it has been of a scrappy nature but I depend on your goodness and hope to be excused for the shortcomings.

2. BRIEF SURVEY BY THE SECRETARY

MR. LALIT MOHAN BHATTACHARYYA, M.A.

Headmaster, Maharaja Cossimbazar Polytechnic Institute, Calcutta.

In the absence of Mr. Mane of Gwalior, Secretary of this Section, it is my privilege as the local secretary to accord a hearty welcome to you, to this conference of the Vocational Education Section of the Thirteenth All-India Educational Conference. I dare say I voice forth the opinion of every body present here that this sectional conference does not yield in urgency and importance to any of the sectional conferences to be held in connection with the present Calcutta session. The problem of problems with all people of all degrees of education in India to-day is the problem of unemployment and economic depression. No education, secular or divine, is worth the name unless it can help its possessor to two full meals a day. It is clear to demonstration that the education catered for by our Arts and Science colleges and the Secondary schools can not do it for the great bulk of the graduates and matriculates turned out by them year after year. Thus like Aaron's rod swallowing up the rods of all other magicians, the problem of unemployment has for the time being swallowed up all other problems, and insists on converging all our attention and energy on its solution. Agriculture, industries, trade and commerce can accommodate many more, as they have done in other countries, than service and the learned professions. Hence it is that vocational education in all its grades looms large in the out-look of the educational reformer in our country today.

Fortunately for us we have not to begin at the very beginning in the matter of vocational education. Although, considering the magnitude of the task, we are but in the earliest stages of the journey, much thought has been expended by specialists and good spade work has been done by the provincial Governments as well as private enterprise. But serious questions, some of them fundamental, others relating to method and procedure, have arisen on the successful answering of which will depend the attainment of the goal.

The attention of this conference should be engaged by the needs of the country in respect of vocational training in all its grades and bearings. You will have to consider the questions relating to the training imparted by the universities in the degree courses of agriculture and of mechanical

and civil engineering, and foreign training in branches for which facilities do not exist in this country. In other words you will have to think and devise for the training of those who will have to officer, build, and control the large-scale agriculture and industries of the land. You will also have to think of the training to be imparted in the secondary courses of vocational education the recipients of which will have to build and conduct the small-scale and cottage industries and agriculture on a medium scale. The last, though by no means the least, part of the work is to deliberate upon the training of the would-be artisans and operatives, and also the improvement of the knowledge and skill of the artisans who are in pursuit of their callings and the operatives in the mills and factories. You will have to deliberate how all these ends may best be gained. The absence or paucity of trade schools, the question of organising peripatetic lectures and demonstrations, and that of night vocational schools call for your attention. Considerations of these points include that of finance, syllabus and curriculum, and supply of trained teachers.

Means should be found for reviving and ameliorating the defunct and decaying caste crafts and industries in different parts of India and particularly, perhaps, in Bengal. A point of special importance is that while organising vocational institutions, either in urban or rural, industrial or agricultural area, the organisers should be fully alive to the local conditions and requirements. Otherwise vocational training shall be as much out of contact with the realities of life as the general education of the day.

The following dicta deserve a more than passing reference at your hands and should be closely scanned either for proof or refutation :

(a) "General and vocational education should not be provided in the same school" (Abbott and Wood Report.)

(b) The Wardha resolution contemplates that the schools for the general education of children at the primary stage should in course of time be self-supporting with the wages earned by the pupils with manual work done by them.

Means should be devised, through central agencies, if need be, for giving facilities to the students on the completion of training to start enterprises of their own in respect of provision of capital, supply of raw materials, and marketing of finished product. Broad avenues of employments must also be provided for the students trained in the

upper grade vocational institutions through organised co-operation between the educational organisations and the industries and commerce.

Means should also be devised to save the agricultural and industrial workers of the lowest grades from the dehumanising effect of their environment and total absence of literacy and general culture.

The vocational education system of a country can not be completed in a day. The journey must be completed by stages. Hence it is necessary that a general survey should be held from time to time to take stock of the vocational education system in existence, to ascertain the requirements of the country, and to bring the system into line with the progress made in advanced countries. Care should also be taken that the output of the vocationally trained youths be not largely in excess of the requirements of the growing agriculture and industries of the country. Else it will lead to as bad an impasse as has arisen in the case of the graduates and undergraduates of Arts and Science.

The work before us is as varied and vast as the subject itself. May the guiding hand of God be in our deliberations and may the decisions arrived at be noble and of abiding good effect on our mother country. *Bande Mataram.*

3. AGRICULTURAL EDUCATION IN BENGAL*

BY PROF. S. SINHA, B. SC. (ILLINOIS).

Krishnath College, Berhampur, Bengal.

Need of a Full-Fledged First Grade College.

There is one course left to our youngmen and that is to take "Farming as a profession". But where is the College where our youngmen can get both theoretical and practical training in Agriculture,—a training which will take them back to the soil instead of away from it? In American universities arrangement for teaching of Agriculture is made first whereas in Indian universities introduction of Faculty of a B. Sc. degree course of Agriculture has been the last. And the premier university in India—I mean the Calcutta University—is still lagging behind in this respect.

*Read on 28-12-37.

In September, 1921, the Chair of Agriculture was created out of the Khaira Fund in the Calcutta University. The professor of Agriculture got fat pay from 1921-1931 in return for which he did not have to teach Agriculture to a single student. The post was kept in abeyance in 1931, and a considerable sum must have accumulated by this time in the Khaira Fund. The Calcutta University must lose no time in getting an Agricultural College established with all the available resources of the Khaira Fund.

In this connection I would like to recall that the Royal Commission on Agriculture (1928) regretted the postponement of provision of Bengal for higher agricultural education. That was in 1928 and may we not demand in 1937 that this provision should not be delayed any further? I am therefore glad to know that a scheme for establishing a first grade college of Agriculture at Dacca (Bengal) is now engaging the attention of the Ministry of Agriculture, Bengal.

Teaching of Agriculture from Childhood.

In America, Agriculture and Nature-study are taught from childhood i. e. from the lower classes of High Schools. In India a similar process should be adopted. A gentleman's son can be a farmer or take farming as a profession if he learns Agriculture from the eighth or ninth year of his age till he graduates in that subject. It might be added that Agricultural courses should be in the form of electives in the curriculum of studies in High English schools of the Indian Universities.

Teaching of Agriculture in Colleges.

The method of teaching of Agriculture in the existing Provincial Agricultural Colleges should be modified if we like to see the graduates take to farming as a profession. Now-a-days the general ambition of the Agricultural graduates is to look for service, because they were not made "farmers" by their so-called practical farm work. The thing is that the moment one gets a professorship of Agriculture or an appointment in the Agricultural service he will give up farming at once. Such is the status of farming with trained agriculturists in India. Now what's the remedy? The remedy I suggest in brief is as follows: There should be a farm attached to the college or University. Besides lecture and laboratory work for the regular students there should be a compulsory course of apprenticeship for regular students. The work can be divided into the following departments: 1. The Field Husbandry Department. 2. The Animal Husbandry Department. 3. The Dairy Department. 4. The

Poultry Department (The Hindu students will have objection to work in this department. For them the work will not be compulsory). 5. The Horticultural Department. 6. The farm office. 7. The Implements and Machinery Department. 8. The Biological Department. 9. The Plant Breeding Department. 10. The Soil Department. 11. The Bacteriology Department. 12. The Veterinary Science Department. 13. The Surveying Department. 14. The Farmer's Co-operative Demonstration Work Department. Students should be sent in rotation to these departments and should take their turn at a variety of jobs, clear and dirty, easy and difficult, without favour and distinction.

A limited amount of time devoted to practical operations on the farm and in the various departments enumerated above, will be highly useful to those who intend to become farmers. The students should be paid for their labour, and they might spend the amount so allowed, in paying board bills, buying clothing, books etc. In this way the profit for a good attendance at the college would be ensured. There can be no doubt that the products of such a new institution would be of greater use to India than the class of students which are coming out to-day from new "Pusa" i. e. Imperial Agricultural Institute of New Delhi and other Provincial Agricultural Colleges. It is true that the entire farm work can not be managed by regular students' labour and that the services of coolies will be required for some of the odd jobs, but our aim should be to engage as few of them as possible. I should like to invite the attention of the Government to the course thus outlined. It will, I trust, solve the problem of some of the provincial and non-government agricultural colleges, which are not flourishing for want of students and where trained students do not take to farming as a profession. If agriculture be not taught practically on farms then the agricultural graduates will sit unemployed like the B.A., B.Sc's., M.A., M.Sc's of the Indian universities. Such an education will receive a severe set-back.

4. MASS EDUCATION AND VOCATIONAL TRAINING.*

BY

LAKSHMISWAR SINHA.

Sloyd Hand-work Teacher, Visva-Bharati.

The future mass education policy ought to be, in my opinion, constructive, and it should be real and suitable to the peculiar needs of our soil, and should be directed towards the bridging up of the gulf that exists today between intellectual and manual labour, and of many other differences that exist among the classes, castes and races in India. Only such an educational policy can help in securing recognition for all work alike, intellectual or manual, and thus foster that self-respect which is essential for the moral growth of the individual. Eradication of many of our socio-political evils will also depend on the course of our future mass education policy. The system of public instruction now prevailing in our country has entirely ignored the fact that man is a tool-using being. The tendency of using tools is inherent in man, and on the different stages of the improvement of the tools rests the whole history of human civilization. I contend that hand-work must receive its proper importance in the curriculum of primary mass education of India in future. In our country, each particular branch of manual work has been carried on by a particular caste, *e.g.*, only those who were carpenters by caste worked and could work on wood, and so on. This system suited the needs of the country in the past ; all crafts being hereditary, there was no need of public schools for vocational training. Times have now changed, whatever good the former system might have contained, the future mass education policy ought to fight out the spirit which prevails today, making a gentleman of one person and a cultivator or a labourer of another. That will save the society from the course of unreal thinkers and miserable workers. The socio-economic problems and also the socio-political, I submit, can be finally solved only through a proper system of education. That has been the experience in other countries, which once faced problems similar to those in our country. I shall not here go into the details of such history. I now propose to draw up a concrete scheme based on my studies and fifteen years experience in and outside India. In the past, children used to learn in

* Contributed to the Vocational Education Section, 28-12-37.

their own home their future vocation, following in the line of their parents and working with them. Home then fulfilled the purpose of the school. The domestic life, however, has changed today, and the responsibility of the school and the importance of the education that it imparts, are greater than ever before. The school of today, therefore, must be fully equipped to teach children in terms of a future vocation and to foster the growth of that impulse, so natural in children, to "make things". Bearing all these factors in my mind, I humbly submit the outlines of a scheme of public education in its practical aspect, leaving aside the other aspects for the experts in the line. I firmly believe that tangible results will follow if this scheme is experimented upon and translated into action.

Before presenting the scheme I should like, however, to draw attention to two important factors of our present social and economic life :—

1. The agrarian population of India, which forms the majority, have ample time at their disposal after finishing their farm-work. If they could utilize this leisure in various hand-works and constructive activities at home, it would make their life more wholesome and the morale of the society better, to speak nothing of the immense economic gain that would follow.

2. In the industrial area, a training in handicraft should prove to be a healthy and useful occupation for the families of the labourers ; and they may thus be saved from a good deal of moral evils and laziness. Handicrafts, while they bring joy and economic profit, also raise the moral standard by offering an occupation for one's leisure.

The above two factors should be borne in mind while framing a policy of public education.

Some Aspects of Educational Hand-Work.

Some of the arguments why the mass education policy should lay much emphasis on the practical aspect are as follows :

"The power of doing increases the love of creating and thus energy is developed—an educational factor which ought to be turned into much account. Self-reliance which springs from it must ever be regarded as one of the highest educational gains". The training of the hands raises the dignity of labour and fosters interest in manual labour.

Socio-Economic Aspect.

It is clear that this great interest in manual labour, created by the introduction of hand-work, will naturally stimulate the life of home

industries. Moreover, the training of hands at the same time stimulates the growth of the mind and gives it an inventive bent ; it also gives one an aesthetic quality which is reflected in the products. The demand for better products and their due appreciation will also be greater on the part of better-trained public, and there lies the key to the progress of industries.

This kind of training just in the early years of life will result in productive activities among children when they come out of their schools and seek a career.

Hand-work in schools—How should it be introduced.

1. The introduction should be methodical and lessons given by trained teachers in a systematic way.

2. The well-chosen pedagogical series of models or exercises should be furnished as a guide for introduction. The series of models must be useful objects which one can use in daily life and which are good when viewed from an aesthetical point of view.

3. For beginners, paper and card-board work is the most suitable. Bench-wood work and then light bell-metallic work will follow to the end of the school career. Spinning and hand-loom weaving can be, I think, universally introduced as one of the main crafts to be taught for the girls.

4. Children always naturally find great pleasure in constructive activities. Therefore, the subjects of instructions need not be made compulsory. To have such training imparted by artisans, (there is hardly any), is out of the question, for the ordinary artisan cannot be expected to convey to the students the fullest educative value and implications of this training in handicrafts. The teaching, therefore, should be entrusted to trained persons who will be able to inform his work with the real purpose of handicrafts and its real place in the scheme of education. It is highly necessary, therefore, to have, first of all, trained teachers.

Primary education policy should meet the real requirements of our country. The syllabus should be based on realism. For mere book-learning and spoon-fed idealism, which bear no relation to the practical needs of life, do greater harm than good.

Taking five or six as school-going age, the compulsory schooling must be of six or seven years—the last two years being the continuation for

those not going in for further training in secondary school. The continuation school should impart a substantial amount of vocational training and the secondary education too must have in its curriculum vocational training as a part of their general education. The continuation school, which can be termed as higher elementary school, is meant to complete full courses of schooling, and its object is to help in providing opportunities to school-leaving boys and girls to make or find out suitable occupation in life.

Adult School.

The mass education policy also should include in its programme the requirements of training the boys and girls of poor parents.

There must be a sort of school to be called as adult continuation school, a superstructure of the seven years' elementary school, providing opportunities to those showing considerable desire for further knowledge without interfering with their vocations, by holding short courses or gradations. Such schools may or may not require examinations; and according to the nature of the locality and its demands, these schools must have the liberty to choose the subject of instructions and the teachers to conduct classes independently. There must be a definite syllabus providing lectures on topics of the day. Such schools, should have well-arranged vocational training classes to enable the participants of either sex to improve their knowledge and dexterity on particular crafts as they choose.

Meritorious children of well-to-do parents willing to continue study in the secondary school may leave the elementary school after completing the five-year courses; and the secondary educational syllabus should contain the amount of vocational training given in the continuation school.

Hand-work teaching on educative lines is mainly for boys and girls ranging from eight to twelve years of age or above. The most suitable form of manual labour for lads at that time of life to begin with is card-board work and then wood and metal work in succession; for girls, cookery, gardening, spinning, weaving, embroidery and other house-crafts. Educational hand-work claims to have a place in the school curriculum as being an essential factor in an all-round general education of youth. The object is not to turn out all at once so many carpenters or craftsmen, but it seeks to contribute materially to the pupils' moral, intellectual and

physical developments and to encourage him to cultivate orderliness, perseverance in his work, by training his eyes to see more accurately and his hands to execute more skilfully and also to counteract the ill-effects of an undue and strenuous concentration on intellectual work which school-life in India particularly fosters. The child is not expected to make a large number of big articles but to be able to give evidence of the possible and attainable accuracy in the execution of the articles. Pupils are to be led from simple tasks to more difficult and complicated pieces of work by slow degrees and evenly progressive succession.

While presenting the plan I am not speaking anything theoretically but from my own practical experience. This system has been in existence and worked with great success in some of the Scandinavian countries where I had my training. The attainments of these lands have been taken as a matter of mother-models for many other civilized countries striving to make public education more real and responsive to the requirements of life. There are indeed other systems that spring from the Swedish source of Sloyd system ; but they are still in an experimental stage, necessarily causing wastage and expense which can be borne only by institutions with resources. In Indian conditions, at the first stage of introducing such a system in public institutions, it should, I contend, be seen that all things that are made must be of a high standard, saleable in the market, and materials used must be indigenous and local as far as possible.

The basis of the said system is a series of exercises. And by this term is to be understood the modifications of the materials by means of one or more tools or instruments in a prescribed way for a particular end or subject. The number of the exercises, theoretically, may be very large indeed. But in working out a method to be adopted for practical teaching purposes, a definite limitation is essential and obligatory. Thus, the method should embrace, say 20 models of useful objects in card-board work, 40 in wood-work and 20 in metal work.

In this connection it is to be taken into consideration that the simplest way of doing good and useful things is the highest attainment in home-crafts' technique. The work turned out should combine utmost practical utility with a fair degree of beauty of form. The articles made by the pupils should as a general rule be things which can be put into actual use at home and thereby serving to strengthen the relation between school and home. Models bearing purely ornamental character should be left for the adult vocational school intending to turn out good artisans,

Educational hand-work or so-named Sloyd seeks to call forth individual activity on the part of pupils to train their power of observation and reflection, causing practice to follow theory through execution, instead of explaining why and wherefore the teacher is to lead the child on to think for himself while accomplishing his own work independently. A great secret and a factor contributory to this end is that the teacher shall guide and superintend the children at their task but he should always be on his guard against carrying out any part of the work himself. The work should go hand-in-hand when occasion arises, in such wise that the pupils after acquiring the elements of drawing, should be set to work at their Sloyd from their own design instead of from models. The chief object of instruction being individual development of the pupil, the system employed is that of individual and not of his class training.

The same principle should also guide the works of house-crafts intended specially for the girls and I contend that good teacher or teachers and instructors must be invited to help in preparing a norm for teachers' training.

Again if the home industries are to be revived in right direction, I think, it should move along with the training centres as I have indicated.

Work-shop System.

I could not find a better term than this. The utility of such work-shop on one hand is to provide a kind of home and refuge out of the school hours for the children of the poor parents who are unable to look after their children themselves, owing to their work that keeps them away from their home, and on the other hand, adult boys and girls having no occupation after the school period. District Board or Local Governments should manage such school-home as a safe-guard from temptations and dangers belonging to the age and keep them occupied with suitable work which develops their dexterity in certain handicrafts. Our Universities also can do much for the youths of 14 to 20 years of age seeking employments. The work should be superintended by good trained teachers of both sexes by establishing training camps of the same nature.

The actual working programme of house-crafts, embroidery, knitting, sewing, spinning and weaving is to be submitted by the experts in the line.

The work-shop system, as mentioned, should include local crafts such as cane-work, basket-making, artistic book-binding, lac-work, wood-work,

metal-work etc., and for the girls, weaving, knitting, embroidery, cooking and so on, and it should run a business which would be the centre of the local home industries. Such a business concern may easily give work to the boys and girls after they have received the training and thus open a way of earning for the youths. Local Government or the Commune should guide the business policy in order to meet and satisfy the local demands, and government and the public are expected to encourage such a concern. In fact, these would form the nucleus of the rising local industry and it can do much towards the uplift of the local crafts.

The essential aim of the present scheme of mass education is to get the children to love their work and do it well to equip them with the amount of dexterity and discipline in life as will enable them to make their way successfully through life, and as far as possible to support themselves after leaving schools. Detailed information regarding the work and organization can be supplied, if my present scheme finds supporters amongst leading personages. In our country no such system has been evolved up till now, and my hope is to find out a standard, and I believe the seeds of such a movement lie in the direction I have indicated.

5. A SURVEY OF TECHNICAL EDUCATION IN BENGAL IN THE LIGHT OF ABBOTT-WOOD REPORT ON VOCATIONAL EDUCATION.*

BY

A. N. SEN.

Inspector of Technical & Industrial Institutions, Bengal.

Any one interested in technical education in Bengal will regret that Bengal was not visited by the experts (Messrs. Abbott and Wood) from the United Kingdom. If the experts examined the present system of technical education in Bengal, they would have been satisfied that the line of work suggested in most of their valuable recommendations was being carried out here during the last fifteen years. The benefit that Bengal might have derived from their advice as to what further steps

*Contributed to the Vocational Education Section, 28-12-37.

The numbers put first refer to the para of Part II of the Abbott-Wood Report, while those in Roman scripts refer to the para of summary and recommendations.

would be taken on the results of the schemes of work followed in Bengal, was not thus available. It is only in this sense and to this extent that further expert advice will be valuable to Bengal.

In considering any recommendation, it is necessary to state the reasons for their acceptance or rejection with direct reference to existing conditions, which do not appear to be generally known. Hence the subject has been dealt with in detail and even at some length. At the outset I may mention that I have refrained from touching Part I of the Report as well as the subjects of commercial and agricultural education in Part II, which come under the purview of the other departments in the Government of Bengal.

(*Paras 2 & 3 ; i*) In order that the expansion of vocational education may not "greatly out-strip the development of industry" the Board of Apprenticeship Training in Bengal definitely keeps the number of passes in the Admission Examination for recruitment of apprentices in the workshops commensurate with the number of vacancies ascertained from the different factories or employers.

(*Para 4 ; ii*) Some latitude is however allowed as originally envisaged, in the matter of recruitment of apprentices at the Kanchrapara Technical School. A few more than what would be finally absorbed in the Railway workshops are taken on the chance of absorption in other places and this practice has been found to work satisfactorily.

(*Para 5 ; iii*) Regarding the survey of educational needs of industries and commerce, it may be noted that the Board of Apprenticeship Training has been formed by the Government of Bengal with educationists and representatives of the industries and commerce with a preponderance of the members from the latter. The Chairman of the Board is the Port Commissioner, while Messrs. Burn & Co., Jessop & Co., John King & Co. *etc.*, the Big Railways, the Calcutta Corporation and the Chambers of Commerce are all represented on the Board. Their needs are very well known to the members. Vocational education of the apprentices, comprising both workshop experience and theoretical instruction, is under their control. The duties detailed in Section 41 of the Report are fully performed by this Board. As already stated, the number of recruits is also ascertained by the Board before the results of Admission Examination are published. Hence there does not appear to be any necessity for such a survey, as suggested, for Bengal.

(*Paras 6-7 ; v*) That the development of trade and industries of a country is not possible through the work of second rate men only (see also paragraph 126 of the Report) was realised in Bengal to the fullest extent. A reference in this connection is invited to paragraph 12, page 10, of the pamphlet on technical education.

(*Paras 10-11 ; vii*) That "general and vocational education should not be provided in the same school" has also been recognised, as will be seen from the table in Circular No. II where it is stated that the programme of technical education is to divert students from different stages in the general line into technical schools of various grades.

(*Para 13 ; viii*) In the matter of recruitment for employment, the items (a), (b) & (c) are definitely provided in the Industrial and Junior and Senior Technical Schools in Bengal. The organised co-operation between industries and commerce with educational organisations, which, it is said, "does not yet exist in India", is working with great advantage in Bengal, during the last decade, as already explained.

(*Paras 14-15 ; ix*) The expansion of facilities of training "over-taking that of organised industry itself" has been referred to already.

(*Para 17 : xi*) The Royal Commission on Agriculture suggested the repairs and fittings of Agricultural implements as one of the subjects of training in mufassil technical schools. This suggestion has the support of the experts. In Bengal Junior Technical Schools where the artisan classes have been started, the suggestions are being carried into practice. It is noted that weaving and the different stages of silk industries have not been mentioned as spare-time occupation of cultivators. This is very important for Bengal.

(*Paras 18-20 ; xii-xiii*) A slightly different classification of the small scale workers is suggested. Considering weavers in the handloom, it is recognised that for certain classes of work, there is no competition with organised industry and a very large number of persons are engaged in these classes of work. We may mention the preparation of (1) fabrics which are specially fine and which demand an individuality of the workers and an eye to the artistic side of the work, (2) fabrics which are specially coarse and which form the bulk and provide for the cheap wearing materials of the masses, (3) Krishna Nagar pottery, (4) Kashida, (5) ivory, (6) lacquer and leather work in designs. That the workers are not thriving at present is due to the poor economic conditions, from which both the producers and consumers are suffering. The large

patronage of former times for fine work has gone down almost to the vanishing point. In the matter of coarse cotton weaving, a large number of Peripatetic Weaving Schools giving a short intensive course of training, are working in the mufasil and have introduced better appliances and better methods, leading to the adaptation of changed conditions of work amongst the weavers so that they may follow the profession with profit. The need of such training and help in securing raw materials and marketing finished products in weaving and other trades is recognised.

(Para 21 ; xiv) The industries that can be considered in Bengal are :

- (1) General Mechanical Engineering, not specialised in character but aiming at imparting a sound knowledge of fundamental principles which are applicable to different tasks the training is detailed in Section 25 of the Report.
- (2) Jute industry, Cotton industry, paper industry, printing industry, building industry, *etc.*

Apprenticeship Training in organised industries is the most important factor in Bengal as referred to in Section 25. It is in the main General Mechanical Engineering and the training is for the Supervisory Grade.

Mention is made of sugar, oil and rice milling in the list of non-manipulative industries' where on account of the automatic or semi-automatic character of the plant, or of the simplicity of the process, the necessary knowledge can be more quickly acquired. The conditions in Bengal, where a large number of rice and oil mills and a few sugar mills are scattered all over the province, are such that in most cases, we have to consider the proprietor or the manager and a large number of operatives, who have picked up their respective work. The top few can get their training in institutions referred to in Sections 23-24, but it would not be an easy matter to attempt to educate the others. The conditions at the Jute Mills are somewhat similar and the man sent to the Calcutta Technical School belonged more to the operative class than any other. Results were not very encouraging, as mentioned in notes on Section 173 of the Report. As regards the training of the workers in the manufacture of chemicals this can be secured in institutions referred to in Sections 23-24.

(Paras 23-24 ; xvi) Although most of the workers who are directing and managing the labour so far, have had foreign training, a large

number is also being trained as far as possible in Universities and special institutions in India (Section 7) for the purpose. This also applies to the Supervisors of the non-manipulative group of industries. As the number of recruits is very small, there is no necessity of expansion in this direction and the practice of foreign training in subjects not available in India may continue.

(Para 25 ; xvii) It is in the training of the supervisory grade in the manipulative industries, in which large practical experience is necessary for the supervisor to estimate the working conditions and determine whether the quality and output of the work is satisfactory, that the greatest attention is being paid in Bengal. Organised employers, as already stated, are taking a great interest in this direction.

(Para 26 ; xviii) So far as the large number of operative grade of workers is concerned, not much is done or can be done under the present conditions. The prevalent nature of recruitment is the employment of relations of the existing workers. The extensive mechanical engineering and the jute trade can be mentioned in this connection. Attempts to supply recruits for the operatives from the passed artisans of the Junior Technical Schools as one of the paying lines have not been successful. The Royal Commission on labour was interested in this group of workers. This point is further noted in connection with Section 173. It must also be admitted that, so far, partly literate boys of the middle classes are not willing to work as operatives in the mills. There is no reluctance however to work as apprentices there, with prospects of promotion to the higher grades later on.

(Para 28 ; xix) Under the existing conditions, it is possible for men of the supervisory grade to get promoted to the Director's grade. But there is no chance for the operatives for promotion to higher grades.

(Chapter iv) One big advisory committee for Vocational Education and various sub-committees have been suggested. On the recommendation of the Retrenchment Committee (Para 323) of 1923, it was proposed to amalgamate the following Boards into a single body :—

- (1) Joint Technical Examination Board (now Overseer Examination Board),
- (2) Mining Education Advisory Board.
- (3) Board of Control for apprenticeship training (now Board of apprenticeship training).
- (4) Survey Education Advisory Board.

The various Boards were consulted and at that time all agreed to the opinion of the Advisory Board of Industries, namely, that "it is highly undesirable and probably impossible to form small board to deal with all the questions involving technical education". The Government of Bengal agreed to this view and no amalgamation has been effected. On the other hand, it has even been suggested to Government that there should be another Board in respect of textile industries. This will be taken up when the Serampur Cotton Weaving Institute and Berhampore Silk Weaving Institute are organised, as proposed.

(*Para 23*). As regards the help rendered by the business people towards technical education of these apprentices, Bengal has a good record; Besides making fair contributions, the employers pay the schooling fee of individual students. There are instances of gifts of equipment, etc., to the schools by the firms. As an example of private benefaction, the growth of the Jadavpore Engineering College deserves mention.

(*Chapter v*) In the matter of fixing the standard of admission to vocational classes, attention is invited to Circular No. II. Any Middle English passed students or students read up to fourth class (now Class VII) of the High Schools are eligible for admission into the Junior Technical Schools in Bengal. This standard is slightly lower than that suggested by the experts. Students who have successfully completed the Junior Technical School Classes are encouraged to join the Senior Technical Schools. But every one must have "a prolonged general education" to pass the Board of Apprenticeship Training Admission Examination for entry into Senior Technical Schools and practical training in recognised workshops. (The Calcutta Technical School has an alternative admission test of its own, while the recruits for the Kanchrapara Technical School have to go through an additional scrutiny.)

(*Paras 55-64 ; xxxi-xxxv*) In the classification for whole time vocational schools suggested here, it may be pointed out that the "School Final Science Side" under the Education Department, comes under Class (a) of institutions corresponding to the Central Elementary Schools in England, which impart a definite vocational bias "during the last year or two of school life". The Junior Technical School in Bengal "does not profess to teach a skilled trade" but aims at laying "a solid foundation for the future industrial experience and far more advanced theoretical studies". This can represent Class (b) corresponding to Junior or Senior Technical Schools in England according to the grade,

There is nothing however exactly corresponding to class (c). The Trade "Schools of apprenticeship, which provide real trade experience", although the existing industrial Schools and the demonstration parties may be said to perform the elementary stages of the work with aims similar to (c), but the pupils are generally without the preliminary educational qualifications, as suggested.

It may be mentioned that all the suggestions given in Sections 58-69 of the Report or in paras 28-31 of the Summary are followed with slight modifications in Bengal.

(*Para 65 ; xxx*) The question of part-time schools is important and has been dealt with fully under Sections 164-168.

(*Chapter vi*) Senior Technical Schools in Bengal cater more for the responsible posts in industries of the manipulative varieties rather than those of the non-manipulative. Excepting for the suggested specialised classes in the third year of the Junior Technical Schools, all the other suggestions are actually followed in Bengal. The Senior Technical Schools have a four year course and mostly concern the Mechanical Engineering Trade. The training for the non-manipulative industries is at present confined to the class of people trained in the Universities and specialised institutions (Sections 23-24).

The curriculum followed in the Junior Technical Schools in Bengal is given in Circular No. III and is almost identical with that suggested in the Report. That of the Senior Technical Schools is given in the first annual report of the Board of Control for apprenticeship Training. It also gives the syllabus for the Apprenticeship Admission Examination as well as model schemes of training of the apprentices in the workshops in Bengal. It will be noticed that the same lines as indicated in Sections 95 and 96 are followed. The sort of co-operation between the Principals and the Heads of industries and commerce as detailed in Sections 93 and 94, is obtaining in Bengal.

(*Para 126 ; xlvii*) The standard laid down for admission to the Junior Technical Schools and Senior Technical Schools in Bengal have been indicated already. Strict adherence to the conditions of admission is insisted on, as suggested. The question of age of admission has been discussed here as well as in para 7. Admission should be "at an impressionable age" so that the incumbents may be "accustomed to the atmosphere and the conditions of the commercial production and distribution of goods". Admission at a later age is deprecated. For the

age of admission to the Senior Technical School in Bengal, the limit is fixed between 16 and 19 years—a point which is strictly observed by the Senior Technical Schools and the recognised firms who have joined in the scheme.

(*Para 131-133 ; xlvii*) The nearest approach to the work of the Trades Schools is done by the Demonstration Parties in Bengal and the admission qualifications are referred to in notes against Sections 55-64 of the Report.

(*Para 135 ; xlviii*) The burden of training recruits to industry is shared successfully between the industry itself which gives workshop experience and the schools which teach the scientific principles underlying workshop practice, and appears suited to Indian conditions, about which doubt is expressed in the Report.

(*Paras 145-148 ; li*) As regards building crafts, special classes in plumbing and Electrical wiring are attached to the Calcutta Technical School. Mason's training has been suggested in the Junior Technical Schools as will be evident from Circular III.

(*164 ; liv*) This section as well as the earlier section 65 deals with the important question whether technical education should be part time or whole time. A proposal from the Railway Board that the apprentices should be working for nine months in the workshops and sent to the technical schools for three months in the year is being followed in other railways than the E. B. Railway, B. N. Railway and A. B. Railway. This question was raised by the second Retrenchment Committee in connection with the E. B. Ry. Technical School at Kanchrapara. After careful consideration it was decided by Government that concurrent workshop and theoretical training with time off during certain days in the week from the workshops for the tuition in the school, was the best form of training. This is corroborated by the Report. "Experience elsewhere shows that very great benefit is derived from concurrent workshop experience and theoretical instruction"—(Section 167 of the Report). It will be interesting also to refer to the report of the British Association for Commerce and Industries in 1936 which is the last word in this connection, so far as the United Kingdom is concerned. Over 70% of the firms, who were referred to by the Association were "convinced that the method of gaining practical experience and theoretical knowledge concurrently had served trade and industry well for generations". It may be mentioned that Mr. Abbott was the Secretary of the Committee which issued that report,

(*Para 173 ; iv*) The suggestion of employing part-time specialist lecturers from outside is being vigorously followed in the Calcutta Technical School so far as the funds allow. At the instance of the Royal Commission on Labour, the Indian Jute Mill Association has been pleased to institute twelve scholarships at the Calcutta Technical School of the value of Rs. 150/- each extending for a period of 4 years. The scheme, however, is not making the headway as it appears that only the operatives have been tried. Similarly there are several apprentices from the paper mills taking their training in general subjects at the Calcutta Technical School. It is in contemplation that part time lecturers from the Jute Mills and Paper Mills should be made available to lecture in the specialised subjects at the Calcutta Technical School. It may not be out of place to mention here that attempts were made to start classes in Hosiery and knitted goods making and in Arc-welding, at the Calcutta Technical School, but they did not materialise.

Chapter 11. Mention is made of the Railway service, of which Mechanical Engineering Department forms an integral part. The Railways in Bengal except the East Indian Railway, *viz.* B. N. Ry. A. B. Ry. and E. B. Ry. have got Senior Technical Schools attached to their workshops and follow the curriculum of the Board of Apprenticeship Training. Students who have passed the Final Examination of the Junior Technical School in district headquarters are encouraged to join the Senior Technical School after their Admission Examination according to the syllabus laid down by the Board of Apprenticeship Training, which is however open to all, but success in which is obligatory for eligibility for apprenticeship in recognised firms, as already stated.

Particulars regarding the training of Civil Engineers for the Public Works Department in Bengal, are as follows :—

Training in the elementary stages (Overseers and Sub-overseers) are given in several institutions in district towns, while higher training is given in the Bengal Engineering College. In all cases, practical training in the actual field of work is necessary before the students qualify themselves for the degree or diploma except in the case of the lowest grade of the Sub-overseer.

Mention is made of the printing trade also in the Report. As early as 1929, a deputation from the Master Printers of Calcutta waited on the Governing Body of the Calcutta Technical School, formulated certain schemes for co-operation of industrialists with the school authorities and

a scheme was drawn up. But it was not possible to give effect to this scheme, through lack of funds.

(*Para 218 ; lvi*) A pamphlet describing the careers for boys and the preliminary education was suggested in the Report. Such a pamphlet in English and in Bengali is being circulated in thousands of copies for years in Bengal.

VII. HEALTH AND PHYSICAL EDUCATION

1. PRESIDENTIAL ADDRESS.

BY

PT. R. N. MISRA, B.A., P.E.S. (Retd.)

It is a happy coincidence that when we are holding the All India Educational Conference in this city the scouts under the auspices of the S. S. Boy Scout Association are independently giving splendid practical demonstration of what this sectional conference proposes to discuss theoretically.

This conference relates to the health and physical education of our young men and women. It is a truism that our growth should be harmonious. There are some who associate education with intellectual growth only, but no education can be sound which ignores the physique. The ancient Indian classics expressed in one word what we mean to convey in our various resolutions. That word is 'Brahmacharya'. A Brahmachari is a scholar regular in his habits, abstemious in matters of bed and of board, self-reliant and adventurous.

The English word 'Scout' approximately connotes the same idea, shorn of course of its ascetic significance. This sectional conference does not aim at making a student a champion wrestler or a cricketer or a hockey player. It points out that physical training should be able to prepare us for life, and that therefore it should suit one's age and sex and other circumstances. A small or grown up student is not to be deprived of physical activities because he is small or grown up. A girl is not to be ignored because she is a girl, and a school because it has no play

ground or where-withal for its equipment. The programme of a physical culturist is not easily hampered by limitations. It provides suitable facilities for men and women, according to their ages, and for schools with no play-ground or a small play-ground, with no funds or small funds, although a play-ground and some money are certainly useful for expansion. What is essential is not unlimited funds and unlimited grounds, but unbounded faith and wise planning. The latter creates the former. It is possible to encourage individual exercises without apparatus. If the staff and the students co-operate, it can be so arranged that every boy or girl may go in for one exercise or another. We have hitherto neglected the girl. The little labour that she does at home is now stigmatised a drudgery. But as a matter of fact it is rejoicing to see girls especially in the villages, grinding cottage mills, which is a very healthy exercise. We in Benares have started a Chakki Sangh which provides a Chakki free to any girl school which needs it and uses it and which offers prizes in competitions. I know there are many who will ridicule the idea of English educated girls grinding grain. I wonder if such critics have ever relished the enchantment of a song sung by a village girl while undergoing the strenuous labour of grinding a stone mill.

Then again how delightful it is to see a girl churning butter milk. The Seva Samit Boy Scout Association has included it in the various girl guide activities. It is a pity that our girls are generally kept away from aquatic exercises, which are not only healthy but useful in life.

Callisthenics have found no place in the curriculum of the Indian girl schools. When no games or sports, indigenous or foreign, are encouraged, it is no wonder that our educated girls are mere weaklings. They hide their physical deterioration by wearing gaudy and fashionable clothes.

In some provinces the boys' schools are being generally provided with several facilities for health improvement. They have playing fields. They swim in rivers or tanks, they have a school medical service for health examination, provision for mid-day meal. In this connection I should mention the name of the late lamented Mr. Wanchoo of the U. P. Educational Service who did incalculable good to the boys by introducing a number of reforms in this direction with an enthusiasm and industry never seen before in any officer and whose premature death is a serious loss to the cause of education.

While there are so many facilities for boys, the girls are not medically examined and no mid-day meal is supplied to them. The

practice of allowing to eat all sorts of Bazar stuff in the school compound or outside, has done great harm.

As Chairman my business is only to indicate one or two points which you will discuss. There is the great problem of sex hygiene which I understand you propose to discuss to-day. It is a knotty problem. An elementary knowledge of this subject at certain stage of a student's life is necessary. We should however always remember that what a teacher is to do is not to *stimulate* cravings but to *sublimate* them.

I have found in my experience that nearness with nature and its appreciation are a source of acquiring vitality. Sedentary habits, mental strain due to examination-ridden system and class work, stifle buoyancy and cheerfulness. In all our efforts to inculcate health habits and to encourage physical exercises the chief aim should be the moral advancement of the youth.

2. UNEMPLOYMENT AND HEALTH. *

BY

MR. K. N. ROY, B. SC.

Superintendent, Govt. Physical Training Centre, Calcutta.

What is unemployment ?

Almost all types of work, be it studying or toiling in factories or working in offices or bearing of children, are done at the expense of a certain amount of health, and the period when to recoup this expenditure is during unemployment. After all human being must be engaged in productive work, and for that purpose he must be healthy. Health is means to an end and the time to acquire it is during periods of unemployment.

Unemployment may be forced or earned. Forced unemployment is lack of occupation in which one finds oneself after unsuccessful efforts to obtain a means of livelihood. Earned unemployment is lack of occupation after fruitful work and is generally known as leisure. There are two factors of unemployment, namely a man may have a fair amount

* Read before the Health and Physical Education Section on 28-12-37.

of time with nothing to do or he may have a certain amount of hunger with nothing to eat. In some cases both factors might arise. Whether forced or earned, all of us have periods of unemployment during certain portion of our lives. I shall discuss in this article unemployment in general, whether forced or earned. Unemployment is sure to increase in future due to the greater use of machineries. The periods of work are also being curtailed. But then what are we going to do with this extra time? Are we going to spend this time in idleness and dissipation, like the Romans in their days of decadence? A man with plenty of time but nothing to do is as much a problem as a man with plenty of hunger with nothing to eat. It is a social as well as an economic problem. And the problem is how to educate the human being to use his unemployed period properly for the sake of health and happiness. We are supposed to be trained in the method of "How to make a living", but not in the act of "How to live". We plan our work but leave our leisure to chances. When there is nothing to be done to make a living we do not know what to do with ourselves. Either we do not use our unemployed time at all or misuse it. Either we spend the time doing nothing or rush into the nearest place for ready-made entertainment. We spend the whole day in work and the rest of the working hours in cinemas and parties. We burn the candles of our lives at both ends.

What is to be done ?

But it is time to cry 'halt'. Are we not living dangerously? Let our lives be planned from the very beginning. Just as cities should be planned from the point of view of living and not business only, so our lives should be planned for good living and not for commercial success only. But the pity is that most of us are not commercially successful and all of us do not exist during our periods of leisure. Our lives are not our own. Files and machines dictate our work, cinemas and theatres determine our leisure. But still we must have periods of unemployment. "All work and no play makes Jack a dull boy" is a truth, which cannot be questioned. One must have periods of recovery. Periods there should be in which one can work out in creative art, search for truth, beauty and goodness, play for the sheer joy of living, make music, paint, act, dance, engage in vigorous sports, indulge in silent contemplation. They are essential to a healthy living. Life is truly lived in our margins of unemployment—those hours free from sleep and toil. President Hoover made this very significant statement, "This civilisation is not going to depend so much on what we do when we work as on what we do in our off times."

Plan of our educational policies.

Let our educationists take into consideration the fact that some of their products are going to be unemployed all their time and all their products are going to be unemployed part of their time. Let them plan their policies in order to counteract both. Let every citizen be trained in some recreational interests that will stay with him through life and keep him fit mentally and physically. Let every child be encouraged to play a game, let him sing a song or play an instrument, let him draw pictures and make things for himself.

Our educational institutions have immense possibilities in this respect. As it is now, their utility is very much limited. For too many are trained to write an essay on 'Physical exercise' without encouragement to take part in any form of it, many are taught everything about Tagore's life, without ever testing his musical productions. But it is for the older people to discuss things and it is for the youngsters to do them.

Our schools and colleges usually sit from 10 a.m. to 4 p.m. and with the provision of games (if any) up to 5-30 p.m. That is they are used during the usual working hours and cater for the members only. This is good but not good enough. Each school and college should be looked upon as a community centre. It is possible with proper arrangements to utilise the institution for the good of every body in that locality. It should be possible to use it during the whole of the working hours. It should be possible to utilise the school and college libraries and the playgrounds for people who are interested in the use of them. Honest voluntary workers from amongst the unemployed can be found out who will take charge of the library and playground. An unemployment bureau can be established together with lists of names and qualifications *etc.* of the unemployed. All will work together for the common benefit and try to keep fit. The authorities will have supervision from time to time and take part in the activities. The periods of unemployment should be utilised to promote health and happiness and minimise the misery and suffering.

3, PHYSICAL DRILL*

BY

MR. P. C. GUPTA, M.A., L.T.

Queen's Intermediate College, Benares.

Physical drill connotes the practice of taking exercise for health, strength and grace of movement. It comprehends every action that tends to give a graceful figure and an easy deportment from the finest exercises of an efficient drill instructor to the callisthenic exercises of the girls. The first good that it does in schools in India is to bring out boys from the musty enclosure of a class room to the bracing open air, fresh and invigorating. The second good which is expected to follow physical drill is discipline. The third good for which it is in vogue is to give scope for organised free and unhampered movements of nerves and muscles. Not one of the above purposes is served by the present instructions in Drill. The boys are required to fall in after a full meal or when their stomachs are playing discordant tunes. This is a crying defect ; it depresses and inebriates rather than invigorates.

The teacher. The uneducated drill teacher drafted into the school from military or the police service or scarcely instructed teachers who have managed to secure none-too-reliable certificates after a month's training in a Training College, make a parody in schools in the intervals set apart for drill.

The Curriculum. Every year in the curriculum sent out for the guidance of the schools in different subjects Physical Training is mentioned as one of the compulsory subjects. This training, till now, only means the exit and entrance of certain classes for about 10 to 15 mts. at the close of a period or a full period once a week. This is the usual T. T. Regularly at the end of a period there is a stampede. There is a scurrying as the small bell tinkles the Drill period in. The urchins play pranks and by the time the Drill Instructor has cried himself hoarse and has partially brought order in chaos the specified minutes are over and then, once again, there is the same wild confusion—a noise of falling desks, upturned stools, crashing chairs and the teacher's shrill call for silence. It also happens at times that a serene L. T. or an experienced C. T. is taking the class. The Drill-bell calls, the class stirs uneasily, it looks up

*Taken as read in the Health and Physical Education Section on 28-12-37.

into the severe eyes of the teaching pedagogue and lapses again into a resigned silence. The Drill Master, on the futile look out for his class, walks up after a time to claim and punish his recalcitrants ; the serene L. T. looks over his spectacles, the experienced C. T. grimly nods and waives his hand and the poor Drill Master heaves a sigh of relief and marches back to while away another hour on a 'charpoy' talking to the college or school menials. Another time, he falls back in complete order, takes up his position in his trench, the charpoy, lets the thunder of L. T's and C. T's spend itself and plunges into a mellowed slumber to be awakened at the next tinkling of the drill-bell by a sympathetic servant. Days in and days out a routine very much as above wearily drags its sameness to a close. Can it not be asked with justice whether this compulsory subject has had a fair chance ?

Examination in Drill.

Some institutions hold a farce of an examination in Drill and 'senior teachers' are actually detailed to hold this examination. Boys are told that the examination is very important and that failure to secure pass marks will adversely affect their promotions. But the boys know a thing or two. They know that the appointed examiners know nothing of drill, they know they cannot fail them and they also know that the Head of the Institution is not going to take them to task. Here is comedy indeed. But a comedy which laughs discipline away from that school. But look at the irony of the situation : it has degraded 'at one fell stroke', the Drill Master, the examiner, and the Head Master. Boys are not fools. They know how to take advantage of this irony. Only, in their hands, satires become lampoons.

Yet the idea which led to an examination in Drill is very commendable even if in the process of realisation it became a bit quixotic. The ludicrous has always yielded to the serious and histories of nations abound in mixtures-of-opposites.

Indian Sandhurst.

India, says the Press, wants a Sandhurst of her own. This is a consummation devoutly awaited. But why leave out the question of recruitment ? Is it not the desideratum that in a national Sandhurst only the fittest from the different schools and colleges be trained ? Does the present Physical drill fit students of schools and colleges to enter the portals of a military school or college ? We have a school at Dehradun, but who find their way into it ? Those who have a surfeit of worldly

goods and recommendations. But that which should admit them should be character.

Characters are made in schools, colleges only polish up sons of gentlemen to become gentlemen. It is character that the army needs. The best recruiting is thus to be made in the schools where characters which do not waver but remain steadfast to duty may be shaped on the anvil of discipline. They are Casabiancas all, what they want is disciplined physical training under teachers whom they could respect.

This means a change—a change in the world of curricular education. The schools are no longer to be machines turning out intellectually finished products at so many percent. Drill and Physical training would find their proper scope and would no longer be scoffed at. The very cadre of the Drill Master will change and in just retribution he will look over his spectacles or nod away a colleague whether 'serene' or 'experienced'. Utopias and Arcadias have justified themselves ere now and that emboldens me in my Shandean reflections as follows :—

For the purpose of good drill each institution should be divided into two or three houses according to the age of the pupils and not according to the class. These houses should be placed in charge of young and energetic graduate teachers especially trained in physical drill. Mass drill should be taken up House-wise every day and a full period should be set apart for the purpose. No boy should be exempted except he be permitted by the School Medical Officer. The Head of the Institution should fall into the spirit of the exercise and hold weekly or fortnightly reviews. He should be advised by a committee of his assistants and senior students. While holding reviews he may allot lump marks to a House and order other tests for individual physical fitness. He may order his instructors to award marks for Dress, cleanliness of the person marching and prompt execution of orders. These marks may then be tabulated and averages found out. Those getting less than a certain percentage may be punished by a deduction from their totals in other subjects and thus lose positions in the annual Results.

This method will ensure an unbroken development of India's manhood and character. And then it will not be difficult to fittingly answer the criticisms of a Sir Philip Chetwoode or a Lord Baden Powell. Hon'ble Prakash Narain Sapru's may then move amendments without being called 'armchair critics'. Dr. Moonje's may then celebrate triumphs more splendid than fell to the lot of autocrats like Augustus Caesar.

4. HEALTH AND DIET

BY RAI BAHADUR DR. L. N. CHOUDHRY

Civil Surgeon (Retired), Jubbulpore.

Health is defined as a state of organic soundness of the body, when all the organs are working in harmony. Health is the greatest blessing, and it is the inherent right of every individual to enjoy sound health. In these days of fierce strife and strain it is necessary that all of us should possess healthy constitution which will enable us to struggle. Our endeavour should be to attain sound mind and 'sound body. If we are a little careful of our health we can all live upto the age of one hundred years, in the full possession of our senses. We must find the cause which leads to bodily ailments, of loss of health and early death. Orthodox medical men say that all diseases are caused by germs, and millions are being wasted on their investigations. In my opinion and in the opinion of all the naturopaths, disease is never caused by germs (see my book *ideal diet for perfect health and rejuvenation*). Germs are not the cause but the effect of the disease. Our body is composed of 15 or 16 principal elements. 20% of these are acid and 80% are alkaline, and if this proportion is maintained throughout our lives there would be no disease or infirmity upto the old age. Our blood is alkaline, and it must be kept as such. It is only when the alkalinity of the blood is reduced that diseases creep in, in our system. This acid formation is the sole cause of every kind of disease and not the germs. Germs enter our body only to eat away this acid waste. So they are the welcomers in our body. No germs can thrive in normal blood. In fact there is only one disease, but there are many manifestations of it, which are differently named as thousand and one diseases. By giving such names, medicalmen are themselves puzzled, and cannot arrive at any proper diagnosis and quite often they are wrong in their diagnosis, with the result that patients suffer the most in the meantime. After practising for 35 years as an orthodox medicalman, and nearly 15 years as a Naturopath, I have got the firm belief in the Unity of Diseases and the rational methods of their treatment. This method is the most simple, and anyone who has got the slightest commonsense can effectively treat and manage all kinds of acute diseases, which when treated by drugs, produce diseases such as Pneumonia, Pleurisy, Phthisis, Rheumatism, etc. If on the first appearance of the slightest indisposition, we fast for

at least 24 hours and take an Enema to clear up the overloaded bowels, all the acute diseases can be nipped in the bud, and we defy any disease. Mussolini and Bernard Shaw are both vegetarians and observe fast when indisposed. I also have observed one day's fast a week for the last 20 years, and am never sick and can defy any disease. By taking drugs we become more ill. Take for instance Quinine, which is sold by all the post offices as the cure for malaria. What havoc it has played and has been playing every day! Thousands have become deaf, and are suffering from chronic dyspepsia, and dozens have become blind, as these are the bad effects of this dangerous drug. Besides our malaria is just the same as before the advent of this drug. I myself am the victim of this drug, and am deaf in one ear. In the same way almost all the drugs are poisons, and thousands have lost their lives by wrong prescriptions and careless compounding. It is sheer ignorance which is responsible for our helplessness. For slight ailments we run to the doctor or chemist. I would strongly advise people to learn how to prevent all kinds of illnesses by the sure and certain method. Only three things are required : 1st the wish,—not mere wish but burning desire ; 2nd the method ; and 3rd the determination to carry out the method. Given these, there is no such word as Failure.

By a very simple process of nature our bodies are manufactured by our mothers in their very simple laboratory, resulting in the most marvellous creation of the world *i. e.* Human Beings, with all their complex mechanism. This wonderful Engine has been built self-developing, self-adjusting, self-repairing, and self-cleansing. The only thing it requires, is proper fuel or food. In carrying on its function the body expends energy at every movement of the body, every heartbeat, every secretory act of glands ; and even the act of breathing demands the expenditure of energy. Living tissues are broken up and replaced by new tissues every moment. This expenditure of energy requires constant recoupment for which food is necessary. As I have already mentioned our body consists of 15 important elements ; so our food should have all these elements to nourish it properly, or else we should suffer from some kind or other of deficiency disease. These elements are Calcium, Sodium, Potassium, Iron, Phosphorus, Iodine, Chlorine, Carbon, Nitrogen, Hydrogen, Magnesium, Sulphur, Copper, Oxygen and Manganese. All these elements can be supplied in the most assimilable form by our cereals (*e. g.* wheat, Jwar, Bajra, Maize), milk, eggs, meat, fish, vegetables and fruits without the help of any chemist, as our stomach, the best of

all chemists of the world has been provided by Nature for extracting these elements from the above foods in the best possible form, which no human chemist in the world can do. I must warn you that all the alluring advertisements of new and latest drugs and injections, are worthless and should never be trusted. Their propaganda is for filling up their pockets at the cost of your health. More the drugs are used more are the chronic diseases manufactured in your system. For the last 15 years I have not used any medicines in any of my cases,—with great success, and I can assure you, that you as laymen can tackle any kind of disease with full confidence. You may be nervous in the beginning, but by treating a few cases, the confidence will soon take root in your mind and you will be quite successful. Just try a few simple cases of malarial fevers in your own family first. All these acute diseases are Nature's method of throwing out and burn the poisons which are accumulated in the blood, and if you just help it, the cure will be complete in a short time, without any complications. You are the only person most concerned in keeping your body quite fit. Disease is generated when the alkilinity of the blood is disturbed, by more acid formation in the system. The causes of this acid formation, are :—

- (1) Our taking too much food beyond the requirement of the body.
- (2) Indulging more in meat, fish, eggs, and everything made of white flour or maida and white sugar, tea, coffee and alcohol.
- (3) Taking foods in incompatible combinations.

All these produce constipation, the grandmother of all diseases. For this ailment chemist's shop is full of hundreds of kinds of purgatives and laxatives, which make the bad matter worse day by day, resulting in chronic dyspepsia, colic, enlargements of tonsils, and adenoids, appendicitis, and liver and kidney derangements *etc.* So purgatives and laxatives should never be taken, but when you require clearing up the bowels just take an enema and fast for a day.

For the nourishment of our body we require :—

1. *Proteins*—Such as meat, fish, eggs, milk, and all its preparations, and nuts. All these are building materials for our body. Milk, nuts and eggs supply the purest and best proteins. Meat and fish leave acid end-product, and are therefore dirty foods. But if these are well boiled for 25 minutes and the water is thrown away and then cooked as curry and koftas, they can be used. (See my book "Ideal Diet" to get more information.)

2. *Starches*—Such as bread, rice, potatoes, plantains, sugars, and fats. These are heat and energy-giving materials.

Besides these we require Mineral Salts and Vitamins. Our vegetable kingdom and fruits provide all kinds of mineral salts and vitamins in the best assimilable form, which no chemist can possibly supply. These salts are required to neutralise the acid end-products of tissue metabolism, and to nourish and they thus keep up the balance of acid and alkaline elements in our body. Vitamins are necessary as the spark is in our motor car engine, to make the proteins, starches, and fats work in the system properly. Besides these we require some roughage, which is necessary for proper evacuation of our bowels. We get the best roughage, from brans of cereals, vegetables and fruits. When we have all these articles in our food, then the meal is called the *square meal*.

In all kinds of food proteins and starches are present, but in some the proportion of protein is more and in others the percentage of starch is more. So we classify the foods accordingly, as concentrated starches and proteins. These concentrated starches and proteins, should never be taken at one and the same meal, as the former requires alkaline-ferment *i.e.* saliva and the latter are digested by acid ferment *i.e.* gastric juice, and so we must declare them as incompatibles. Young persons who lead an active life, can, to a certain extent, manage the two together, but those, who are ill, or of sedentary habits can never. One meal of starch and another of protein should therefore be arranged separately. Almost all kinds of fruits, except dates, figs, raisins (sweet), plantains, sugarcanes, can be taken with protein meal, and never with starchy meal. With this meal sweet fruits, such as date, fig, raisin, plantain, jaggery, sugarcane juice can be taken. Green vegetables, fats and root vegetable have no incompatibility, and can be taken both with proteins as well as starches.

When we take food too much in quantity and too frequently, and in incompatible combinations, we get too much acid formation in the system. Our body is intelligent enough to give definite signals that everything is not right inside, but we generally ignore them, and suffer the consequences. If these signals are respected, and the process of cleansing is resorted to at once, no one should ever be sick or sorry, and in this way whole families can remain free from diseases for life. These signals generally are: acid eructations, slight burning in passing urine, disinclination to take any food, nausea, vomiting, headache, and at times diarrhoea. When these symptoms are noticed,

people generally ignore them and go on eating as usual, or take drugs, such as digestive powders, laxatives and purgatives, bed pills *etc.* These are absolutely wrong procedure. What is urgently needed is to cleanse the system thoroughly by abstaining from food and taking Enemas, without resorting to purgatives and laxatives, as they make the bad matters worse, and at the same time produce irritation of the stomach and intestines. No purgatives, however oily they may be, act without producing irritation, as they must extract water from the tissues for their action. This chronic irritation slowly and gradually manufactures so called chronic diseases, such as constant acidity, billiousness, liver derangement, dyspepsia, and constipation, the grandmother of all diseases. You may be well temporarily, by merely suppressing the symptoms, but the poison remains in the system, with the addition of these poisonous drugs, which also add to the clogging already existing. When the clogging of the tissues has gone on to the extreme, and the body is tired of throwing out the poisons, it is then that it resorts to a supreme effort, and brings on cold and catarrh, and fevers, to throw out and burn these acid accumulations. These are Nature's curative processess, and I must impress upon your mind that you should take them as such and help nature in the right way, by washing the large intestines of all putrefying rubbish, with plain warm water, nothing added to it, and by not taking any kind of solid food. Absolutely nothing more is required, and there is no use of wasting time by calling the doctor, who generally sends the blood for examination, and makes culture from the secretions of nose and throat. In the meantime the patient suffers any amount of agony, and goes on suffering till the case is diagnosed. It may take a week, and then even the diagnosis is very often wrong. I will give you an example. I was called to see a fever case in Nainital for diagnosing whether it was typhoid or paratyphoid, or malaria. The assistant surgeon called me. The boy was down with fever for the last ten or twelve days, during which time his blood was examined and malarial parasite was found. Naturally, quinine in large doses was given,—to no good. Blood was again sent for examination, and the report showed that doubtful typhoid germs were found. This was done under the direction of the Civil Surgeon. When I examined the patient, he had 103° temperature, and was complaining of pain in the stomach, which disturbed his rest. I advised the assistant to give him an Enema, but he said I should give it on my responsibility, as the Civil Surgeon was against it in typhoid cases. By the consent of the father and mother I gave him the Enema twice in 24 hours, and removed extremely foul-smelling rubbish. It was so foul that his mother could not remain in the room.

Within 24 hours the fever was 100 and the boy slept for nearly 5 hours, and the pain in the stomach was gone. Doctors, by giving medicines and drugs, always try to suppress the symptoms, and show temporary relief, thereby prolonging the diseases, which may turn into pneumonia, bronchitis, or even consumption. This is the way chronic diseases are manufactured by giving drugs. But by treating the diseases in the rational and natural way the disease is rooted out.

Now about the treatment. Prevention is better than cure, and I would like every child in the family to be expert in preventing diseases. It is the most simple, and every one can carry it out without the slightest risk. As we now know the true cause of disease i. e. overformation of acid in the system, we can easily and with certainty clear the whole system very nicely and in a very short time. Only two words, not even a sentence, are required to accomplish this, and these two words are FAST, and ENEMAS. Nothing more is required. When you feel the slightest indisposition, fast for 24 hours on water only or add fruit juices. In large majority of cases this would be quite sufficient, if you take to it early enough ; otherwise take one or two enemas in 24 hours. If this procedure is followed there would be no more acute diseases and you will be immune. In all acute diseases, which are generally accompanied by more or less fever, our rule should be to stop all solid food, even milk, and keep the patient in bed and on fruit juices, such as orange, sweet lime and grape juices or juices pressed out of green leafy vegetables only by simmering them for about an hour. If none of these articles are available in that case Kismis tea is very good. It is a very pleasant drink and can be given every 3 hours. Bowels must be cleaned by warm water enemas, morning and evening, to remove the putrefying stuff from the Colon, the cesspool of the body. Doctors recommend soap in enema water but it is wrong, as soap contains very strong alkali, which precipitates in water and produces irritation of the bowels. For fever cold water sponging or putting a cold water bag on the stomach would be sufficient to keep the fever under control. Patient should be kept in well-ventilated room, with face quite open. The flow from nose and throat would be increased under this treatment and that is our aim, to clear out the rubbish from the system. Women folk might think that the patient is getting cold, and may stop the treatment but it is a wrong idea, and they should be trained in the right way. This treatment should be adopted for any disease, from slight fever to sunstroke, and in cases of colic, vomiting, diarrhoea, dysentery, measles, pneumonia, and bronchitis. In this way we can cut short the course of any disease, which will never develop to

anything serious. Owing to wrong diet we and our families suffer from such ailments almost every two or three months, which keeps our children in very low condition, and they get no chance to get strong and healthy, but if we adopt the above procedure they would be quite immune and will grow up to be healthy and strong men and women. Doctors might threaten you that too many enemas will cause permanent mischief, but do not listen to them, as they have never tried it in their practice. I have given sometimes three enemas a day and continued them fourteen or fifteen days without any ill effect. In Germany and Switzerland I have seen patients being treated with enemas, continuously for three or four months in cases of very obstinate constipation. They always did good to the patients. If possible the patient should have the benefit of the sun's rays during illness as the sun is the greatest curative agent. In all drugless treatment we employ the sun, the air, the water, and the food as curative agents. This is very comprehensive science of life and living, and is not taught in any Medical Colleges in India or in England. In Germany this has been recognised by Government and nearly half of Germany is drugless. Of course they dump their drugs here in India for the sake of money only. In England it is not recognised officially, but there are thousands of these practitioners there carrying on very lucrative practice, so much so, that almost all Harley Street specialists are suffering thereby. Below I give the classification of the principal foods and how they should be combined, and I hope that those who would follow this method, would always keep themselves immune from the attack of any kind of disease. In case there is the slightest signal, it should be respected and the cleansing process at once adopted. It is simply ignorance which keeps us back and helpless. We must all be quite independent of Doctors, Hakims and Vaidyas, and should never have faith in drug treatments. My advice is to be never frightened of any sudden illness, but to take the whole calmly and treat with full confidence, and I am sure all would be as successful as any Doctor.

For keeping our health in the very best condition we must have exercise too, as it plays the most important part in keeping us healthy. As soon as the child is born he begins exercising his muscles at once and he grows. During exercise all the muscles when contracted, squeeze out, as it were, all the acid end-product of tissue metabolism, and when relaxed, good blood rushes in them at once. There are 527 muscles in the body and all of them should be fully exercised every day by young or old. Old men are generally under the impression that exercise is not necessary for them ; therefore their muscles lose all tone and the skin on

them becomes wrinkled, which is the first sign of old age. By exercising the muscles, these wrinkles disappear in a very short time. It is worth trying by every old person. Indian exercises, such as DAND, BAITHAK, and MUDGAR are the best and the cheapest and rich and poor both can take part in them ; while Tennis, Cricket, and other English games are for the rich only. Children in schools and colleges should introduce KABADDI (HA-DU-DU), which also does not require any money. I am glad to see that Bombay and Madras have started this very lively game and having tournaments even. In conclusion, I appeal to all the ladies and gentlemen to introduce this Science of Dietetics, in the primary as well as in Matric classes, in place of ghost and fairy stories and hare and tortoise dialogues, which all teach children nothing but lies, which is far from desirable. I would be very glad to prepare suitable books about this important subject for all classes, and these may be translated in any vernacular of the Provinces,

I hope that by reading this short address of mine you would be encouraged if you have ill-health, to banish it, if you have ordinary health, to improve it, and if you have perfect health, to preserve it.

APPENDIX

The following is the classification of some of the most important articles of food, showing how they should be combined.

LIST I.

1. Proteins—Milk and its preparations, Egg, Fish, Meats of all kinds and Nuts of all kinds, soyabeans.

2. Green Vegetables—Cabbage, Cauliflower, Beet tops, Turnip tops, Radish tops, Knol Khol tops, Raw beans, Raw peas, Spinach, Cucumbers, Brinjal, Onion, Garlic, Lettuce, Tomato, Squash, Pap, Sags of all kinds, Coriander leaves, Podina leaves, and Turai.

3. Root Vegetables—Radish, Turnip, Knol Khol, Carrot, Beet, and Yam.

4. Acid Fruits—Orange, Tomatoes, cooked Lemon, Lime, Pomegranate, Pineapple, Apple, Pears, Mangoes, Papaya, Grape fruit, Cherries, Apricot, Berries of all kinds, Currant, Sour Kismis and prunes.

5. Fats—Butter, Ghee, Cocconut, Creams, Yellow of Egg, Lard, Mustard Oil, Til Oil, Olive Oil, Linseed Oil, Almond Oil, and other Animal fats.

Note—All these 5 articles can be taken at one meal and there is no incompatibility in them, and only one or two of each should be used at a time.

LIST II

1. Starches—Whole meal bread, whole meal flours, whole meal vermicelli, wholemeal oatmeal, dried peas, dried beans, potatoes, sweet potatoe, pumpkin, vegetable marrow, unpolished rice, whole corn meal flour, Bajra, Jwar, Plantain (not very ripe).

2. Sugars—Honey, Cane juice, Cane Gur, Date Gur, Molasses, Raisins (Monakka), Unrefined Sugars, Unrefined Syrups, very ripe Plantains, Sugar Candy.

3. Green Vegetables—As in List I.

4. Root Vegetables—As in List I.

5. Fats—As in List I.

6. Sweet Fruits—Dates, Figs, Raisins, Sugar Cane juice and Sugar Cane Gur and Date Gur.

Note—All these 6 articles can be taken at one meal, but never use more than one or two at a time.

Articles in List No. I and II should on no account be taken mixed up at one and the same meal as they make incompatible food combinations.

Dead Foods—White flour or maida and anything made of it such as cakes, pastries, Kachuries, Luchies, Puries, *etc* White bread or loaf, White sugar or anything made with it such as Jams, Jellies, preserves, sweets of all kinds, Syrups, Polished rice, Polished oatmeal, Sago and Corn flour.

Note—These should never be taken, as in the refining process almost all the mineral salts which are absolutely necessary for the nourishment of the body, have been washed away.

Dahi—Is a very good and wholesome food specially if it is prepared from Genuine Bulgarian *Bacillus acidophilus* culture which has the power of destroying all the harmful intestinal germs including *bacillus coli*. Ordinary Bazar Dahi cannot be relied upon as wholesome.

Note—I can supply genuine *acidophilus bacillus* culture, which that great Russian scientist Metchnikoff discovered. This culture has been prepared in the New Research Laboratory in England. The preparation of Dahi with this culture is simplicity itself and any one can prepare it fresh every day. Ask for particulars.

Canned fruits should not be taken as they have got added white sugar in them, which is dead food. Besides fruits lose almost all vitamins in preserving. Tea, Coffee, Cocoa and alcohol are worst drinks and should never be taken.

5. HEALTH OF SCHOOL CHILDREN *

DR. J. N. DE, M.B., D.P.H., D.T.M. & H. (LOND.)

It is now universally realised that the solution of a country's major problem,—the question of Nation Building—, lies in keeping the children healthy. The problem is more a medical one than anything else. In this short paper I shall speak about the school medical service which I have seen to work in Great Britain, and then suggest how the scheme may be adapted to meet the requirements of our country.

In Great Britain it is obligatory for local educational authorities to provide for medical inspection and treatment of children in public elementary schools and of students attending secondary and continuation schools. In referring to the work itself I am speaking of an area where the total population was 95,000 and there were about 13,250 children attending elementary schools and 1500 children attending secondary schools.

They have in their staff a whole-time School Medical Officer, one Assistant Medical Officer, two dentists, four nurses, two dental assistants and one clerk. In addition they employ the part-time services of one orthopædic surgeon—one session a month—, one eye surgeon and one speech-correcting instructor—two sessions weekly.

Children are divided into three age groups. The law provides only three examinations during the school life—one for the entrants, one for the middle age group and the last at the end of the school course.

The Asst. School Medical Officer visits each school for the purpose of inspection and for following up of those who were found at the previous inspection to require treatment. Parents are urged to be present at the time of the medical inspection ; and in any case the result of the examination is always sent to them.

The School Medical Service is not restricted merely to routine medical examination, but school clinics also undertake the treatment for minor ailments either free or for a nominal charge. Thus treatment of tonsils, adenoids and of skin diseases, eye examination and supply of spectacles, extraction, filling and other form of dental treatment, are carried out by the school clinics. Orthopædic clinics and local hospitals co-operate with school clinics for the treatment of crippling defects (e.g.

*Being a summary of the paper read before the Health Section.

defective curve of spine, bow leg or flat foot) and operative cases. Local experts also extend their co-operation for the treatment of different maladies.

School clinics also provide for free milk and even free meals in cases of malnutrition. It is also a part of their duty to sort out the partially blind, deaf or dumb children and to convey them to special institutions for them. These clinics have also to find out the "mental idiots" who are given vocational training in special Institutions. Grave cases of heart diseases and anæmia are excluded from the schools or taught in special open air schools.

It is in this manner that the school clinics sort out students and undertake both curative and preventive measures against all kinds of physical defects.

Coming now to our country, I concede that we cannot have a scheme of school medical service as ambitious and as comprehensive as that outlined above. But I do maintain that it is possible for every school to arrange for regular medical inspection with the school medical officer who might be paid on the basis of working days. It is possible to complete 18 to 20 examinations per day if the Medical Officer puts in three hours' work. If we only impose a fee of annas two only for each medical inspection we can pay Rs. 2/- a day to the medical officer, leaving a balance of annas eight which might be spent on re-examination.

The work of keeping regular records etc. can be entrusted to a junior teacher who might be paid some extra remuneration for this work.

So long as we cannot have school clinics of our own, much work can be done by fixing up special dates and hours with the existing hospitals; and if we cannot arrange for free meals, we can at least introduce a system of compulsory tiffin for which a small fee might be charged.

As in Great Britain, cases of extreme malnutrition and anæmia should be excluded from the schools till the students become fit again. We must also have open air schools for the debilitated and pre-tubercular boys, more schools for the deaf and dumb and more vocational schools for the mentally deficient. Above all, personal hygiene must be made into a habit among our boys.

To conclude, it is not merely want of funds, but also ignorance, apathy and want of co-operation that stand in our way. We must educate the guardians to bring home to them the pressing necessity of making some small sacrifices to ensure that their boys may be healthier and happier.

VIII. MORAL AND RELIGIOUS EDUCATION

1. THE NECESSITY OF MORAL TEACHING IN PRIMARY SCHOOLS *

BY

PRINCIPAL M. M. ZUHURUDDIN AHMED M.A., L.L.B.

Introduction : It is a well known fact that the teaching of Ethics does not form any part of curricula in our schools. There are many reasons that have contributed to the neglect of this particular subject. In the first place a slight misunderstanding about the nature of Education is responsible for this. We believe in an *instructional theory* and think that the sole or at least the main object of education is to impart instruction to the young child. The consequence is an over-emphasis on the stuffing of the young mind with all sorts of information. This over-emphasis naturally results in the poverty of the development of other aspects of human nature and proves the cause of mal-adjustment of human and social relations in many directions. It goes without saying that this wrong view regarding the object of education has done an incalculable harm to the cause of education in general. It may have created intellectual giants but has certainly made them morally dwarf and this fact is responsible to a very great extent for unsettling and unhinging the moral equilibrium of humanity.

In the second place, a certain misunderstanding about the nature of Ethics itself is responsible for its being neglected for educational purpose. It is generally held that the distinction between right and wrong and good and bad which is the real function of the science of Ethics to teach, develops at a very late period of life, so it is no use to trouble the young child during the course of his school life with such distinctions which he is incapable of grasping and appreciating. This view is a misrepresentation of the nature of practical Ethics and has done incalculable harm to the theory of education. It is based upon an absolutely false Psychology. The power of distinction between pleasure and pain and of discrimination between the stimuli of various senses is present from the very birth, perhaps earlier, and the same power after being complicated with intellectual processes becomes the foundation of moral discrimination between the right and wrong. The working of this

* Read on 28-12-37.

power begins fairly early. The appreciation of moral good and evil begins at an early age and is more or less the guiding factor in the assimilation of right stimuli and the rejection of the wrong, a factor which decides for us what facts are to be selected or rejected out of the large number of environmental stimuli competing amongst themselves for taking possession of the consciousness. All our experiences are psychologically selective and purposive and the power that selects some out of many that are rejected is the same that develops into a conscious standard by which the good and bad are discriminated. As our experiences are selective from the very beginning, it is evident that the moral faculty, if I can use this discarded term only for the sake of clarity, is active from very early times. There is, therefore, no legitimate excuse to neglect such an important part of human nature which is very active from the very beginning and continues to be active till the end of human life.

In the third place the neglect of this useful subject may be attributed to the practical difficulty of prescribing courses for its teaching,—partly because it is considered to be more abstract than other subjects, so it is said that books sufficiently easy for the young mind are not available in the market and partly because the subject matter of the science is hazy and uncertain and its scope undefined. So far as the abstractness of its subject-matter is concerned it can be said without fear of contradiction that it is not more abstract than Mathematics, whose teaching is started at a fairly early age because of its value as a mental discipline. Nor can it be said to be more difficult than the learning of foreign languages specially classical. The absence of sufficiently easy books may be explicable on the ground of the economical law of demand and supply. As no such books are prescribed or wanted, so none are published and put in the market. If the educationists become conscious of this defect in their present educational system and make an attempt to include practical Ethics as one of the subjects in the school, the books will certainly be available sooner or later. As to the second point it can be said that the subject-matter of this science is not more hazy or uncertain than the science of Physics, nor is its scope less defined. I agree that in higher Ethics, like higher Physics or Mathematics, there is very much of theorising and consequently controversy, but that fact has never been presented as an argument against the teaching of Physics or Mathematics in schools. Like all other sciences Ethics has a practical as well as a theoretical side. Like all other sciences its teachings may proceed from practical or concrete application of the science to the teaching of the more specialised or technical parts of it.

It is hardly fifty years that in the maktab of India the education of a child started with the Pandnama of Sa'di, which is more or less an elementary textbook on Ethics. It is only to illustrate that such a thing is possible and had been in practice for centuries in the Muslim Educational System, that I have pointed out this fact. According to that system the teaching of Ethics was believed to be the first requirement of elementary instruction, even more important than the teaching of Arithmetic. But with the replacement of the denominational system of the education through Maktab and Pathshala by the present school system introduced in India under the aegis of the British Rule this particular subject was discontinued. The desire on the part of British Government to avoid all reference to the religious susceptibilities of the people of India still further helped to discard the teaching of Ethics. It was again due to a misunderstanding of the real nature and scope of the science that it suffered. Its long association with religion, for which religion rather than Ethics was responsible for having adopted it as its integral part was the cause of its being neglected both in India as well as in Europe as a part of the educational curriculum on account of the non-interference policy of the British in India and of strong reaction against the longstanding dominance of Religion in Europe. No doubt Ethics has drawn much of its authority by its close association with religion but it has a distinct existence of its own which can be traced to strong forces in human nature and can easily be elucidated through well known psychological principles.

Factors involved in Education : The main factors with which we are concerned in the discussion of the theory of education may be summed up as (1) Heredity (2) Environment, both Physical as well as Social, and (3) Will. Heredity provides the capacity, Environment provides the data and scope, while Will provides the psychological push to acquire and assimilate the influences working on the mind of the child. It is beyond the scope of this brief paper to discuss the value and merit of the part played by each one of these factors in the education of the child. A good deal about each one of these factors has been said by different writers on education and I do not propose to reproduce any part of the discussions raised for or against the importance of any one of these. I will briefly refer to the problem of education and then pass on to its relation with the science of Ethics which is the theme of this essay. The problem can be briefly described thus :—Every child is born with certain capacities, both Physical as well as Psychological, which the germ plasm, even before it began to grow into a child, had acquired through

the influence of generations, each generation contributing its mite to make it what it is to-day. So the child is born with a number of capacities inherited from generations of forefathers. In the case of a human child these capacities are in the form of tendencies and not in the form of set instincts. This is the main reason for the superiority of the human child over the young ones of the other creatures. In the case of human child these capacities are almost unlimited, but with the flow of energy in certain directions the flow of energy in other directions is inhibited and thus certain neuron systems grow at the cost of others. The stimuli for such growth is provided by the environment, but the process of assimilating or rejecting the stimuli presented is controlled and guided by Will. The problem of education, therefore, consists in nurturing to full growth the capacities inherited by the child in relation to the environment under the guidance and control of his Will. Evidently, therefore, the development of Will on right lines, guiding its use in right directions, is one of the most important functions of the teacher.

✓ Will and Its Education :

As is well known to the students of Education there is at present a definite change from the former view of knowledge as the main organon or instrument of education held by Holman and others to the Nurture Theory of Adjustment to environment held by Prof. O'Shea, Horne and others. The educationists have begun to realise the necessity of educating the whole man rather than his mere intellect. Training the intellect through Arithmetic, Greek and History may be important but it is only a means to enable the child to become a better man in the long run. After learning so many different subjects the time will come when he will play the role of a man.

In fact all educationists agree that educational career in the school or the college is a preparation for that approaching time. At that time the child of to-day having grown into a man will come in contact with other persons, he will act in certain manners and behave in certain ways towards them. The object of all education, as I have said above, is to prepare a child for that time when he will have none to guide him in his action or behaviour. Action or behaviour involves Will; thus the real education of the child consists in educating or cultivating his Will to act or behave properly.

Will and its activity are the main themes of discussion for the Science of Ethics as well. Evidently, therefore, the Science of Ethics is very closely related to the theory of education,

Formation of Character :

"Character," as Novelis has said, "is completely fashioned-out Will". When the will is trained in a certain manner and certain habits of acting are formed round definite nuclei in response to certain stimuli in the environment, then the character of a person is said to have been formed.

Character is not formed in a day. It may not be formed throughout the life of a person. A person at the age of sixty may behave like a child. During the course of childhood the character is in the course of formation and the function of education consists in forming the character of a child on such lines as may bring prosperity to the individual and peace to the community in which he is living.

If the teacher does not know the nature of character and the ways of its formation and the Psychological processes leading to its development, evidently he cannot properly educate the young child. It is clear, therefore, that every teacher should understand fully the psychological as well as the ethical implications of the character formation of the child entrusted to his care. It is very sad that sufficient attention has not been paid to the teaching of Ethics even in Training Institutions where the teachers are prepared to learn the ways and methods of educating their future pupils. It is evident when the teacher himself does not know much about a certain aspect of education, he will not attach due importance to it and the result will be disastrous.

I am convinced that the want of discipline, application and initiative found in our educated people to-day are the result of the absence of the teaching of the moral science. The ground of such defects is prepared in our schools and later on in the College life they can hardly ever be remedied. The result is that we are creating irresponsible members of the Society, who may be good at their desks as clerks, but fail when they have to take an independent charge of working out some scheme. That explains the dirth of good and great leaders in our country in war as well as in peace. Because the character is not fully formed and no attention is paid to it at an early stage of the child's education by the teacher who is perhaps himself ignorant of this aspect of the educational problem, that our educated young men fail to meet and overcome a new situation when it happens to arise. Every new situation arising in our practical life or an intellectual puzzle or problem in our theoretical life requires strength of character which finds expression in constancy of attention, application, determination, tact or adaptability and a control of our emotional nature. Now all these requirements are dependent upon the

education of Will. As the Will is not properly trained, the character is not properly formed so we fail to exhibit those traits or modes of behaviour which can make us great leaders in our practical environment or great scientists in your laboratories. Character consists in the formation of right kind of habits from the very beginning.

Habits and Education :

It is admitted by all the educationists that to help the child in the formation of right habits is one of the most essential functions of a teacher. Practical habits are often distinguished from theoretical and in this respect there has been a division of work between the parents and the teacher. The former are believed to guide the child in the formation of their practical habits, i.e. those habits that bear upon the social and moral development of the child and the teacher is expected to form correct habits of thinking. In fact this divorce between two aspects of education has done great injury to the cause of education by making each one of the two to believe that he is responsible for a part of the character building of the child only. In this dual responsibility the education of the child often suffers considerably and sometimes the result is the complete absence of character. In this dual control the parent has been assigned a more important part in the education of the young one as it directly affects the object of education, i.e. the practical behaviour of the child. But the teacher cannot escape this responsibility. If he avoids to help the formation of correct practical habits in the child he is so much neglecting his duty. In order to fulfil his duty as a teacher, therefore, every teacher must help his student to form right and useful habits of thinking as well as acting from the very beginning.

Good and Bad Habits :

The very fact, that certain habits of thought and action should be developed while others discarded or that certain habits are good and the others bad, gives an Ethical colour to the whole theory of education. What is the standard by which good habits can be distinguished from bad ones? It is a question which touches the border line of Ethics as well as Education. But the science of Ethics has to decide the standard of distinguishing one from the other and the theory of Education merely adopts it. This again emphasises the importance of Ethics for education.

It is very difficult to answer this question without fuller discussion and that also of technically Ethical nature. It may be mentioned in passing that educationists have regarded one or the other of the following

objects as standards by which to judge the value of the formed habits of thought and action :—Preparation for complete living, the harmonious development of all the faculties ; a sound mind in a sound body ; the perfection of our nature ; the preparation of a perfect citizen ; inward development ; gradual perfect adjustment to environment ; to make a completely moral man ; to develop self activity ; socialisation of the individual ; self-realisation ; creation of many-sided interests ; complete spiritualisation of the man.

All these different objects can be grouped under one of the four relations of an individual to be developed during the course of his education : (1) Development of self (2) In relation to the Society (3) In relation to the universe (Environments of all sorts) (4) In relation to God (Ideal self).

Conclusion :

The first of these is purely Ethical while the others also touch the ethical theory vitally. It is clear, therefore, whatever theory regarding the ultimate object of education or the criteria to judge the right and wrong of the habitual activity may be accepted, Ethics has an important hand in it.

The subject being so closely related to the theory of education must not be neglected any more and the educationists must be prepared immediately to rectify this blunder that we have been committing so far. I am confident that much of the criticism against our present system of education will become superfluous and this cry for change that is becoming so imperative every day will lose much of its *rationale* if the educationists take serious steps to make up this want and introduce the teaching of Ethics compulsorily in the primary classes. Even if you change the present system and introduce the compulsory manual training as an integral part of your educational system, but allow this defect to continue, then the change will prove as useless as the present system is proving futile without moral bias, specially in the primary classes when the character of a child is being formed and his nature is being modified.

To-day we complain against the moral standard of our matriculates and graduates and to-morrow we shall complain against the immoral artisans. Therefore, the sooner we remedy this defect in our system of education the better, even if we revolutionise our system from purely literary to handicrafts, the introduction of the teaching of moral principles in primary schools will be as necessary then as it is to-day.

2. AN EXPERIMENT IN RELIGIOUS EDUCATION IN AN INDIAN SCHOOL. *

A. MARGARET BARR, M.A. (CANTAB)

The experiment about which I have been asked to speak was started four years ago in the *Gokhale Memorial Girls' School, Calcutta*. It was started because the authorities of that school had a strong conviction that education, however good on the physical and intellectual levels, was incomplete if it neglected the spiritual. But as the school is non-sectarian and caters for children of any and every faith, it was clearly impossible to introduce anything in the nature of what is generally meant by the term "Religious instruction". It was resolved, therefore, to make an experiment in the teaching of Comparative Religion.

It is true that there are other schools and colleges in which some study of Comparative Religion is done, but with this important difference : that whereas such study is generally taken up as a more or less purely intellectual exercise after the student has become rooted and grounded in one particular faith, in our experiment the children were introduced *from the beginning*, not to one only, but to all. In this way we hoped to avoid the bias which is inevitably present in the minds of those whose early training is confined to one tradition only, and who have grown up firmly convinced *that one of the worlds' sacred books is different from all the rest, one of the great prophets of humanity unique, the institution sacrosanct and infallible*.

We do not allow that religion, regarded as a subject of study, differs essentially from any other branch of study. We therefore believe that the duty of the teacher is, *not to prejudice the students* in favour of one historical theory or tradition, but to put them in possession of all the relevant facts in a *spirit of reverence for Truth and Goodness* wherever they may be found, and so make a conscious and deliberate attempt to turn them into citizens of the world and reverent sympathisers with all true religion, instead of into bigotted fanatics believing that their religion alone has the words of life. If it is protested that such a programme would mean burdening children's minds

intolerably, the quantity of material being so immense, I would answer that a sense of proportion is the educationist's most valuable asset—what to teach and what not to teach. If, for example, the religious instruction of my own school days had wasted less time on irrelevant and uninteresting details of the dates and doings of the kings of Judah and the exact programme of St. Paul's missionary journeys, and given us instead the salient facts of the life and teaching of Zoroaster and Buddha, Lao Tse and Confucius, Ikhnaton and Mahammed, we should unquestionably have found it both a far greater joy at the time and immeasurably more valuable as an investment for later life.

That brings us to the question of the choice of material. And since that choice in its turn depends on the *meaning given to the word "Religion"* we must here devote a few minutes to elucidating the meaning given to it in our experiment.

In the first place we dismissed much, perhaps most, of what is generally meant when people speak of religion, namely all specific theological doctrines and particular rites and ceremonies. These may be dealt with at a later stage by older students who have learnt how to weigh and consider, to sift the wheat from the chaff, to distinguish between superstition and symbolism, and, above all, to know the difference between *the intellectual explanation which a man gives of his religious experience and the experience itself; the difference, that is, between Theology and Religion*. This is a crucial issue. It is the one which has led to the prevalent confusion and which must always lead to conflict and misunderstanding.

What is Christianity? The theological doctrines of the Christian Church, or the spiritual experience of Jesus of Nazareth and the way of life which led him to the Cross? What is Hinduism? The philosophy of the Vedas and Upanishads, or the mystical experience of the great saints of Hinduism and their lives' witness to the might of gentleness? What is Buddhism? The intellectual theories of the Buddhist scriptures, or Prince Gautama's quest for Truth and his life of compassion? What is Islam? The theology of the Koran, or the Prophet's experience of a call, his self-surrender and his absolute devotion to what he believed to be the divine will? That the theology of the Koran is poles apart from that of the Vedic scriptures none would wish to deny. That the philosophy of Christ is different from that of Buddha is equally obvious. *But theology and philosophy are not religion*, and in any case they are subjects which only mature minds can tackle. The study of them will

be embarked upon with enthusiasm by senior students, especially by those whose earlier religious instruction has taught them to think for themselves and to enter with sympathetic understanding into the thoughts and ways of those professing other religions than their own. *But what matters first of all is not theology but religion—religion as we find it exemplified in the lives and experience of the great saints of every age and race.* Jesus, quoting from the Old Testament, summarised the whole thing in the famous two-fold commandment, "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength" and "Thou shalt love thy neighbour as thyself". It would be difficult to find a better summary. For true religion is essentially two-fold, mysticism and brotherhood ; an experience of God on the one hand and a way of life on the other ; an experience which harmonises the whole personality and generates power and peace, and the outcome of that experience in a life of selfless service dominated by the sense of brotherhood, of the unity of all life. That "He who knows himself one with God knows himself also to be one with every other", is an axiom of Vedantism. And to "know" in that sense means more than a rational conviction : it includes the intuitive knowledge which transcends reason and which is the core of religion.

This, then, is what we seek to convey to younger pupils, not theology but religion. First and foremost a sense of the grace and majesty, the poise and power of some of the world's greatest saints, especially those who were founders of the living religions or writers of the sacred books of the world ; and coupled with this a recognition of these great souls as our own elder brothers to be loved, revered and, so far as may be, imitated. Second, some understanding of the message and way of life of these Elder Brothers (or Great Companions, as Walt Whitman called them)—the message of brotherhood and love, of overcoming evil with good, of selflessness and simplicity, sincerity and single-mindedness, of doing unto others as we would that they should do unto us ; above all, the message that since religion is a function of the whole man, the peace that passeth understanding can be attained only by complete surrender to the will of God ; and whether that is interpreted to mean (as in Islam) surrender to a power outside oneself, or (as in Hinduism and Buddhism) the progressive realisation of one's own spiritual self, does not seem to me to make much *practical* difference. The *explanations* may vary, but the experience and way of life are essentially the same. Thirdly we try to give the children some conception of the historical continuity of the different religious systems and the influence they have had upon one another. We begin with Zoroaster, who is probably the first prophet

known to history who fought his own way to an understanding of the relation between morality and religion, and taught that God is Righteousness and not just a somewhat temperamental Nature deity. Thence we pass to Moses and the Hebrew prophets who stressed the same point, insisting that the formalities of religion were of no use without purity of heart and life in the individual, and social righteousness and justice in the community. Thence to Christianity and Islam, both of which grew out of Judaism and were profoundly influenced by Zoroastrianism. Then in another group we take the more easternly religions and shew how Buddhism grew out of Hinduism. And in China how both Confucianism and Taoism grew out of the older nameless religion of the country and were later modified by Buddhism. In this way we try to give the girls a world view of the history of religion as well as a grasp of the essential underlying unity of all great religious teaching and example.

One point which emerges from this historical survey is the important and interesting one that the so-called founders of the great religious systems did not set out to found new religions at all, but to call the people of their day and generation back from priestcraft and superstition and hypocrisy to a truer understanding of, and a fuller loyalty to, what was best in their own religious traditions. New religions sprang up in their name because their followers preferred to bow down and worship them, or to accept slavishly the letter of their message, instead of catching their spirit, obeying their precepts and walking in their way. Mr. Shastri in a recent address, speaking of Mahatma Gandhi, adjured the people of this country to be "not his worshippers but his co-worshippers of the goddess of Truth". It is a timely warning and one that I believe would be shared by all great religious teachers, ancient and modern—not to call them "Lord Lord", but *with* them to worship God and do His will, who, whatever else He may be, is surely revealed in all Beauty, Truth and Goodness, the great, universal spiritual realities.

When the subject is faced in this spirit the choice of material becomes far less embarrassing than would at first sight appear. It is the *universal* in every religion which is selected, those passages of scripture containing truths which can be paralleled in other scriptures which are learnt. *If people continue to want their children to be taught the particular doctrines of their own faith (as doubtless many will) let them have it by all means, but let such instruction be carried on at home or within the different sectarian*

institutions ; at school let them learn, all together, those things which the different religions have in common, the elements of Universal Religion.

It is too early yet, after only four years, to make any claims as to the results of such teaching. We can only hope that it may do something to counteract the blatant evils of narrow-mindedness, fanaticism and communal rivalry, and unite people on the basis of their common brotherhood, as children of one God and members of one family, as well as teaching them to think for themselves.

Not very long ago a Muslim girl who has been in the school since the beginning of the experiment, went to her teacher and told her that, as a result of the classes, she had got entirely new ideas of Hinduism and of Hindus whom previously she had disliked. And one of my own senior girls, a Hindu, sought me out to tell me that the classes had taught her to have a new regard for the Muslim girls. Another girl, asked what she most admired in Buddha, said it was his spirit of renunciation, thus using her own judgment to select the most important feature of the story that had been told. And a still more interesting illustration of the same thing was a girl who, after I had read to the class the great psalm of Love contained in the thirteenth chapter of first Corinthians, meditated for a moment and then said, "That writer says that hope is good, but Buddha said that desire was bad. What is the difference between hope and desire ?" These are spontaneous testimonies, not perhaps of any great significance in themselves ; but a straw is enough to shew which way a stream is flowing.

It would, of course, be futile to pretend that there are no difficulties in the path of this sort of religious instruction. There are, and formidable ones too. But not more formidable than those which beset, for example, the path of Science in the days of Galileo. Now, as then, the timid will fear the new ideas as dangerous innovations, the slavish and unimaginative will deplore such broadening of the connotation of the word religion ; jealous sectarians will protest, in dread for the security of their narrow strongholds. But Truth will go marching on.

But the greatest of all difficulties, certainly at the initial stage and perhaps always, is to secure teachers to teach the subject in the right spirit. A formidable difficulty indeed, but surely not insuperable, especially in India where the majority are brought up in the traditions of the most tolerant and truly universalist of all the great religious systems of the world. Knowledge certainly they must have. The study of Comparative Religion will supply that. But more important even than knowledge is

religious experience. Teachers of religion must be themselves men and women of religion if they are to impart to their pupils anything more than an intellectual understanding of the subject. For in the last resort religion can be caught but not taught. Or rather, the impulse towards the quest can be caught from another, but religion itself must be sought and found by each individual for himself. As the Greek philosopher Plotinus said long ago, writing and speaking of religion "is as when one showeth a pilgrim on his way to some shrine that he would visit, for the teaching is only of whither and how to go, the vision itself is the work of him who hath willed to see." Teachers who remember that will not go far wrong. They will give their pupils knowledge of as much as they can of the great chapters in the spiritual history of humanity. But they will never forget that their chief function is to awaken in children reverence and love for Beauty, Truth and Goodness, and so to set their feet on the path which will lead them to the mountain top whence they may see the vision for themselves.

3 SUMMARY OF THE PAPER ON
"MORAL AND RELIGIOUS EDUCATION" *

BY

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Education has for its object the attainment of knowledge and the development of character. Great strides have been taken towards the advancement of literary, scientific and technical education of boys, but very little has been done for imparting knowledge for the ennoblement of his character, so that his innate good qualities may be fully developed and that he may be successful in the struggle for existence both here and in the next life.

I propose to deal very briefly in this paper with some of the essential tenets of Jainism in the hope that if these be incorporated in the course of instruction given to a boy very early in his life, these may be conducive of the utmost good to him not only as a man but also as a member of the society and the State he lives in.

* Read on 28-12-37 before the sectional conference concerned.

Jain Scriptures state that there are eight kinds of Karmas, *viz* —

- (i) Jnanavaraniya, that which obstructs true knowledge,
- (ii) Darsanavaraniya, or that which obstructs true perception,
- (iii) Vedaniya, or that which causes pleasure and pain,
- (iv) Mohaniya, or that which keeps one attached to this world,
- (v) Ayuh, or that which determines the age of a particular life,
- (vi) Nam, or that which fixes the position of a being,
- (vii) Gotra, or that which fixes the status of one's life, and

(viii) Antaraya, or that which obstructs the acquisition of wealth or the enjoyment and the disposition of the property and power. Jain Scriptures give in detail the causes which lead to these Karma particles enveloping a soul and also show the way of how to get rid of them.

It may be asked, however, why do Karmas envelop the soul. According to Jainism every living being or Jiva potentially possesses immense knowledge, unlimited power, immense potentialities to overcome the Karma bondages and to endure the afflictions caused by Karma. But the power of Karma forces or Ajiva is also immense. There are many causes which lead Karma particles to envelop a soul. They are want of self-restraint, indulgence in the KASHAYAS (anger, pride, deceitfulness and avarice), causing injury to others, speaking falsehood, stealing, indulging in sexual pleasures, possession of and attachment for riches, lack of control over body, mind and speech, and Rag and Dwesh, (attachment towards worldly things and animosity towards them) and so forth. If the Jiva is not on its guard and takes no step to stop the inflow of Karma it is sure to be enveloped by Karma.

Jainism lays down certain rules of conduct for its followers for getting rid of the inflow and the bondage of Karmas. Any one, be he a Jain or non-Jain, can practise them as they do not in any way militate against his particular religious creed. These rules are universal in application and can be adapted to the limitations and circumstances of each individual. These rules of conduct have been framed for observance by Sadhus or those who renounce the world altogether and lead the life of an ascetic, and also for observance by laymen. There is no fundamental difference between the two sets except one of degree. For a Sadhu who has given up all worldly connections the five principal rules of conduct or vows are :—

- (i) Non-injury to living beings (moving and non-moving),
- (ii) Absolutely refraining from telling untruth.
- (iii) Absolutely refraining from stealing.

(iv) Absolutely refraining from sexual intercourse.

(v) Absolute renunciation of all property.

The rules for observance by laymen are as follows :

(a) Sthula pranatipat Viraman Vrata, one should not kill or hurt or injure an innocent moving living being without provocation and one should limit his propensities to hurt the non-moving living beings.

(b) Sthula Mrishavad Viraman Vrata,—refraining from telling gross falsehood (transgression of this vow is by telling a falsehood about animals, goods or land or denying receipt of trust or deposit property or giving false evidence in Court or preparing false deed). Truth which may disclose the secrets of others or may cause harm or injury to others should also be avoided.

(c) Sthula Adattadan Viraman Vrata, refraining from taking anything without the consent of the owner (transgression of this vow is caused by stealing or ordering thieves to steal, or buying and accepting stolen property knowing it to be so). It also prohibits using false weights and measures and conspiring against the State and the King.

(d) Sthula Maithuna Viraman Vrata, restraining sexual propensities.

(e) Sthula Parigraha Pariman Vrata, limiting one's possession. Where the desire for possession is unlimited the mind knows no rest. Contentment is at the root of all worldly happiness. If one does not curb his desire for possession, he never gets rest for he finds that the riches of the whole world cannot satisfy him. If from the very boy-hood students are taught to live plainly and to be satisfied with the minimum, much of the hankering after wealth and race for supremacy will disappear. This salutary rule if universally taught and followed will have its good effect also on the society and State as a whole.

(f) Dishī Pariman Vrata, limiting the area within which to live, move and fix one's activities.

(g) Bhogopabhoga Pariman Vrata, limitation of the quantity of the things one may use and enjoy. This is the panacea for all economic troubles. By limiting one's desire and by restricting one's self to particular articles one does not store more than he requires and he does not waste.

(h) Anartha Danda Viraman Vrata, refraining from indulging in unnecessary evils. One should not think, speak or act about any thing

which does not benefit him, his family or society. One should confine his speech, mind and act only to things with which he is concerned. He should not desire ill or death of others for his own benefit, he should not give voluntary gratuitous advice to others in matters which does not concern him, he should not be careless in thought, deed and word.

(i) Daily Meditation or Prayer—for at least 48 minutes. This is necessary to keep up the habit of renunciation, restraint and meditation. During this period one is expected to abstain from all worldly thoughts and deeds and to think only about his own soul, and to recapitulate the vows and repent their transgressions. He is to meditate and pray during this time.

(j) Desavakasik Vrata,—limiting the space within which to move during a particular time and during that time not to use and procure articles from beyond that limited space. Persons desirous of helping Swadeshi movement may consider the implications of this vow. If one makes it a rule to fulfil his requirements from articles obtained or prepared at a particular place he not only practises self-restraint but also thereby helps the local industry in an indirect way.

(k) Pousadhovavash Vrata,—fasting and meditating on the three parva days every fortnight or at least once every year.

(l) Atithisambibhag Vrata,—offering gifts of food, articles of clothing and other articles to a true and real ascetic (sadhu). The thing offered must be inanimate and must not be procured or prepared for the Sadhu.

(m) A layman is not to indulge in trades or calling which cause loss of life or injury to many beings. This warns us against use of machineries in extenso or the production and sale of machines and articles of destruction.

(n) A layman should not have an intense desire for worldly and heavenly pleasures and should not long for life or death. He must be contented with the position he is placed in.

These vows make the individual an ideal citizen and the society an ideal society. In the framing of each one of these vows one can detect deep insight into human psychology and social stability. Primarily they are meant for self-restraint though indirectly they may and do help society.

The teachers may ask the beginners to observe only such rules or vows which will arouse a ready response in their hearts. The beginner

may be left free to choose whether he would take it for his whole life or for a short period. But in any case he will be the better and nobler for having practised the vow. They are religious in the sense that they ennoble the soul and try to rid it of its Karma bondage, they are moral because they ennoble the man's character, they are economical rules of conduct because they eliminate many of the evils of economic struggle.

Jainism never forces its principles on others. It simply points out the paths, warns you of the pitfalls and it is for the people to choose the path and avoid the pitfalls. Our appeal to all is not to consider these vows from the point of view of Jainism, but consider them from the scientific, economic and moral standpoints and to find out if you can afford to do without the necessity of promulgating these truths in the minds of all young men.

Students can easily learn and know what truth is, let them have faith in truth and let them practise self-restraint and exert themselves for the uplift of the soul. Teachers have an unique opportunity to lead them along the right path and let them sow in the receptive minds of the young the seeds of universal religion as embodied in the rules of conduct enumerated above and reap the rich harvest that it is sure to yield. Therein lies the path of our glory and success. Let us not forget the teachings of our celebrated and farsighted forefathers. Let us remember that India, the home of ancient civilisation has kept its spirituality up to this time and through that spirituality its ancient culture and glory. Let us not fritter away that noble heritage. Let the whole world turn again towards India for peace and contentment, for the keys to solve the problems that baffle the best brain of the materialistic West. Let the East meet the West with its priceless gift of the teachings of Ahimsa, self-restraint and penance and purge it of all the Isms,—Communalism, Provincialism, Imperialism, Militarism, Socialism and the whole host of them that are eating into the vitals of the humanity at large. Let us all proclaim and announce that :

धम्मो मंगलं सुत्तिञ्च अहिंसा संयमो तवो
देवापि तं नमस्सन्ति जस्स धम्मो सया मनो ॥

Religion is the highest bliss. It consists in non-injury, restraint and austerities. Even the Gods adore him who is religiously minded.

IX. ON EXAMINATIONS

1. PRESIDENTIAL ADDRESS *

BY

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Writing centuries ago, Aristotle said ; "What education is and how character ought to be taught is what should be well-known ; for nowadays there are doubts concerning the business, as all people do not agree in those things they would have a child taught, both with respect to their improvement in virtue and a happy life ; nor is it clear whether the object should be to improve the intellect or rectify the morals. The view gained from the present mode of education is confused, and we cannot determine with certainty whether it is right to instruct a child in what will be useful to him in life or in that which tends to virtue and is really excellent ; for all these things have their separate defenders." The utilitarian aim is now so vociferously urged and the cultural ideal is so constantly ignored that it savours of foolhardiness to suggest that education should mean the training of a man's powers at the highest pitch. Dean Inge suggests that the ideal of education is that we should learn all that it concerns us to know, in order that thereby we may become all that it concerns us to be. It is not quite clear whether he is on the side of 'utility' or of 'culture'. There need, in fact, be no clash between the two. A wise system should bring about a co-ordination. Education is no longer the close preserve of a small leisured class ; it is a necessary part of the general equipment for life. But while it is no more intended only for the well-to-do, it must, if it is sound, mean more leisure for the working classes, and must accordingly teach the wise use of leisure. It will be a mistake to make education the synonym for vocational or technical education. Education comes first ; all the rest follows, and is properly training rather than education. The best definition of Technical Education is that adopted by the Council of State of France, as "the education which has for its aim the practice of the useful arts and the application of science and artistic knowledge to the different branches of agriculture, industry, and commerce." To confuse this specialised training with general education is to be guilty of

* Delivered on 28-12-37.

the same fallacy in the sense of values as was betrayed by that wonderful genius who declared, "I would never let her meddle with Greek, or Hebrew, or Algebra, or simony, or fluxions, or paradoxes, or such inflammatory branches of learning." Dr. Boyd H. Bode of the Ohio State University describes education as the art of promoting the growth of human beings. Monsieur Bertier speaks of education as a slow and never-ending effort of self-creation, as an attempt to understand the rich potentialities latent within each one, an endeavour on the part of the child to create his own character, by controlling his impulses, forming his own habits of thought and work, and building up and following his own ideal.

These aims of modern education, whether new or newly expressed, have to be understood in order to appreciate the attention that has during recent years been devoted to the subject of Examinations. It has been discussed so exhaustively and such disquieting—not to say alarming—conclusions have been reached that the old attitude of complacency can no longer be maintained. The mystic and sacred virtues associated with a Class-List seem to dissolve and fade away in the presence of the scientist using the searching methods of statistical investigation. Examinations are being condemned as a machine which does not belong to the moving spirit of education. Generations of young men have groaned for centuries under the tyranny of this machine, but no public complaint was possible. The wheel has now come full circle. Examinations have had their day, we are assured; and they should cease to be. Apollyon, the Angel of Destruction, works apace. But not all the learned men who have been working industriously on this subject have suggested a substitute, and until something better is devised by their ingenuity, a certain amount of caution and some amount of scepticism in regard to the value of new panaceas may be forgiven. This is not to say, however, that change and reform are not necessary.

The intellectual aims of an examination, properly conducted, are to test knowledge, mental power, and appreciation of values. It is also a test of the "capacity" of individuals; this "capacity" is their power to respond to a stimulus provided by the examiner. It is not merely a test to see how far the pupil has mastered certain specific facts, data, or formulae but rather a test of general ability.

What are the main objections, then, to the examination system? Mr. F. S. Marvin, who has had long experience as Inspector of Schools in England, says: "The rising youth has been exhorted for generations

to 'get his foot upon the ladder': we have now arranged it that, in education at least, every rung in the ladder is a test cunningly devised by someone he has never seen, the workings of whose mind are his most anxious study for the most fruitful years of his life, and he finds too often that his energy and taste have been exhausted in the process and he lies down to rest in an educational sleep." The Rector of the Glasgow Academy, speaking in particular of the school certificate examinations, says: "In their present guise they have gained too high a place in the public esteem. A headmaster organises in their favour." The Head Master of St. Paul's School says; "There is a danger that examinations may become an incubus upon the life of a school, stifling natural growth, or producing hot-house plants that flourish for a time, but wither when exposed to the open air. Employers are beginning to realise that sound personal qualities, such as initiative, resource, common sense, and a capacity for leadership may be of greater value than the knack of writing good examination papers." The usual examination question demands, it is said, an answer in the essay form. The attention of the examiner shifts from the materials presented to the style of writing and the plausibility of presentation. There is too strong an element of chance in examinations as they are at present conducted—this is the verdict of the Committee of the International Institute Examinations Enquiry. Examination marking is "criminally unreliable," says the book recently issued by the New Education Fellowship, entitled, "The Freedom We Seek." Under the present system, the examiners have no knowledge of those examined, and in many instances not even any experience of teaching. To sum up the charges against examinations:—(1) they destroy natural interests and focus the pupil's attention on the subjects of the examination; (2) specialists are keen on raising the standard, that is, on setting more stiff questions; (3) the questions are sometimes unfair; (4) different examiners cannot maintain a uniform standard; (5) written work is given undue importance; (6) examinations mean too great a strain on the growing pupil; (6) luck plays a very important part, in respect of the variability of condition in individual candidates, arising from illness or accidents; (7) much of what is got up for the examination is soon forgotten; (8) the fate of a candidate is affected by the accident of the selection of his examiners.

This last charge is the most serious, as it is also the most recent. In 1913, Prof. Starch had an answer book of a High School student in Geometry examined by 115 teachers of Mathematics at different type schools. The marks awarded by them varied from 28 to 92. Thus

even in a subject like Mathematics, where more or less exact answers are expected and possible, there is variability of judgment. The investigations conducted by the International Institute also proved that a change in the selection of particular examiners, from a panel of persons who are all experienced and regarded as well-qualified, could and frequently did, alter the results.

Leslie Stephen, in his sketch of Cambridge, says : "The point of view from which we regard education evidently makes it a mere solecism to educate those at all who are not candidates for prizes ; it would be like putting a cart-horse in training for the Derby. We encourage effort by having a public show, and giving in the examination list the names of those who have not disgraced themselves. Most students of this class attach no meanings to their lessons whatever. They consider that they are talking a mysterious language, which has absolutely no relation to common life."

The indictment is formidable, and among the critics there are persons who are friendly to the examination system. What can be said in its favour ? (1) It makes the pupils work ; (2) it is the means of impressing some of the commonplaces of knowledge which they would otherwise omit ; (3) it makes them measure themselves against their fellows on another field besides football ; (4) it is a spur to ambition ; (5) it is useful as a periodic test of the able scholar, it induces the pupils to round off and codify their knowledge ; (6) it encourages them to use their knowledge at short notice ; (7) it is the only machinery "for sifting out the different kinds and degrees of capacity of the nation."

How, then, can the balance be struck ? Is there a golden mean ? There are the conservatives who contend that the evils are grossly exaggerated, and that no substantial modification is called for. There are, on the other hand, the root-and-branch critics who would improve it out of existence. The International Institute of Examinations Enquiry Report says that examinations as a test of efficiency are necessary. "They are of opinion that a more extended use might be made of examinations which yield identical results when applied by different examiners, but that the traditional "essay" examination should be preserved, because it tests, though at present with considerable uncertainty, the power to present a complex series of facts or arguments." The question still remains, whether there should be so many public examinations. These dominate the schoolmaster's vision and too often they are the external standards by which a schoolmasters' efficiency is tested by the general

public no less than the ability of the pupil. There is yet another vital question, should the examination be mainly a paper examination? Further, should all school examinations be on strictly academic lines? And should there be no contact between the mysterious shadow of the examiner and the pupil trying to satisfy his demands from a long distance? How are character, physical fitness, cleanliness, record of social service, healthy instincts to be appraised? The obvious answer is, **Trust the teacher more.** The testimony of the teachers should carry more weight. The present system is satisfactory up to a point for testing scholarship; but the whole man—a compound of memory, intelligence, emotion, physical and moral qualities—needs a modified test.

Examinations have a very interesting history. The oldest known system was that used in China in the eleventh century B. C. for the education of officers for the service. In India, in the past and even now in the *Pathshalas*, there is no formal examination. After a pupil has completed his course of studies, his tutor gives to him a testimonial mentioning the texts and the subjects mastered by him, and stating his opinion that he is capable of teaching them. The testimonial refers also to the pupil's moral and intellectual qualities. The other teachers attached to the institution satisfy themselves that the statements are correct and then append their signatures to the testimonial. This is the young scholar's sole pass-port. Sometimes the attesting pandits testify to the youngman's skill in disputation. This, I believe, should be the system to be followed. The Universities and the professional institutions should have their own separate examinations based on their separate syllabus; but for the vast majority of those whose educational career is to end either at the primary or the secondary stage no formal public examination of the kind now favoured by education boards. A detailed testimonial, with remarks by the Form Master, the Games Instructor, the Careers Master, and the Head Master, should amply serve the needs of the primary and secondary school students. The University Matriculation Examination should take into account the results of the written test as well as the school certificate. Then at the degree stage, too, the work done during the entire period of residence should count. The athletic record, the debating society record, the other activities of the dramatic society, the social service league, the College or Hostel societies, should weigh with the examiners almost as much as the paper answers to set questions. Invariably an oral test should be insisted upon, both for supplementing the intellectual part of the examination, and for judging other points which a written test cannot possibly help one to judge. The

tutor's testimony should also be fully considered. Given these safeguards there is no reason why examinations should not prove to be as satisfactory a means of evaluation of real merits as any other human institution.

Some very interesting accounts of University examinations are available. The earlier of those were those in Civil and in Canon Law, held at Bologna in the thirteenth century. The students, we are told, were admitted without examination as bachelor after from four to six years' study, and after from six to eight years' study became qualified as a candidate for the doctorate. The doctoral examination at Bologna during the thirteenth and fourteenth centuries consisted of a private examination which was the real test, and a public ceremonial (*conventus*). On the morning of the examination, the candidate was assigned two passages in the Civil or Canon Law, which he retired to his house to study, possibly with the aid of the presenting doctor. Later in the day he gave an exposition of these set passages and was examined by two of the doctors appointed by the college. Other doctors might then put supplementary questions on law arising out of the passages, or might suggest objections to his answers. The fate of the candidate was determined by ballot by a majority vote. The public test comprised the delivery of a speech, and the defence of a thesis on some point of law selected by the candidate, against opponents chosen from among the students. Success was followed by the bestowal of a "license to teach" by the authority of the Pope in the name of the Trinity.

At Salamanca, in the 15th century regulations for the conduct of examinations were as follows: The candidate for a bachelor's degree might choose a doctor to confer the degree upon him. He was to demand the degree from the doctor sitting in his *cathedra*, which the doctor thereupon would vacate; the bachelor would take his place and deliver a very short harangue or lecture. Before the 'private examination', i. e., for the license, the candidate is to be presented by the senior doctor to the scholasticus, who is to ask him secretly whether he has given or promised anything for the license. Upon receiving a satisfactory reply, the scholasticus is to assign a day on which portions of the texts appropriate to the faculty concerned would be assigned. When the day comes the candidate, after hearing a mass of the Holy Ghost in the Cathedral, is to present himself in the Cathedral, before the scholasticus 'sitting in the midst of the doctors.' The bedel is to hand to each doctor one book of the Civil or Canon Law, as the case may be. Each doctor is to open the book not more than three times, and the candidate is to choose one of the 'titles' or 'matters' from the pages they hit upon; the doctor is to select

a chapter or law from this. The candidate is to be given some time for preparation, then to deliver his probationary lecture before the assembled doctors at a further meeting in the University Chapel in the Cathedral. On the next morning he is to call at the house of the scholasticus to hear the decision.

At Louvain was established, as early as 1441, a system of competitive honours. The candidates for the mastership were after examination placed in three classes, in each of which the names were arranged in order of merit. The first class were styled *rigorosi* (honour-men), the second *transibiles* (pass-men), the third *gratiosi* (charity-passes). These competitive examinations raised Louvain to a high position as a centre of learning and education.

At Oxford, the Chancellor conferred the license 'to lecture on any book of the Faculty of Arts,' after which a student was called 'bachelor.' When a candidate presented himself before the Chancellor for the license in Arts, he had to swear that he had read certain books, and nine regent 'masters' were required to testify or 'depose' to their 'knowledge' of his sufficiency and five others to their 'belief' therein. Each master who was asked by the candidate to depose to his attainments was at liberty to subject him, whether in private or in conjunction with other deposing masters, to such examination in his books as he thought fit. Rashdall says that "there is an immense variety in the 'conditions' imposed upon the granting of the 'graces.' Sometimes the condition is the performance of some additional exercise—a responsion, a disputation, a variation, a sermon, a course of lecture. In other cases, (where the candidate was worth bleeding), a contribution was imposed for the benefit of the "New Schools," or the repair of a window in the Convocation-house or the pavement of St. Mary's. At other times, the candidate was to feast all the regents actually present on the occasion, or to present them with new gowns, or with knives."

The extreme academic bias of the present system has of course historical reasons behind it. The higher school examinations in England were conducted for the most part by delegates appointed by the Universities. The principal ones were the local examinations of Oxford and Cambridge, the Joint Board of Oxford and Cambridge, and the London Matriculation. "In the secondary schools examinations cast the longest shadows. Into these schools, by the joint action of the Universities and the Board of Education, a well thought-out system of examinations has been introduced which is the dominant factor in the curriculum and work. The School

Certificate Examination dominates the rising scholar just in so far as he is anxious either to get a good job at sixteen or a senior scholarship at the University."

The Professional Examinations and the Competitive Examinations are both devised for specific purposes, and generally speaking, there is not much dissatisfaction against them. In Great Britain there are competitive examinations for many purposes, varying from Country Council Scholarships awarded at the age of eleven to scholarships at the Universities. Then there are examinations for entrance to all grades of the Civil Service. The International Institute Enquiry report, in dealing with competitive examinations and the oral part thereof, says: "Even in regard to the *viva voce* examination, not on a "subject," but of a general character, to test "alertness, intelligence, and general outlook," the investigations showed much divergence. Thirty candidates were examined by two different Boards. Actually the first prize went to a candidate who was placed second by Board II and bracketed fourth by Board I. The candidate placed first by Board I was placed thirteenth by Board II, and the candidate placed first by Board II was placed eleventh by Board I. There was no case of complete agreement in the marks assigned by the two Boards. Despite the identity of methods used by the two Boards, the actual evidence produced seems to have been so different that we might almost have supposed different candidates to have been examined." These so-called discrepancies mean only that there is in all human estimates a margin of possible error; nor is it by any means clear that uniform and objective tests of mental qualities will be more satisfactory. Allowance must be made for the personal factor. All men cannot react like uniformly working in an exactly similar fashion. Recent claims in regard to mental tests seem to me to be extravagant. The technique that had been devised to test general intelligence is now employed in some institutions for the testing of academic attainments. Standardised scholastic tests are made to form a scale of educational ages. The protagonists of the new system claim that it eliminates the element of chance, and that different examiners would inevitably give the same mark to the same examination product. It is difficult to see, however, how these objective tests can measure the development of personality and creative and constructive ability.

In so far as examinations are a machine, it is natural that there should be dissatisfaction with their tyranny. What is required is the introduction into them of the human element. Man must not yield to this

instrument of his creation his independence of judgment. He should make it an effective servant, not an inexorable master. Above everything else, the teacher and the educator must ceaselessly assert his superiority over the mere examiner.

2. EXAMINATIONS—THEIR INFLUENCE ON EDUCATION*

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How education is affected by examinations is a subject deserving more than passing attention. In the West whence we have borrowed both the system of education and the system of examinations, the matter has been subjected to close enquiry by eminent educationists. It is time it received the same amount of attention in India. For, when we see the majority of our students putting the cart before the horse, that is, regarding education and examinations in the reverse order of importance, need we any more convincing proof that things do require a thorough looking-into?

Examinations are nowhere intended to cramp or cripple education. Yet, every careful observer will find to-day that the true interests of education greatly suffer from the over-emphasis laid on examinations. If one extends his enquiry over a number of years past, he will undoubtedly find that the evil is spreading very fast. The average student, for example, pays greater attention to a number of questions likely to be set at the coming examination than to efforts at learning the subject. Instead of the text book, therefore, he buys one or two bazar notes and is encouraged by the reported success of those who preceded him by the same path. From the very beginning, his principal aim is to be able to show, by fair means or foul, paper attendance at the required number of lectures in class, where the day-to-day teaching seems to him like beating the air. Where the beginning is such, there is no wonder that the student will acquire in a short time, several unstudent-like habits, viz., to avoid work and to idle away time, always keeping in view the encouraging picture of the cram books called by inspiring names such

*Read before the Examination Section on 28-12-37.

as, "Key to succes", "Success in seven days" etc. Then with the examination hanging over head, he makes a mess of the routine of daily life. He rises late in the morning for keeping late hours at night, takes his meals at improper times, forgets the use of physical exercise and open air, and as cumulative result of all these he seriously injures his health and deducts at least five years from his allotted span of life. As to study, the more the examination approaches, the more the quantity of his nostrum decreases. His last hope rests on a select number, say fifteen to twenty, of questions, "suggested" by some body or picked up by himself out of the aggregate of questions set by the University in so many years. However, let us take it that he manages to secure a pass at the examination, and chance favouring, he even wins distinction. He is thus happy to see his own object fulfilled. But along with the success at the examination, how many vices has he learnt? He has, besides, lost a virile sense of self-respect and that ever dependable virtue, self-reliance.

To the average student, it thus seems, learning is made a side issue, passing the examination, the ideal. I do not blame him for this. He is the victim of an unlucky combination of circumstances.

But, why speak of the student alone? If examinations are the *summum bonum* to him, they are the *raison d'être* of educational institutions themselves. On the number of passes depends not only their reputation, but their eligibility for Government grant-in-aid and continuance of affiliation to the University. It is on account of these causes, that many institutions try to outbid each other in boasting their examination result; and, often, there is a regular scramble for catching boys who happen to have shown distinction in an examination. The fault does not lie with these institutions alone. They must cater to the prevailing tastes if they are to exist. Thus, we seem to be moving in a vicious circle, the teachers, the students, the public and educational institutions helping each other along the wrong path.

Dr. P. B. Ballard, dealing with what he calls the special place examination of England (an examination whose aim is to select children for distribution among the various types of post-primary schools, and in which about half a million of children annually appear), says as follows:—

"Let us consider the influence of this examination on the internal economy of the school. The Local Education authority, let it be clearly understood, intended it to have no influence at all. The likely candidates for scholarships were to be in no way differentiated from the unlikely; they were to take their examination in their stride. Special

classification was discouraged, special coaching was strictly forbidden (for the intention was to test native ability rather than school attainment). And yet, in spite of warnings and prohibitions, so strong was the temptation to concentrate teaching efforts on the scholarship children that it was very difficult for teachers to carry out the wishes of the authority in the strict letter and spirit of them".

Dr. Ballard points out three powerful incentives which are constantly at work on the head teacher of the school, of which the first is "the desire to gain credit and renown for his school by capturing a large number of scholarships."

How accurately his words apply to our educational institutions too !

Since the whole evil arises out of too much stress laid on examinations, and examinations form the ladder for rising high in life, let us now enquire into the reliability of these supposed tests of merit or efficiency. Fortunately, on this subject, we can profit by the experience of several eminent educationists who have conducted careful researches, viz., Dr. C. W. Valentine, Sir Philip Hartog, Sir Michael Sadler, Rhodes and others.

I need only refer to the findings of the English Committee (as well as other committees) set up after the International Conference on Examinations held in May, 1931, at Eastbourne, in which England, France, Germany, Scotland, Switzerland and the United States of America participated. These findings were published in 1935. The following case cited therein is worth quoting.

Fifteen answer papers on history at the School Certificate Examination were taken. These all had been awarded the same marks by the School Certificate authority. They were given to 15 examiners who marked the papers in turn and independently. After an interval varying from 12 to 19 months in each case, the same 15 papers were re-numbered and re-marked by 14 out of the same 15 examiners. The results are thus described in the words of the Committee :—

"Whereas the scripts had been all allotted the same moderate mark by the original examining body, they were allotted by the 15 examiners on the first occasion 42 different marks out of a maximum of 96, varying from 21 to 70. On the second occasion, the total number of different marks was 44, and the mark varied from 16 to 71. There is no space here to analyse the differences of the mark allotted by the various examiners to the same candidate. In one case the difference was 30 marks out of the maximum of 96."

The following three cases (of School Certificate French) cited by the same authority may also be noted :—

Candidate X was awarded 28, 32, 46, 56, 56, 58, 80 out of 100 ;
candidate Y was awarded 24, 42, 48, 60, 60, 64, 70 out of 100, while
candidate Z was awarded 16, 36, 38, 44, 44, 46, 60 out of 100 by the
same seven examiners.

These proofs, supplied by competent authorities, are sufficient to convince one of the unreliability or instability of examinations. Yet, as we all know, the careers of thousands of men and women depend solely on them, hence arises the prevailing passion for passing examinations even at the cost of true education.

It is often seen that boys who obtain scholarships before entering universities, belie the high expectations entertained about them. The following remarks were made by Dr. Valentine after a thorough enquiry made in the subject :—

"31 p. c. or nearly one-third of the scholars have only a pass degree or a failure. Five per cent actually fail to get a degree at all. But perhaps the most significant thing is that nearly two-fifths of the scholars obtain nothing better than third class honours, a pass degree or a failure."

Comparing the performance of scholars and non-scholars, it is said :—

"Of the non-scholars 33 p.c. gain first or second class honours ; so that one-third of the non-scholars beat over one-third of the scholars."

"The fact that such a large number of non-scholars do better at the University than nearly two-fifths of the scholars is disturbing. It suggests strongly that, within a considerable range near the border line, the reliability of awards is extremely low, and that many students are entering the modern Universities with scholarships much more deserved by other students."

The above conclusions were arrived at by Dr. Valentine after examining figures obtained from five Provincial Universities of England and Wales. But they are more or less true of any other University.

I beg to be excused for reverting here to the subject of the influence of examination upon the general course of education. I have tried to

give an idea of it as it is found in our country. I here take the liberty of quoting from Dr. Valentine's very interesting book :—"Examinations can only deal with the dry bones of some subjects. The main aim of the study of literature, for example, is surely to cultivate appreciation. It is difficult however to devise examination questions which can do more than test a knowledge of facts about the literature and the danger is lest the need to prepare for the examination should warp the whole study of the subject, though admittedly things are much better than they were in the writer's own school days, when it was more important for examination purposes to read the introduction of a play of Shakespeare and the notes than it was to read the play itself."

"Also the greater facility in examining on certain parts of a subject is apt to emphasise those parts in the examination...Again, there is the influence of schoolwork of the mere inclusion or exclusion of a subject in the examination...One of my students, for example, told me that in her own school days the pupils studied the Hanoverian period in English History for four consecutive years (instead of reading all the periods leading up to it first), because that was to be the period selected for their School Certificate Examination. At the University stage the cramming influence of examination is fortunately not nearly so great, yet even here it is not altogether absent."

Thus, in the West, the evil of attaching too much importance to examinations has received the attention of many distinguished educationists and efforts are being made to minimize it. The evil is undoubtedly more serious in our country. I believe that most, if not all, teachers of long experience have personal knowledge of it. It is well known that the majority of students attach more importance to mastering a selected number of University questions or a set of test papers than to a thorough study of the curriculum. I know, and many of us know, of schools where in the case of Matriculation boys, the teachers themselves follow the same path. Many an educational institution has won a name for proficiency by encouraging and conducting this sort of cramming. In the result, we get boys who fail in writing, let alone speaking, a few correct sentences in the language which they are supposed to have studied for 8 or 10, or 12 years. And this is only one aspect of the situation. There are other aspects equally, if not more, injurious to the individual and social morality. It is time therefore educational authorities took steps to see that examinations were kept in their proper place, instead of being given the highest place in our system of education,

To avoid misunderstanding, I cannot do better than conclude with the following words of the distinguished educationist whom I have quoted on other points :—

"It should be made clear at once that this is no tirade against examinations in general. They seem to the writer an inevitable part of our educational system at some stages and for some purposes. What is urgent is that they should not dominate and that we should know where their strength and weaknesses lie. An important aspect of this general problem is how far we can rely on examination results."

"So far as the influence of examinations may be educationally harmful it is all the more important to enquire how far they are reliable. A revelation of great unreliability should tend to lessen the weight attached to examinations and, so decrease their dominance in the general scheme of education."

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3. EXAMINATION OF EXAMINATIONS*

SM. BELA DEVI, M.A., B.T.

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No educational literature has within living memory provoked such violent explosions in the Press and adverse criticism on the platform as the pamphlet, "An Examination of Examinations" by Sir Philip Hartog and Dr. E. C. Rhodes.

That the examination system is defective hardly admits of any doubt. In these days it is a commonplace criticism among any gathering of teachers to be told that their professional freedom is restricted severely by the fact that their teaching work is dominated by the requirements of public examinations, resulting in the loss of self-direction and spontaneity, and that the lives of their pupils are over-shadowed by the demand made by these examinations. The dominations of examination over teaching methods produce the very worst effects on the student who only loads his mind with a jumble of unrelated information and notes learning with no worthier object than that of reproducing it on the examination paper.

Again, the damage it does to the "human material" is no less serious. It ruins health, sterilises intellectual interest and represses originality. As a test of 'culture' in the sense of that indefinable and elusive thing which Cardinal Newman called 'Illumination', it fails, e. g., in a test of literature, it cannot test a subject "so full of suggestions, of delicate half-lights and shadows", something which cannot certainly be caught by examination. Moreover, it tends to the artificial valuation of subjects, importance being attached to those subjects that are wanted by the authorities conducting the examination. Thus we see that under the present system of education the culture and uplifting influence of the class-room has been removed to the out-of-school activities, because the class-room no longer educates, but cramps for an examination! Still the fact remains that the examination must continue as an accepted part of our education system, and that if it is an "evil", it is a "necessary evil", because no better method has so far been advised.

Examination is designed to measure the changes, if any, that have been made in the pupils by educational procedures. The success of the

*Discourse at Women's Education Section on 29-12-37.

teachers is measured by his success in producing these changes ; indeed, there is no other way by which his success can be measured.

The art of examination is to measure the changes more accurately and reliably. If the change is one of knowledge, as in learning Geography and History, the object is to find out either how much the pupil knows, or how difficult a question he can answer. If the change is one of skill, as in arithmetic, writing, spelling, algebra and type-writing, the object of examination is to discover how well the pupil can do it. This may be done by discovering what standard of quality can be reached by the pupil, or how accurately and rapidly he can do it. If the change is one of appreciation or taste, as in literature and the other arts, the object is to learn to what extent these powers have been developed. Whatever their form, or by whomsoever given, examinations are designed to measure changes made in pupils. The more accurately, reliably and economically this is done, the better is the examination.

Written examinations of the essay type fulfil three functions. They serve to measure more or less exactly the educational achievements of the pupils. They act as incentives or motivating agents. They provide a training for the pupils in written compositions.

As a training in written composition, examinations of the 'essay type' are undoubtedly valuable. The ability to make clear, unambiguous statements is useful accomplishment for any body, and written examinations undoubtedly develop this art. It may be questioned whether examinations develop this ability to as great an extent as composition lessons in class, but in any case they certainly develop a facility in writing against time. But it is as a measure of achievement that examinations must be judged. If this function is not fulfilled properly, they carry their own condemnation. The 'essay type' examination has been most severely criticised on the ground of unreliability of its measurements. Its inherent weakness has led to much experimentations with other forms of examinations, so much so, that the 'essay type' is now generally referred to as the 'old type' in contradistinction to the objective which is now termed the 'new type' examination.

The 'essay type' is the traditional type, requiring the pupil to make his statements in clear, logical, terms ; it fills a place that objective examinations can never fill. In asking pupils 'to compare', 'discuss', 'explain', 'give reasons for' etc., the 'essay type' provides a valuable form of training which the newer forms of examinations omit altogether. It is, however,

difficult to evaluate. This difficulty arises from the fact that factors like composition, neatness, arrangement of subject matter, are introduced in the evaluation and make it unreliable.

The vagaries of markings are not due to the incompetence of the examiners, but to the type of examination, i. e., the 'essay type'. No mark that depends on the opinion of an examiner can ever be reliable. To get reliability the form of the examination must be changed. However, by the adoption of the following devices, the reliability of subjective markings may be increased.

(i) By getting rid of the idea that 100% means perfection. It means exactly what the examiners think it and nothing else.

(ii) By getting rid of the idea that the passmark is like a law of the Medes and Persians, which altereth not. It alters the form from hour to hour and does not mean the same thing before lunch as after lunch.

(iii) Mark about twenty papers : Select one average value and use it as a standard, referring to it again and again arrange papers, as they are marked above and below this standard, placing them in piles which differ from the piles above and below them by differences in quality. Assign a mark (say 10) for the average paper and add or subtract two, three or four marks to each succeeding group. This is a simple device for turning a subjective mark into an objective one.

The most obvious advantage of the 'new type' examination is that it can be scored objectively. The unreliability of the traditional examination in this regard is noteworthy.

Secondly, it can be scored very rapidly and economically thus compensating for the additional trouble that it gives in preparing it.

Thirdly, the 'new type' examination, owing to the great number of items, is more comprehensive than the traditional one ; the sampling is fairer and defeats the crammer.

Fourthly, the pupils can be given their marks with assurance ; the scores cannot possibly reflect any favouritism on the part of the teachers.

Fifthly, the 'new type' examination puts a premium on thinking. Having little writing, the pupil can concentrate on the solutions of the problems.

Sixthly, it defeats the pupil who writes around a question instead of on it.

The 'new examination' suits knowledge-subjects best. Facts are what it feeds upon. Skill-subjects are less rapidly tested by the 'new examination'; while the problem of testing aesthetic appreciation by the means of 'new type' examination has never been squarely faced. It gives no practice in composition or in the organisation of a field of knowledge. But it defeats the pupil who uses words to cloak his ignorance.

The disadvantages of the 'new type' examination are that it places a premium on the factual knowledge. It does not give the pupil an opportunity of organising his thoughts and expressing them in good style. It probably does not measure up the ways in which knowledge will be actually used so well as the traditional examination. It induces guessing.

Summarizing the evidence, we can say that the advantages of the 'new type test' far outweigh its limitations. These limitations may be overcome, in part, by the retention of the 'essay type' for such purposes as it can adequately fulfil.

4. REFORM OF EXAMINATIONS*

—Prof. H. P. MUKHJEE,

Local Secretary, Examination Section.

Dr. Laurin Zilliacus, the Chairman of the New Education Fellowship Delegation visiting India towards the end of 1937, happened to be present at the Examination Section of the Thirteenth All-India Education Conference at Calcutta and joined the discussion on reform of Examination that took place under the auspices of the Section. Dr. Zilliacus has been a Joint Chairman of the International Commission on Examinations of the New Education Fellowship. During six years of its work the Commission has made a special study of the attempts made recently in different countries to remedy the evils of the traditional examination system so masterfully delineated by the famous Hartog Committee

* Based on the speech by Dr. Zilliacus at the Examination Section of the Thirteenth All-India Education Conference.

Report. Dr. Zilliacus himself has experimented with methods of substituting or reforming it in his famous school at Helsingfors, Finland. All these give some special importance to the observations made by Dr. Zilliacus at the Examination Section. A few speakers before him had expressed themselves, though rather without much enthusiasm, in defence of the present examination system. Without going into a harangue as a reaction, Dr. Zilliacus chose to give a short but very informative account of what are being done at present to substitute the traditional examination system at progressive centres of education. He punctuated, however, this account with critical reflections of his own here and there. The summary presented here is reconstructed from the notes of the speech taken during its delivery.

The problem of education is a very comprehensive one. It involves the directed growth of the child in all aspects—physical, intellectual, emotional, technical and artistic. We have hitherto known of only one method of measuring this varied and all round growth, e. g. Examination. Our examination can be compared to a yard stick with which we presume to measure the complexity of growth of the child correct to fraction of an inch.

Referring next to scientific studies on the subject, Dr. Zilliacus said that the results of these studies are well known to every teacher interested in modern movements in education. These conclusively prove that our examinations are greatly unreliable. The marks are influenced by so many and such changeable and elusive factors that one hardly knows how to interpret them. They provide no sure and definite index either for the teacher or for the employer.

Dr. Zilliacus next referred to attempt of some persons to defend the system on the ground that the examiners' estimates of the merit and work of pupils essentially correspond to the teachers' estimates based on long and close experience. This correspondence, according to him, does not really prove the objectivity of examinations. Both of these seem to be influenced by same or similar subjective factors. Teachers' estimates need to be placed on a standardised and scientific basis as much as our present examination system requires to be replaced by a more scientific instrument.

Apart from the unreliability of the examinations, these are to be condemned for their general devastating effect on our educational system. These put a false value to certain minor aims, as the more worthy ones

are less easily capable of being examined in the form of a mass written test on account of their spiritual and intangible quality. Creative ability and artistic sense are, therefore, apt to be neglected as long as we continue to direct our educational activities by the results of our examinations. External Examinations are specially nerve-racking for a number of sensitive boys and girls, and as we have no other method of assessing their aptitude and attainments we hardly do them any justice in their race for further opportunities for education. The present emphasis on examination is responsible for undesirable steriotypy of curriculum and teaching methods. In a word, the Examination system stands in the way of real improvement of education on so many fronts.

For those who have cared to enquire, the conclusion is clear that we should find something to replace the present system of examination. Experiments in this direction have been taken up at many progressive centres of education. We have become definite about one thing at least. The distrust of the teachers themselves that is present by implication in our External examinations should be replaced by trust in their ability to assess the value of their own teaching work. The more responsibility they are given for this purpose, the more trustworthy they become in course of time. Teachers in Sweden perhaps enjoy at present more freedom to judge their own works than teachers of any other country. And there are reasons to believe that they have been doing the function of self-criticism quite satisfactorily.

Experiments on replacement of External Examination have ultimately crystallised along two main lines.

1. *New Type Tests.* It is unnecessary to go into the nature of these Tests. These are well known already and are in use at many centres of learning. One of the important drawbacks of such Tests is that these are suited to content subjects more than to skill subjects. The ability to compose or organise thoughts within a short time is undoubtedly a valuable qualification for an educated man and it is this trait that escapes testing by the New Type Objective Tests. We shall have to remember that the New Type Tests movement is still in its experimental stage. Recently attempts have been made to formulate suitable Tests of thinking or composition on the same lines as graded Handwriting scales. We need not think that these Tests would virtually turn into Intelligence Tests. The demand to organise thoughts or to compose may link itself closely to particular content subjects taught in the classroom.

The new Type Tests with their objectivity of marking and comprehensiveness of the ground tested are certainly valuable instruments of measurement of school work. They have however a limited place in a comprehensive programme of reform of examinations. They fail to give us an idea of the nature and amount of progress made by the pupil in other than intellectual aspects of child's growth.

2. *Cumulative Record Card System.* This must be used in combination with the New Type Tests and Intelligence Tests. The record goes into every measurable and estimable aspect of child's life. It is also a systematic and continuous history of the physical, intellectual, social and personality traits and attainments of the individual child. Some types of records in use are so comprehensive as to include information about the relations and attitudes of the child in the home and in the playground. All those who have had experience of the cumulative record system speak very satisfactorily of it. In Belgium, Australia and large part of United States of America these records have already found their definite place in the educational scheme. In the opinion of Dr. Zilliacus, the teachers who intend to find a good substitute for the traditional examinations should concentrate on developing and perfecting the Cumulative Record card system.

The Cumulative Record enables the teacher to locate the weak spot in the mental growth of the child as well as to know the direction of relative strength along which compensatory developments may be profitably sought. It enables the teacher to render more substantial help to the child not only in his work of intellectual learning but also in his far more important work of adjustment to life. It is sometimes said that the external examination has to be retained at the insistence of the prospective employer. If the employer does it, he does so from conservatism of long habit. It is not really in the true interest of successful employment that he should be demanding the external examination certificate or degree. These do not convey the information that the candidates possess those very qualities or attainments which are of special importance for the particular work they shall have to do. The Cumulative Personal Record Card on the other hand shows in details whether the candidates have the required qualification. What concerns the employer is not the degree but the particular ability required for the job in question. Dr. Zilliacus narrated the case of a boy who was at first considered unsuitable for an ordinary post simply because he had failed to obtain his certificate. He was poor in some subjects but very well up in others. On Dr. Zilliacus intervening and arguing that

the particular job for which a new man had to be taken did not obviously require good record in those very subjects in which the boy happened to be poor, but efficiency in those very subjects in which by chance he was well up, he was taken in for a trial period. The boy turned out to be a great success in his job, perhaps, we may guess, more than an average boy with a good certificate.

It must be conceded that the replacement of our present system of examination, however necessary it may be, would be a slow process. Mere conservatism of human nature would prolong it. We should try therefore to keep down the vagaries of the examination system as much as possible. Among other measures we should have *Viva Voce* examination along with external examination.

The question of external examination in the lower grades is of special significance. A written essay type of examination in these grades makes an undue and perhaps unnatural demand on the child. He suffers from a special handicap in the matter of adequately expressing his ideas in written language. There is therefore a considerable volume of opinion against the written external examination below the age of 16. But we must have some sort of tests which shall have a high prognostic value for the possible intellectual attainments of the pupil in the future. Some valuable studies have been made in this direction. It has been found that neither teachers' estimates nor the entrance examinations just before the secondary stage has high prognostic value. Intelligent and sympathetic inspecting staff may render great help to the teachers in forming an idea about the intellectual possibility of a pupil in the future. It is needless to say that in order to do so the staff must have specially talented and qualified men and women. But it has been found from experience that co-operative estimate by teachers and by such inspecting staff has yielded satisfactory results.

IX. WOMEN'S EDUCATION SECTION

1. PROBLEMS OF WOMEN'S EDUCATION

BY

MRS. PURNIMA BASAK.

Local Secretary of the Section.

It is quite needless to reiterate the value of women's education now-a-days ; every body knows the good we get out of it. It has been well said that by educating a woman we educate not only an individual but a family as well.

The present system of women's education in India is of recent origin. It has not yet been accepted by all but there is a tendency for its wider acceptance day by day. Demand for girls' education is increasing gradually and appreciably. Present organisation and position are too well-known to be recounted in details. However inspite of the fact that there are more girls at school to-day than we had say ten years ago, the nett result has been about ten per cent of literacy among women in India

So, the first problem before us is to spread the education among women. But in our zest for the propagation of education among our womenfolk we must not lose sight of the other aspect of the problem, namely to find out the type of education to be given ; we are not quite sure if the type of education we are giving to-day to our girls is of the right type. Progress always needs retrospection and introspection. Occasional revision of our programme is necessary. No one can say that what we are practising to-day is the right practice for all times and for all generations to come.

Thus our problem is both of quantity and quality. I shall take up the consideration of these two aspects one by one. As regards quantity the problem is to have more schools for girls, greater facilities for the education of women. Fortunately for us the need of women's education has become so apparent to all that it is no longer trying to meet a demand which does not exist. Our fathers had to fight to prove the necessity for educating our girls but that fight is now won. Everyone now realises the value and, given opportunity, almost everyone will willingly send his girls to schools. In fact the number of girls' schools is increasing very rapidly. To open a girls' school has become a paying venture.

This leads us to the other and what I can consider to be more important aspect, namely of quality.

I feel that it is of supreme importance to give the right kind of education. Bad education is certainly worse than illiteracy. And we can ill afford to waste our money and energy to give a type of education which may ultimately prove to be bad and fruitless. In the economy of Indian life the women's position is somewhat peculiar. Her education should conform to her position in life. Its aim should be to produce a better type of mothers; there is nothing to be ashamed of in this. Women's special sphere is her unique privilege. It is true that for the betterment of the position of our motherland, we need women public servants but more than that we need educated mothers.

We have to face another difficulty which is not an immaterial one—and that is—the present type of education is already leading to unemployment. Education of women should be such that it should lead to the making of a better type of homes rather than taking away the women from their homes. As things are proceeding unless we change our whole system sooner or later we shall be faced with the problem of unemployment of educated women. Unemployment among men is bad enough but unemployment among women will be terrible. We shall have a host of educated women who by virtue of their education will be fitted for anything but a happy home life.

Of course it is true that economic independence for women is of great value—but economic independence of women should not be taken all by itself; it should never be the sole criterion of the type of women's education. We want women teachers—but more than that we want women home-makers. So the aim of women's education should be pre-eminently home-making education. To face that question we have got to seriously revise the curriculum of studies. The same curriculum for both the boys and girls will not do; special curriculum is needed for our girls. Then again education of children upto at least ten should be entrusted in the hands of women. Children upto this age care for and need more of motherly treatment and only young women are fit to tackle with the children of those ages. Hence, more women should be trained as teachers in nursery and primary schools rather than for higher degrees.

This statement of mine should not be construed to mean that I do not want women to go in for higher education. Far from that, I want women to take their proper share in all the varied activities of national life including education. We want Madame Curries among us, we need Jane Adams among Indian women, we want women literateurs, jurists,

business leaders and even fighters among us ; but the majority of our women will carry on their greatest struggle in their homes their courage and faith will be tested in these homes and there too their qualities of leadership will be tried to the greatest extent and it is for the education of this majority of my sisters that I plead. A sane and well-balanced system of women's education can alone lead this country to salvation. I hope your deliberations will lead us to find out such a system.

2. A PERFECT WOMAN

BY

MRS. SOVA BOSE.

What I have felt, and felt in my innermost heart, during these 23 years of life as a humble member of the noble profession of a teacher, is that women's education and educational activities require rehabilitation and revivication. The dull and humdrum life of the present educational institution needs a revitalization. The pseudo-education imparted in present day educational factories – I mean, educational institutions, should be scrapped in order to make education a matter of love, pleasure and intellectual flight. There can be no two opinions with regard to the fact that in the sphere of women's education, the old must change, yielding place to new, and that society will remain hopelessly hamstrung, if ampler facilities are not afforded for the education of women.

The report of the Educational Experts of the Government of India, and the well-thought-out views of intellectual giants are before us. It behoves us that we, women teachers, should take time by the forelock and give a lead in drawing up a scheme particularly suited to the requirements of women's education in India.

There is no denying the fact that at present industrialisation of education has occupied the entire attention of all thinkers of our country. The evergrowing unemployment and the economic sufferings of the nation demand an immediate solution and our best brains are busy over it. But this necessity should not be over-emphasized. It should have its due share in the educational activities. Education is life and life has a much higher and nobler purpose than that of merely working at a machine to earn one's bread. Education is the unfolding of the inner life

of a human being, and the perception of the "Ego", "know thyself." Its very nature is to create in its aspirants a desire for "Light, more Light".

Rightly has it been said "Man shall not live by bread alone." Hence in our zeal to solve the economic problems, we should be wary, lest we should cry halt to the march towards cultural education. A nation lives up to its posterity not by the names and deeds of its merchant princes, bankers, commodity lords etc., but in the names and ideals of the seers, poets, philosophers, scientists etc. They are the torch-bearers and in the light of their torches all other activities are evolved, moulded, and developed.

What I want to impress is that one is not to be put into the sidings for the passage of the other. I do not for a moment discourage vocational education, but what I lay before you is that the education of cultural goods should not be sacrificed at the altar of Expediency. They have their respective spheres with a distinct thought and neither is complete alone. One is utility and the other is culture, one is life on the earth and other is life beyond the earth, one is mechanisation and other is inspiration. Hence our primary attention would be to find out systems which immortalise the name of our mother country and also fill the mouths of the hungry. For the mind—the education of cultural goods ; and for the body—industrial education ; the two must occupy their due and proper places in the march to "Onward, Forward and Heavenward."

All youngsters are not of equal intelligence. There are intellectual misfits amongst them. A psychological study of the child mind at the beginning, and segregation of the fits and misfits is the absolute need of the hour. We are so placed that we jumble up together in one common group—the bad, the good, and the best. It is our misfortune no doubt, but we are to make the best use of the situation. The curricula are to be remodelled in such a way that the two lines of study should be earmarked from the start. Professional outlook should be the basis of one and the culture of mind should be of the other. The former should have commercial classes, Technical classes, Polytechnics, Monotechnic, etc. Herein lies the industrialisation of education, and the proper channel along which we must direct our energies. The youthful souls with special mental aptitude should be allowed to go in for education directed towards intellectual achievements. Before them shall be the motto : "Henceforth the school and you are one" !

And what you are, the race shall be.

I may be permitted to mention that the school life is to be divided into three stage—(a) Elementary, (b) Junior, and (c) Senior. You are to decide whether Dr. Montessories' Kindergarten, Project method, Nursery, or the Shantiniketan School, is to be followed in the elementary stage or some new method should be evolved to suit our kiddies. The present system, Dalton method, or a new one of our own for the preparatory stage is to be pictured. The senior stage should have a curriculum which should be a stepping stone to University education with a special eye to the girl's need. The present day Intermediate classes are not fulfilling the desired aim. The girls are put to a great strain when they attend the University classes. These classes do not breathe the University atmosphere at all, and the girls take a big jump when they go to the University. The Intermediate classes, to my mind, must be the meeting ground of school and University life. We must so build up our atmosphere that in passing from one environment to another, the student may not feel a jar or jolt. One way to facilitate this is to name these classes as undergraduate classes, though I must admit that much will require to be done even after this change in mere nomenclature. Nor should we be oblivious of the national demand of a healthy race. When I find so many emaciated, pale browbitten faces, it aches my heart to see how our curriculum makers have given a hearty send off to the physical side of our education. It is high time that we lay more stress upon Physical culture and Hygiene; education in this direction should be made compulsory at all stages. We must work out the details and adopt the right and the feasible methods for attaining this goal.

It is the paramount duty of this and other conferences to draw up a scheme which will suit women's requirements along with the scheme to be adopted for males. Something, which is their own and own only, must have place in the curriculum of study. In evolving a plan for women's education we will have to take into account our present system, the German system of Hitler Regime, the Soviet system, Prof. Karvi's and Gurukul system. Our aim and object will be :

"A perfect woman nobly planned
To warm, to comfort and to command.
And yet in spirit still and bright
With something of angelic light."

The very idea that we women are ABALAS (weak) has brought into light the separatist educational movement. I am not a bit ready to concede that my sisters cannot follow the male curriculum and are not

fit for field work. I agree that hearth and home should be their proper domain, but this domain should have free air to breathe (freedom of thought) and the light of the sun (Knowledge) to brighten. My sisters' field of activity should not be confined to dark pigeon holes of the family home. They are supremely worthy of the tasks both inside and outside the four walls of the house. There are intellectual misfits amongst the girls and their education should be on the lines of hearth and home. But the fits should be allowed the benefits of a liberal education in order to prove to the world that they can boast of more Lilabatis, Curies, Sarojini Naidus, Taru Dutts, Rossetis, Madame Sun-Yet Sens and Madame Chang-kai-shekhs and a host of others.

What we find to-day is that the universities have become factories for the production of men of professional outlook only. What I feel is that the University atmosphere should be surcharged with the vision and mission of the young souls who will devote their all for the betterment of the mind and body of the nation, without any thought of what will happen to-morrow. It should lay stress upon only Research work. This will naturally come if we change a bit of our angle of vision.

While dilating upon the proper channels into which the University education should be directed, may I remind you, my sisters, that we will render best service to the nation by educating good citizens who, to use Milton's inspiring words, are fitted "to perform, justly, skilfully and magnanimously, all the offices of Peace and War." We are the trustees not only of the conduct, but also of a culture of successive generations. Ours is a noble mission—and we cannot be said to have rightly succeeded unless we have inculcated in the youthful souls that are entrusted to our care, all those qualities of the 'head and heart' which exalt humanity to its ideals.

3. REFLECTIONS ON GIRLS' EDUCATION

BY

MISS RANI GHOSH

We in India are passing through an interesting epoch in the history of this memorable land. Our political machinery has been fitted anew to manufacture products of a different stamp, both in outlook and in practice. The other day some hinted at national education. There is a scheme towards reorientation of the curriculum of studies in vogue in our province, as well as in other provinces of India. Some philosophers on education augur future happiness in adopting such a scheme, and feel that this scheme when adopted would ensure greater happiness for larger numbers. I need not enter into the details of such a scheme, but in great humility pause here to question : "Does nationalism limit our horizon,—Will such a scheme, when once adopted, mean provincialism in its stricter sense, rather than the happy feeling that one has in gatherings such as these, namely that the individual is one unit of the great sea of humanity, and that behind of all this effect of reorganisation and of reconstruction, there is also "unity in diversity?"

I mean loyalty in its truest form, sincerity in the simplest meaning of the term,—loyalty not only to one's Provincial Scheme, but loyalty to the service of the greater India, loyalty to the larger individual, as he or she takes his or her place as a citizen of the world. This leads one to think out for one's self as to the type that one would wish to cater for in the line of education. He has to be sure of the vision that he keeps in front, the goal, that ideal towards which the gaze is to be fixed. Let us not lose sight of the breadth of vision but build securely, though slowly, on a foundation which will be deep, and wide enough for a strong, larger edifice—no matter through which channels one has to work, for it is for the greater nation that one must build. Nowhere can the slogan be better pronounced than in the line of education that "United we stand, divided we fall or fail".

Communalism

Next to the goal towards which one moves, one asks how one should move? The actual perhaps does not reach the ideal, but then it is always healthier to aim high and never to have reached the goal than to have not aimed or to have aimed low. People talked about the jealousies

of communalism, and the awards arising thereof, but then in education which is one of the primary needs of the individual, one can still be a member of the community, and yet be a larger man, and not biased. We who are interested in, and are experimenting in the direction of girls' education decry a system which shuts us up in narrow compartments, and are grateful that institutions can organise themselves and work without friction, in which the Muslim and the Hindu, the Parsee and the Jain, the Christian and the non-Christian, the European and the Indian join hands, and turn the wheel merrily on. Herein lies the life, nay, the soul of a working organism.

One may ask at this juncture, but is it possible to adopt such a plan, is it a practicable one? For, it has been imperative for some of the schools and colleges in India to go to the extent of providing separate arrangements for the different communities, both in the style of living in hostels, and in the regulating of their curricula of studies.

Humane India

Of one institution at least I have the liberty to say, that the "non-communal", "non-denominational", "non-sectarian" ideal with which its founders started to organise it, there has been a modest beginning, and at least a fractional part of this broader vision, however idealistic it might seem, has been realised to a certain extent. The path perhaps has been a lovely and dreaming one, to many the ideal may have infused a negative feeling in the dark perhaps the foil and the strain had to be involved, but we find that this negative idea of the 'non' has turned out to be a positive one, and to-day its pupils are from all communities, sects and denominations, whilst the working philosophy seems to be an "all-sectarian" one. The provincial scheme is in no way a subsidiary one—for like charity 'which begins at home' the needs of the province, the home are being catered for, but by no means it is limited to this direction only, for like charity which does not end at home, the needs of a larger unit, that of a universal and of a humane India is very uppermost in the minds of its workers. I humbly apologise if my statement in this connection has been too personal. This "I" and "me" however, relating to the personal, may be substituted for 'we', as remarked once by a great personality—and thinking in terms of the plural number for a common good may be the motto of every real Indian, whose interest is in the direction of the advancement, unity and the welfare of the Motherland. India was never lacking in the expression

of and the realisation of her ideals which embodied fine and noble sentiments ;—the hope of the new generation of India lies in keeping this torch alight for a better, loftier and a happier India.

Modernism

A remark was made the other day which makes one think—that the girls in schools and the women in colleges are being guided by ideas which may be the mark of the “modern type” of woman in the stricter sense of the term—which may be best described in the original words of the speaker which are :—“I am noticing signs and ominous signs which spell the ruin of our homes. Our sisters and daughters have begun bobbing their hair, smoking cigarettes and enjoying themselves in company with their men friends and seem to be averse to undertaking the duties of a home.” To-day, when all the countries of the world are brought so near one another, when life seems to be more a luxury than a struggle to some, the talkies, the cinemas, different types of societies which the freer Indian girl has the privilege to see are bound to make some impression on her mind. To a certain extent therefore she is infected with some of the ideas which are not native to her own soil, but the remedy to all this lies in the way in which ideals of happy living are inculcated to her both in her own home and the institution which is fashioning the mind of the child.

It is not uncommon to come across instances in the Indian people that even orthodox Hindu society to a certain extent has been stimulated from time to time in a different direction and that from age to age the social structure has been modified, in order to evolve an ideal which was somewhat different from the one which belonged to the preceding age. The fact that India's history is an interesting one, is perhaps due to its dynamic character. Indian History is ever changing, like the wheel of fortune, not stationary, evolving though perhaps rather slowly on account of the love for conservatism of her peoples.

No matter how degrading the individual may appear to be, the changing of the fashions and of the ideas has one redeeming feature, namely, the race moves on and does not stagnate. Let us hope that through a few failures, some of which were the causes analysed—may be due to factors and influences which are not inherent in the offender. Let the new India regenerate and not degenerate. If the Rishis of yore lighted their beacons, let not the fire be extinguished. If as a modern writer of a recent book observes, “the western hemisphere has been

fertile in material progress but the great religions have all come out of the East", has any significance for us of the East, let us hope that peace and goodness, the marks of religion even in this troubled time of the world's history may arise in the little mind of the oriental pupil, if the authorities show the same concern for fostering such ideals in areas where the child, who is the strength of the newer generation has to be moulded—in conduct, morals, besides the other issues which affect her education.

Lastly, if the much-talked-about Indian nation can still have insight and faith in itself, the individual as a member of the larger group has yet to believe in the words : "Shall life succeed in that it seems to fall" ?

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4. AN EXPERIMENT WITH KINDERGARTEN CHILDREN

BY

MISS BEJOYA SEN

The universe around us seems to be ever new, and from age to age among the list of the created the most wonderful of all seems to be the child. Like the petals of the lotus flower the latent faculties of the child are gradually unfolded and we as teachers have a great responsibility, as the child is left to our care during this period of his mental growth.

In ancient India there was clear-cut division of labour,—the child being taught the profession of his father ; and the main principle on which the educational policy was based seems to have avoided wastage by "not imparting instruction to the undeserving." This ideal has undergone much change and education in India is as dynamic as in the progressive countries of the world.

The father of such a changed order of things, specially in the direction of reform in the instruction of the infant is Froebel. To quote his principle in a nut-shell in his words "Every object of nature can reveal God. The object of education is the realisation of this destiny, the development of this essence into unity with the Absolute." The unity that he discovered in life in general may be found existing in the wisdom of the Rishis, though he gives a practical turn to this theory of education.

One discovers in the class room that Froebel was right in believing that the child is a lover of knowledge. He feels joy in participating in activities such as in drawing, listening to and in narrating stories, in singing, in observing life in general both in the plant, and in the animal kingdoms.

Herein lies the work of construction which is of such immense importance to the child. This work may be developed further with "Correlation of studies," about which Froebel and philosophers in education emphasise. The child through these forms a relationship between the outer world, and the unfolding of his inner mind.

Such correlation of studies is an outstanding feature of the curriculum we are following in our Kindergarten, where children of different provinces, speaking different languages, of different creeds, are admitted at a tender age, viz. five. The earliest type of instruction is teaching through the senses—songs, nursery rhymes, relating of poems which are such a delight to the child mind. From time to time children observe objects in the world of nature around them—flowers in the garden, trees in the compound, pets, which they love. Their horizon is further enlarged by trips to places like the Zoological garden, where they observe a variety of types of the living world, which to the young mind is so fresh, new and wonderful and whilst comparing he discovers for himself a similarity and unity pervading throughout the scale of creation which is maintained by the mature mind of the scientist as well. This paves the child's way to original thinking. To quote an illustration :—

A child after watching the elephant remarked that the trunk of the elephant is like his own hand as the function of both was the same—so the information was imparted that 'hath' or 'hastha' is hand, and the name of the elephant in his vernacular is 'hasti.' The word he thus learns becomes more interesting as it becomes associated with life in general. This lesson is again correlated in the reading classes with his writing, singing, recitation, when to the delight of the child he hears stories, and sings songs about the elephant. Such illustrations may be multiplied, but it is not possible to do so in this brief paper. The lesson that the child learns from such a form of instruction is learnt without his having to shed tears—there is a new joy that the child possesses, that is the "joy of mastering subjects." There is another feature that is to be noted in such a method—teaching children by "spoon-feeding" is avoided : the child does not swallow a piece of bitter material with the help of a coating of sugar.

Another common feature found in the types of education in ancient India and in the educational philosophy of Froebel is that the child should be allowed "to live" in his society instead of making education a preparation for life in future. This principle we have found in our experience to be inherent in the child. The child in the remote age, and in modern times "lives" among his social group, and in the struggle of existence discovers for himself that the survival of the fittest is possible, especially when he challenges the world in which he moves, whenever an injury has been inflicted either on himself or on a member of the society.

I conclude by quoting an instance of a child, A, belonging to a junior form who had hit another child B, belonging to a higher form and older than himself. B did not retaliate, but filed a complaint against A to his teacher. The parent coming to know of this incident reproved A for his misbehaviour, to which he replied, "Yes, I hit B, but B should have hit me back." Unfortunately the same boy A bullied another new-comer C, and in return was hit back by C; A complained to his teacher, but the teacher's comment on it was based on his own argument regarding the incident on B. Needless to say, that such reports have never been received from the infant school, after this incident.

This is how the child of the present age is thinking and the germs of discerning between right and wrong and of self-government can be truly found in such and similar instances.

5. FEMALE EDUCATION*

BY

PROF. S. SINHA, B. SC. (ILLINOIS)

Krishnath College, Berhampur, Bengal.

We all must bear in mind that he who educates a woman educates a race. But the point is this whether the education of the girls will be the same as that of boys. I must answer that girls should not be educated in the same line as boys. God did not create women like men. Women are more delicate than men. The education and the work which will suit our boys will not suit the constitution of our girls. Our girls should receive such education which will help them in their household affairs,—which will take them towards maternity.

* Taken as read before the Women's Education Section on 29-12-37.

In my answers to the questions of the Calcutta University Commission on female education, as published in the Bharatbarsha, Baisakh, 1325 B.S., I stated that college girls should be taught the following major subjects along with other subjects :—food and cookery, nutrition, household management, house sanitation, Art studies, designing and dress-making, sewing and textiles, child-care and management, music, manual training, physical training, moral training, kitchen gardening, home dairying, laundry, home nursing and emergencies. After studying those subjects for four years and passing the prescribed examinations college girls will get degrees of Bachelor of Science in Home Economics (The school girls, when they get through final examinations, will get certificates in Household or Domestic Science). The time has come to create a Faculty of Home Economics in the Calcutta University to make changes in "man-made curriculum" fixed for college girls. The said Faculty will suggest to offer certificates in Household Science and degrees of Bachelor of Science in Home Economics. The present system of education is undermining the health of our girls due to heavy strain put on them. If a course as suggested above, be introduced I am sure it will not destroy their health but rather will make them good wives, good mothers and good *ginnies*.

In the land of Uncle Sam American mothers have been very anxious to see their daughters get married. So mothercraft institutions have been established and most of the above-mentioned subjects are these days taught in girls' schools and colleges over there. A college for training in Femininity is going to be established in New York. Mr. Lawrence has given £250,000 to found a woman's college in New York to train women in womanliness and so save their chances of matrimony from being ruined by too much education. He thinks that girls become unattractive to men by being over-educated. He says: "Unmarried women teachers at women's colleges influence their pupils to avoid matrimony" (This is true to a certain extent in girls' schools and colleges of India). He also says: "So much time is devoted to sports that women graduates find themselves unfitted for marriage which is their real vocation." Hitler has been advising German girls to go back to the kitchen. Lady Keane, the wife of the Ex-Governor of Assam, while presiding at the prize distribution ceremony of the Lady Keane's Girls' School, said: "I want to ask the Managing Committee to consider opening classess for cooking, first-aid in this school as I consider the first principle of any girl's education should be such as to enable her to run a house efficiently and well, thus keeping her husband and children happy." Several months ago Her Excellency

Lady Linlithgow said : "After all cooking, sewing, home-nursing and the care of the child are essentially women's work and a girl's education to my mind is never complete without this knowledge." Mere such cries by distinguished ladies and gentlemen at the prize distribution ceremonies in schools won't do. Some of us who have given much thought to female education should agitate for early introduction of the proposed course which I have suggested.

In these days as there has been dearth of well-established grooms, so every blessed girl will not get married. Many of them will have to die as "old maids". Then there are some who do not wish to take responsibilities of maternity. All such girls should go for present-day university education. Whatever education be imparted to our girls, stress should be given for ground work in morality.

In the New World the boys and girls read together from childhood, and are thus prepared for co-education at the collegiate stage, whereas in some Indian colleges the boys and girls read together just from adolescent period. This has to be considered carefully before we support co-education.

X. ADULT EDUCATION

1. PRESIDENTIAL ADDRESS*

BY

SJ. KALIMOHON GHOSE

Though culture in India has had its urban centres of which Benares is the most celebrated, it was never concentrated there but was diffused over the entire country and it permeated every village. In Bengal, for example, Nabadwip, Bikrampur and Bhatpara were such centres, not as isolated oases in the vast arid desert of ignorance, but as vital organs through which a regular flow of culture coursed over the whole land. To make this continuous interflow of culture between the city and the village possible, means had to be devised to suit the tradition of the masses, most of whom were illiterate. Thus were evolved the ancient folk institutions, such as 'kirtans', 'kathakata', 'kabi', 'jatra', etc., which still survive in the villages, but are dying out for want of sympathy and patronage.

* Delivered on 28-12-37,

I remember the great political leader of Barisal, the late Aswinikumar Dutt who had more imagination and genius for constructive organisation than any other political leader of his time in Bengal. He encouraged his disciple Mukunda Das to form a Jatra party, and it is still fresh in our minds how Mukunda Das with a small group of musicians, moved from village to village, throughout Bengal with his swadeshi plays. He was the composer of a large number of folk songs in simple language, and he stirred the imagination of the whole country in such a way that the authorities thought it desirable to put him in jail. After being released he moved about again, singing plays on social problems. In the remotest parts of our province his songs like 'Jater Namey Badjati' (Hypocrisy in the name of caste) are still sung, and his performances have helped to break the social prejudices.

The real difficulty is that, our intellectual classes are living in the cities and they are out of touch with the rural population and they are callously indifferent to all rural problems. This attitude of contempt towards the indigenous institutions has been a great hindrance to the success of any reform scheme in the villages.

We must not, of course, slacken our attempt at removing the illiteracy of our country, but at the same time must not delay too long, in trying to make an elaborate programme for enlightening the minds of our illiterate adult population. We must break the isolation in which they live and bring their minds in touch with the world outside.

When the work of Rural Reconstruction was started in the villages surrounding the institution at Sriniketan, some years ago under the guidance of the great Poet, we felt that the stupendous ignorance and prejudice of the villagers stood in the way of bringing a new outlook of life amongst them. We found that only 10% of the population were literate, but most of them reverted to illiteracy for want of suitable books to read. A circulating library was organised to supply them with books written in a simple popular style, which were distributed regularly among them through the teachers of primary schools of that area. At the beginning, they liked to read story books only, but it is gratifying to note from the kinds of books issued that their intellectual level has been raised. A taste has been created for reading books on biographies, travelling, popular science, current topics etc.

For illiterate adults lantern lectures were arranged on various subjects such as Public Health, Agriculture, Principles of Co-operative

Organisation, History, Travels and lives of great men. We have also found from our experience that readings from selected books and discussions on them are very useful in the cause of adult education. The villagers also take a great deal of interest in readings from newspapers and from books on modern problems. Last year an intensive course for 25 cultivators of the district, camped in a village, was organised. A competent staff lived with the students and arranged talks and discussions on all subjects relating to village-uplift works. We were deeply impressed at the response received from these cultivators who keenly followed the whole course with cheerful alertness.

In the delta districts of Bengal the cultivators more or less remain busy throughout the year, but in the districts of one crop, they remain idle for nearly six months of the year. In those districts we can easily start folk schools to train up rural leaders on the line of Denmark and Jugoslavia. According to the report of the Danish Government, "these schools have made the Danish people intelligent enough to create and operate successfully the several vast co-operative enterprises of the Nation, to govern their own affairs and manage their own interest in a discriminating manner." This programme of adult education changed the whole outlook of the cultivators of the neighbouring villages, and the development of the Rural Reconstruction Societies amongst them and their subsequent success were not possible, if this programme of adult education was not taken up simultaneously. An organisation of this line for the whole country, will be of great help in developing rural uplift activities.

There is another aspect of the problem. In a poor country like ours it is not possible for all to continue our University education, which is getting more and more costly, and also being hard pressed for livelihood, most of us give up our studies too early. It is not desirable that these unfortunate people should be deprived of the benefit of culture; and some organisation should be started through which they can continue their cultural development. I hope I shall not be out of place if I mention in this connection that an organisation on this line has already come into being. Of late the Poet in consultation with the Visva-Bharati authorities has prepared and published a scheme of adult education in the vernacular to be put into operation under the direction of the committee called "Loka-Siksha-Samsad." The syllabus and course of studies are being prepared and a number of writers have been commissioned to write suitable books in Bengali. The Poet himself has initiated the series by writing a book

on General Science. Examination centres will be opened in different parts of the country to supervise the scheme. The subjects shall include Literature, History, Administration, General Knowledge, Popular Science, Geography and Hygiene. This will undoubtedly open up an opportunity for spreading culture through the vernacular.

I beg to mention that the Social Service League of Bengal rendered a great service to the cause of adult education in this province through lantern slides.

In most of the towns in the mofussil we have cinema halls where rural people are attracted in large numbers, but in most cases the sensational films help only in vitiating their tastes. The films are the best instrument in communicating ideas to the rural people, if it is properly controlled by the Government and the education-authorities of the country.

We are glad to see that the attention of the Government has been attracted to this problem of adult education. The present Ministry has approved a scheme drawn up by Mr. Sukumar Chatterji, Inspector General of Registration. He is well known throughout the province for his keen insight and sincere devotion to the cause of rural uplift work in Bengal. It will be difficult to make the scheme successful unless the Government provides sufficient money to carry out the programme.

In conclusion I beg to remind our fellow-workers not to forget that there is an under-current of traditional culture amongst the masses of India. We must approach them with sympathy and respect in order to understand their minds. The spirit of service inspired by love of humanity will remove all barriers, and it will make our path easy.

2. SECRETARY'S REPORT

PRINCIPAL K. S. VAKIL, I. E. S. (RETD.)

It is, indeed, gratifying to report that the subject of Adult Education received more attention during the year than it ever did before, particularly in some of the provinces in which responsibility for Government passed into the hands of popular leaders who regard provision of

elementary education for the entire mass of the population as their first duty.

Provincial Departments of Public Instruction which did little or nothing for the encouragement of Adult Education are now being goaded on to make a move in this field by the new popular Ministers of Education. For instance, one of the first acts of the new Bombay Ministry was within barely a fortnight of its accession to power, to include in its budget for the second half of the current year a provision of Rs. 10,000 specifically for Adult Education and, soon afterwards, to get it distributed to different Divisions of the Bombay Presidency and put to use for the purpose for which it was made. The plan adopted for the purpose is to encourage voluntary associations of social workers in the different linguistic divisions to establish Adult Education centres under the supervision of the Divisional Educational Inspectors and to give them grants-in-aid. Several Adult Education Centres have already been established in that Presidency accordingly, and it is hoped that the experiment will succeed and will lead to further progress of the movement. In the Central Provinces, too, appreciable progress has been made. 55 adult schools have been established by local bodies during the year, 50 in rural areas and 5 in the Nagpur Municipality. The Government has undertaken the entire cost of maintenance of the schools in rural areas and one-half of it in urban or municipal areas and has placed them under the supervision of its inspecting officers.

In Bengal, the Minister of Education has rendered available a sum of Rs. 1000/- obtained from a private source for the formation of a Central Committee in Calcutta to guide and advise the working of Adult Education centres recently established in rural areas by the Department of Public Instruction in co-operation with the Registration Department. A non-official Bengal Adult Education Association has also been recently formed in Calcutta.

Among the Indian States, Mysore has 78 schools for adults with 1858 pupils, against 74 schools with 1699 pupils last year. They are conducted by Local Education Authorities under the general supervision of the State Education Department and are reported to be doing really good work. Travancore provided Rs. 21,300 in its budget for the introduction of a State library system and established libraries and reading rooms in 60 selected State primary schools (57 Malayalam and 3 Tamil) mostly situated in rural areas where library facilities did not formerly exist. It allotted Rs. 100 for furniture for each library and supplied 200 books to

each, and has appointed the Headmaster of the Primary School as Honorary Librarian and has been paying him Rs. 3/- p.m. as honorarium.

Among the Municipalities, Calcutta conducts 5 night schools for carters and sweepers and aids privately-managed night schools to the extent of Rs. 10,000 per annum ; Patna aids free libraries to the extent of Rs. 2420/- p. a. ; Poona maintains 1 night school and aids 2 others ; and Karachi has 28 night schools to which it gives grants amounting nearly to Rs. 3000/-. Bombay shows the greatest progress. The Bombay City Literacy Association started under the lead of Mr. K. F. Nariman is now conducting 65 Adult classes (20 Marathi, 12 Gujarati, 18 Hindi, and 15 Urdu) staffed with 90 teachers and attended by about 2,000 adults. They cost over Rs. 10,000 p. a. The Secretary reports that the classes have been working satisfactorily and have led to a demand for the opening of many more which cannot be met for want of funds. Were more funds available, it would be possible to increase the number of classes to 100 and their attendance to 3000 within a couple of months.

The work of the Universities in the field of Adult Education consists in the organisation of Extension Lectures not only at the University Centres but also at other places within their territorial jurisdiction. The one outstanding defect of these lectures, however, appears to be that they are mostly on higher subjects of University study and research, of interest to University students rather than to the ordinary adult inhabitants of urban areas. Lectures on subjects, such as "Currency and World Chaos", "The Linlithgow Commission and after", "Cultural Synthesis of India", "Great Poetry", "Mysticism in Religion", "The Future of the Tamil Language", "Kalidasna Sandesha", "Karnatak Samskriti", "Contemporary Socialist Theories", "Race Origins and Differentiation", "The system of the Universe", "Lineage of Man", are far beyond the comprehension of most of the people for whose benefit they are intended.

The Y. M. C. A., the Bombay Presidency Adult Education Association, Bombay, The Adult Education Institute, Vile Parle (Bombay Suburban Area), The Adult Education League, Poona, the Raiyat Shikshan Mandal, Satara, and the Central Night Schools Association, Muzaffarpur (Bihar), are all pursuing their useful activities with the same zeal.

Poona has recently organised a Saksharta Prasarak Mandal (Association for Spread of Literacy) and has already commenced work. It has

been proceeding on the plan evolved by Prof. S. R. Bhagwat, Chief Officer of the Poona Municipality, who is known for his keen interest in the subject, with the active co-operation of well-known local educationists. It achieved success in its work at the three places at which it started it and, encouraged by this success, extended its activities to six places and brought nearly 300 adults within its sphere of influence at the beginning of this year. Since receipt of a grant of Rs. 4,450 from the present Bombay Education Ministry in October last, it has opened six more classes. To ensure success, the Association has arranged to train teachers on its own plan and has already produced six special reading books at a cost of over Rs. 3,500 for the adults receiving instruction in its classes. It has got films prepared to assist it in its work and has purchased a motor lorry to carry on propaganda on the subject from village to village.

An "Indian Adult Education Society" has also been started at Delhi with Prof. J. B. Rajar and Mr. H. B. Richardson of St. Stephen's College, Delhi, as President and Secretary respectively under the inspiration of Mr. and Mrs. T. F. Williams of the National Adult School Union, England, who came out to this country last winter and toured round several educational centres such as Agra, Delhi, Lahore, Allahabad, Calcutta, Nagpur and Bombay. Its motto is "Lighted to Lighten". Its aims and objects are : (1) to remove illiteracy from India, (2) to enable the masses of the Indian people to become better citizens in every respect, and (3) to promote in all possible ways the personal development of the men and women of India so that they may attain the fulness of their bodily, mental, and spiritual stature and more especially those who had not the opportunities of education in their early life. Its methods are : (1) to open and conduct classes for imparting instruction in the three R's to those who are illiterate ; (2) to start and maintain more advanced classes of instruction to meet the need of those who are literate, but who have not had the opportunities for higher studies ; (3) to discover and inaugurate suitable courses of vocational training of direct economic value to the poverty-stricken masses, and more especially for the unemployed, and as a subsidiary occupation for agriculturalists ; (4) to devise and introduce general cultural courses on such themes as the National Heritage, Fine Arts, Health and Sanitation, Citizenship and Co-operation ; (5) to supplement the regular courses enumerated in the above by stimulating periodical discussions, discourses, demonstrations, debates, dramas, concerts, competitions, *melas* or fairs, markets, tournaments, crafts, country dances, fancy shows and exhibitions of arts, cottage industry and agricultural products ; and the maintenance of reading

rooms, stationary and itinerant libraries, museums ; and in other kindred ways calculated to promote the aims of the Society ; (6) to provide for all who seek instruction in the Society's institutions sound moral and religious instruction in their respective faiths, to be imparted by the best qualified persons available for the purpose ; (7) to organize adequately equipped gymnasiums, wrestling pits and playing fields for healthy physical exercise. It has deputed Miss Cryan who is a professor in Lady Hardinge Medical College, Delhi, to report the work of the Association to this meeting. I am glad to welcome this measure on the part of the Association to establish contact with the All India Federation and discuss the subject with it.

During the current year, some interest in the subject was aroused by Dr. Frank Lauback who introduced into the Phillippines a new method of teaching and reading to illiterate adults. He showed at several places which he visited during his tour round this country how his method could be applied to the education of Indian illiterates and assisted in forming local committees for preparing Reading Books for Adults. The Gujrat Committee has already prepared and published the first book and is now planning to revise it for the second edition.

It seems to me that time is now ripe for the consideration of the question of co-ordinating all these activities and bringing them within the purview and jurisdiction of one Central All-India organisation. Their integration is necessary, if a united effort is to be in the field of Adult Education.

In conclusion, I take this opportunity to acknowledge with thanks the active interest that Mr. Ernest Champness of the National Adult School Union of England has taken in our proceedings. I am glad also to note that the World Association for Adult Education has continued to evince the sympathetic interest in our work as it did before. It published a summary of our last year's proceedings in its Bulletin, Second Series, Number I, and its Occasional News Sheet No. 12 for March 1937.

3. "ADULT EDUCATION SOCIETY"

BY

MISS A. CRYAN

"God must love the common people ; He has made so many of them", said Abraham Lincoln in a famous speech. He might have added as another proof of this that God has sent genius to the homes of the poor as freely as to the homes of the privileged classes. The same generation that produced Byron, the poet lord, produced Burns, the poet ploughman. In more recent times the same generation in England that produced the great aristocratic statesman, Sir Edward Grey, also produced the great peasant statesman Ramsay MacDonald. Indeed the greatest statesman and patriot produced by the war, the man who did more for his country and for humanity than any other man of modern times was President Masaryk, the son of a coachman.

But note that neither Masaryk nor MacDonald would have been able to help their countries if they had not had some education. In Masaryk's case his genius and ambition carried on his original modest education till he completed his university course and became a professor in his university and ultimately its principal. Now no country has a monopoly of Masaryks or MacDonalds. Genius comes from time to time into even the humblest home in every country and we should see to it that any genius in this country should have at least a chance of some education. We are the privileged classes in the most important sense of the word, we are privileged in that we have had an education. We should therefore look on it as a debt of honour to pass on some of that education to those who have been less privileged. Already we feel it necessary to provide some free medical care for people's bodies ; we must look on it as equally necessary to provide some care for people's minds. Not probably but certainly the greatest thing we can do for this great country is to try to extend the adult education movement until everyone has the chance of a little education, and then no genius will be wasted for if he is helped up the first few steps he will find means to climb the rest himself.

But the Adult Education Society is not concerned only with the possibility—one might say the certainty—of discovering and encouraging neglected genius. It has other concerns and responsibilities, greater

though less dramatic. When gold was first discovered in California many people risked their lives and fortunes in the rush for gold. But long before the first rush was exhausted many of those who went there for gold found other less dramatic but more valuable possibilities. They found that the climate was splendid and that the soil needed only irrigation to become very productive. At the present time California's fruit farms bring their owners more wealth than her gold mines ever did. Even so the Adult Education Society finds that education on university lines is not the only side to be developed. The more prosaic but perhaps ultimately more valuable course may be the aspect of their work that concerns itself with the development of handicrafts that exist and the encouraging of others not as yet general to all the country.

This society, started at Delhi by Professor Ragu and Professor Banning Richardson, takes the most comprehensive view of what is meant by education. The founders have no cut-and-dried ideas of the programme ; they say only that they wish to make fuller the lives of those less fortunate. The details of the work undertaken must depend on the needs of the district and must vary with the district. In view of the sad poverty of the majority of the people in this country they are anxious that some at least of the work undertaken should be work that could help the villagers to earn a little during the weeks when they cannot work in the fields. The seasonal period of agriculture provides a difficult problem to all who are interested in helping agriculture. Countries such as Sweden and Switzerland that develop and market locally carved wooden toys have conferred a great boon on their agricultural workers. The society therefore desires to encourage local crafts and to teach crafts where there is not any local one already. For example in Delhi one of the founders of the society discovered a man who had spent many years in Malaya and who had there learned a specially strong and beautiful kind of cane-work. He was living in the bazars of Delhi and working at his craft and teaching others ; for example he had taught a little deaf and dumb girl so well that from 2 annas worth of cane she was able to make a basket that would sell in the bazar for a rupee. The society approached him and explained that there were no funds to pay him a real wage and that he could only get a mere subsistence allowance. But his craft was one that could easily be taught to the villagers and would help them. He willingly consented to teach for a mere subsistence allowance, an allowance he could easily have doubled in the open market. But he too had grown enthusiastic about the work of the society ; so the cane-work classes have started. To these classes come many of the university students of Delhi

and when they go to their villages for the holidays they will teach the craft to the villagers, a most valuable and constructive piece of work. Great honour is due to Mr. T. Madhavan, this teacher of basket work and honour has already come his way for at the first exhibition of all kinds of work at Shadhra the basket work was singled out for special praise.

Now a teacher in leather work has been found. He knows the work of the leather workers of Cawnpore and Madras, specialists in tanning, and he is going to teach workers here how to tan leather so that the leather will last. He is beginning on a very small scale that will need no expensive equipment and bids fair to start a valuable branch of leather work in Delhi. When the pupils have mastered the art of tanning it is hoped to improve the methods of shoe making. For this purpose Dr. MacDeemott, Professor of Anatomy, has offered her help. She will take one or two selected boys and will teach them the anatomy of the bones of the foot so that they can teach others. Then when these workers wish to make shoes in the modern style they will be able to make them so that they support the arch of the foot instead of injuring it. Needless to say that will double the market value of the shoes. And so the work will spread and anyone who is interested in it will find a way to help it on with a special contribution. This leather expert offers to teach not only more scientific methods of tanning but also he offers to teach the manufacture of modern leather work, especially articles of original designs. The Society hopes in time to be able to send him to other centres to start the craft there. The excellent work just begun by the Punjab Government in some of their desert areas, the collecting and marketing of dates, shows how a poor and backward area can be helped to prosper. The Adult Education Society can study the needs of every area and will probably find other profitable sources of employment for the villagers. When Horace Plunkett started to teach the villagers of Ireland to improve their butter production he seemed to have embarked on a hopeless task: even his best friends thought he was wasting his time and energy. Ireland was so bitterly divided by religious hatreds that neighbours who differed in religion never spoke to one another. No capitalist would put money into the venture because the country was so torn by political and religious strife. Yet he persisted in his self-appointed task of teaching the villagers the increased market value of clean butter. For the first 14 months he did not convince even one village, yet he persevered. Finally he convinced them and by small subscriptions among themselves they built creameries

for making butter by machinery. The result was that in the first seven years of working Ireland's export of butter was increased threefold. Within 10 years every village in Ireland was transformed and no longer was it true that villagers never had enough to eat from the day they were born to the day they died. This was done by the enthusiasm of one man for adult education with no help from Government or from capitalists. When the venture was a success then Government and capitalists came in to extend it. What he did for one occupation of villagers in Ireland could surely be done for other occupations of villagers in India.

For districts that have no local industry or craft, a suitable one can often be found. Here the Society will be useful for districts all over India can pool their knowledge and place it at the disposal of all. The Society's office in Delhi will serve as a central clearing house always ready to receive new ideas or reports and to pass them to all who are interested.

The question has inevitably arisen as to what shall constitute a committee and what shall be the subscription for membership. Here again the society keeps to its principles of having no hard and fast rules. Anyone who is interested in the work of the Society is eligible for membership and his contribution is whatever he feels he can give to the Society. It may be that he can give money or he may give a contribution in the way of teaching a craft or some more formal educational subject or it may be that he can merely give his enthusiasm in spreading the ideas of the society. Perhaps, like the Professor of Anatomy I have mentioned, he may be too busy to come to the meetings or to the classes held but he can contribute to a few some piece of special knowledge that will help to complete a scheme already undertaken. There is no limit to what any member can give and no offering of money, books, equipment or time and knowledge is too small to be of use to the society. I will give an instance. One member of the Delhi committee, Mr. Rajendar Narain, offered to organise talks over the radio to interest and instruct people in both city and village. So far he has organised talks and concerts over the radio and they have helped the work of the society. He hopes soon to organise an hour when the talks and the music will all be given by pupils of the Delhi Institute. Again in order to find money for the rent of the rooms of the Institute in Delhi he has interested the Delhi radio stars in the work of the Adult Education Society and they have given two very successful concerts to raise money for the rent of the Institute class rooms. With regard to committees the same fluid ideas are carried

out. Unlike most Societies there is no fixed number of members of committee ; any number of members can form a committee and that committee can add to its numbers any new enthusiasts. Thus the usual pitfalls of red tape and quorums are avoided.

The Society understands education in its broadest and deepest sense as the training and developing of all the powers, physical, mental, moral, artistic and spiritual, of the men and women of India. Therefore it regards literacy as far from being identical with adult education in life. Taking such a high view of the aim and function of education in life it is not surprising that it firmly holds to the conviction that all true education must be rooted and grounded in the cultural and religious traditions of the people. Or it endeavours to impart in all its institutions rudimentary instruction in the elements of their own faith. Only by the intelligent grasp of the rudiments of their own cultural and religious inheritance will they ever be in a position to judge or appreciate whatever is of enduring worth in other systems than their own.

The Society has received requests for help in organising branches for all parts of India and even from Ceylon.

4. ADULT EDUCATION

BY

MR. T. V. APPARSUNDARAM, M. ED. (LEEDS).

The meaning and purpose of Adult Education

When we think of Adult Education in India, we will have to keep in view two different sorts of people ; we think of those people who have had no schooling at all and we think of those who after leaving the Elementary school have lapsed into illiteracy. The work of educating adults who have never had any schooling at all is a very difficult thing indeed. It is easy in the case of those who have received some schooling.

In view of the new phases of life through which India is passing the need for Adult Education is urgent. There is a great danger in incomplete education. Education should not be a tool whereby a certain class is benefitted and with which the rest of the community has no

concern. For in this there is the danger of creating an unnatural gulf between the educated classes and the rest of their fellow citizens. It is not to the interest of India that there should be a wide gulf between the educated and uneducated. It creates an intellectual arrogance on the part of the upper classes and dislike on the part of the ignorant and undisciplined populace. This is the way to discontent and unrest. This is really what had happened in Russia and France. These two countries tell the story of blunder of creating a certain class of intellectuals face to face with a large mass of ignorant and superstitious people. Again Adult Education should claim a large share of our attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is incompatible with political advancement. Many of the adults are voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. They need education to help the Government in its various administrative activities. An ignorant and undisciplined populace may very often stand in the way of a peaceful administration of the land. Again, it is to the interest of an effective educational system that the parents who control and direct the life of their children, should be educated. The parents need to be educated for they must be in sympathy with the new things their children learn in the school. The parents need to be educated for it is only then they would be helping to a large extent towards creating an atmosphere in favour of schooling.

An effective educational system can only be created by increasing genuine belief among adults. I do not know if the profound significance of the remark, "educate your parents before you begin to educate children," is realised. All our efforts at the promotion and direction of Elementary education will not bear fruit unless we have behind the movement the support of an intelligent and educated adult community. Herein lies the real need of Adult Education. The child gets the colour of his education not at school but at home and in the community contacts, no matter how many facts he may take on at school. The life of the community flows about him, foul or pure ; he swims in it, drinks it, goes to sleep in it, and wakes to the new day to find it still about him. He belongs to it ; it nourishes him, or starves him, or poisons him ; it gives him the substance of his life. The community gives most of its children the lasting contents of those minds. The community gives the child his opinions about religion and worship, and reverence and beauty. Hence it is the community that determines the education of its children. We must

have an intelligent community before we can get far with the education of children.

Education is a matter of community influences. Among these influences is the school. Education is not wholly satisfactory. That is not primarily the school's fault ; it is the fault of the community first of all and of the school only in so far as the school fails to do its full share of the work of the community.

What is that share ? No one knows. What shall be the schools' programme in any specific community ? This is the problem of educational research.

Education and economic interest go together. An educated man should be able to earn more than one who has not passed any examination. It follows, therefore, that by educating our members we are giving them facilities to improve their economic position. Social reform could not be carried on without Adult Education. Unless Education penetrates the masses of the country, there can be no social and political progress. All the economical and social problems break on the bedrock of mass ignorance. To sum up, we may therefore say, "that education is not a process limited to the development of the immature mind, but something that ought to continue for all classes of people until the faculties fail and learning is no longer possible. Equally strong is the conviction that such continuance of Education throughout life is as essential for the welfare of the community as it is for the full development of the individual. The insurance of it is a natural duty."

Where does Education begin ? With the infant, the child, the youth or the mature adult ? All educational reformers from Rousseau to Montessori and the Americans have replied, "Why, Education begins with childhood or with infancy". But Denkark's 19th century educational thinkers did not think so. Denkark's new schools should be, not for children, but for young adults.

The Failure of the Night School Movement.

The Adult Education movement takes the form of Night Schools which are scattered all through the land. This Night School movement is a failure for several reasons : (1) Our efforts in the Night School have been confined to enabling grown up persons merely to read and write without creating in them a desire for learning. Mere ability to read and write is not the aim of Adult Education, What really happens in a

Night School is that the adults who have been educated into some measure of literacy in the space of six months lapse into illiteracy. This is merely waste of time, energy and money. Literacy is merely a tool for the larger purpose of understanding life. But the tool is useless if it does not fulfil its function.

(2) The Night School work is generally carried on by men who are ill qualified for the task and the conditions under which they work are incompatible with the real growth of the institution. Neither elementary lower grade men nor higher grade men are fitted to deal with the difficult problem of Adult Education. These often go to their duties jaded and wearied by long hours of work in the Day School, whereas the Night School needs teachers who have come with freshness of mind and the previous preparation which it requires.

(3) Another reason why the Night Schools have failed is because they have not been able to obtain the co-operation of the employers of labour.

(4) The attendance at the Night School is not very satisfactory. This is the most difficult problem in the administration of Adult Education. At first there is a considerable enrolment of pupils. Then there is a great diminution in the number of students who actually attend the classes for one night or more. Finally, there is a still greater drop in the average attendance. This is, to a large extent, due to the lack of any organised plan for attracting students. The teachers must not only teach but must also know how to attract students through methods with which they are familiar in their environment.

(5) The teaching in a Night School is a failure for it lapses into a feeble imitation of the methods employed in the teaching of children. The mentality of adults differs from those of children. Their purposes and ideals in life differ to a considerable extent from those of the pupils in an Elementary School. Hence the methods of teaching adults should be founded on the needs of adults. The Night School has failed to observe this feature of adult life.

Another point to be noticed in this connection is that the great mass of hardworking people feel disinclined in the evening to do more than go home. Their brain is in a tired condition. Hence anything that we teach must not be something that will impose additional strain on the tired brains of adults. The average adult will not be able to stand the strain of teaching for more than five hours a week. Hence there should

be reduction in the number of hours of teaching per week in a Night School.

System of Mass Education in the Past.

It must not be supposed that we had no system of Mass Education in the past. *Harikathas* and strolling players have been the institutions founded for the work of educating the adult population and these have been playing a conspicuous part in the social history of our land. The other modes of spreading knowledge among the masses consist of the following :

(a) A semi-literate reads to his friend in his well-earned leisure a long story of the *Puranas*.

(b) Organising *Bajana* processions especially on holidays.

(c) Attendance at the free expositions of major epics like the Ramayana and the Mahabharata.

(d) Hearing lectures. In the temple or under the banyan tree there used to be religious discourses by Sadhus. Thinkers gathered together all the villagers after a hard day's work.

(e) Even the Cinema method was not unknown ; for it is seen that the enacting of the Ramayana and the Mahabharata on the screen by means of dolls was an ancient mode of ocular display of Puranic stories.

Methods of teaching to be adopted.

These ideals could be usefully revived and adapted to modern conditions. We have found by experience at the Adult Federation classes at Saidapet that we must try to build up Adult Education on the permanent interests of the adults for our aim is that the adults should not be dissociated from their past. The Bajana party that is formed from among the members of the adult class and which meets once a week and which is looked forward to with joy by the adults is a hopeful sign of the vitality of our Saidapet movement. Our Bajana parties have always been well attended. Readings from national literature as Siruthondar or Desingu Rajan as a part of our day's work are a very attractive feature of our adult class work. In any system of Mass Education that we may devise, this aspect of popular education so common in the past cannot be ignored.

Nor can we be blind to the idea of citizenship. The ideal of Adult Education is to make the adults lead better lives and become better and

useful citizens. We should direct our efforts towards widening the adult villager's range of information. They should be given talks on subjects closely connected with their daily lives. Lectures (if they are assisted by pictures and magic lanterns) are an admirable means of stimulating interest in matters of importance to the progress of village life.

The provision of suitable slides on various subjects is a matter of great importance. Very useful sets of lantern slides together with lecture notes are issued by the Lecture Department of the National Council of the Y. M. C. A at Calcutta and these may be availed of by the workers in adult classes. Also, newspaper information which will be particularly useful to the students may be given once a week. This experiment has been tried in the Saidapet adult class with good result. The teacher reads an article which is likely to interest the adult from an Indian daily paper. There is another way of disseminating knowledge among the adults and that is through the film. The Russians regard film as a powerful educational instrument. The 85% of the illiterate masses of Russia are largely educated through the films. There is a college called The Film College in Moscow which offers unique opportunities for workers in this field. We know how Mass Education through the visual method is achieving marvellous results in China. In India film interpretations of classic stories would do immense good. The point that is emphasised throughout is that we should teach the adults through the eye and the ear.

To supplement the work of magic lantern lectures which will be delivered by departmental officers as they go about on tour, pamphlets written in easy vernaculars dealing with popular subjects may be distributed to the pupils and their value explained to them. In a land where 75% of her people are agriculturists useful information on agricultural topics may be furnished to the adults by getting the pamphlets and other publications by the Agricultural Department.

On health matters there are very useful bulletins published by the Rural Sanitation Officer attached to the Office of the Director of Public Health and these may be distributed and explained to the pupils. This is a feature of our adult school at Saidapet. The bulletins that are issued by the Department of Public Health are preserved in the form of a book. These bulletins deal with very important health matters. The idea of reading a pamphlet with the adult pupils is a good one. After explaining the leaflet, a sort of discussion class may be formed with a view to discover how its teaching can be translated into action here.

Library Movement and Adult Education.

There is another side to Adult Education and that is the Library. As soon as the pupils have learnt to read and write, they must be encouraged to read together and discuss the several pamphlets. Libraries are necessary for preventing lapsing back into illiteracy. The adult lapses into illiteracy after leaving the school. Hence the importance of village libraries, the adult must use his literacy towards acquiring knowledge and for the purpose of using profitably and pleasantly. The attachment of a good library to each adult school will help to make the class popular. Great care should be taken in the choice of books.

In the matter of the development of libraries, Co-operative Societies may be of immense help. Every Co-operative Society has a small common good fund which may be devoted to the purchase of books. The books that may be of use for the adults may be supplied gratis to Adult Education centre by the Text-Book Committee and by the leading publishers. The library attached to the adult class at Saidapet has been built up through the kindness of the several publishers in the city.

A very satisfactory use is made of the library. The library class in the adult school is resorted to by elders who are desirous of reading higher Tamil. These select books of their choice from the library and read them. An L. T. student is in charge of the library and assists the adults with his advice and guidance. Books are also taken home by the pupils. While lending a book it does not do any good in merely offering it to the student. The teacher must say something intelligent about it. Then there is insistent demand. This must be the way until a real love for books develops. The period of Adult Education begins, once this has happened and when the individual is consciously searching after knowledge. This is the time when with the help of books he can do for himself what others can do for him and this is the time when access to books means everything in respect of his Education.

An indispensable work of the library will be the travelling libraries which may be run by Municipalities and Taluk Boards. A small committee of people may be sent into a specially selected country part with a small library. The library may consist of a box filled with well-known books. The Committee will also carry along with it a copy of the list of books contained in the box. It will distribute the lists among the surrounding villages and thus create in them an interest to read the books it brings. But in a place where the people are so illiterate that they cannot read the

books for themselves one or two of the Committee will go to them to read the books for them. By a system of circulating library a large number of books may be made available to the villagers in turns. In addition to this, much useful work can be done by leaving the books in the Elementary and Secondary Schools. Thus the schools will be made library centres. The headmasters of the schools might be asked to distribute the books once a week to the reading population of the area. They can attempt to get them read and returned. The school as a library centre means that the status of the schoolmaster will improve and he becomes the recognised learned man of the village.

It may be in point to observe that a Free Travelling Library Service on the lines described above has been at work at Cuddalore for some time. The field of service is at present limited to a village near Cuddalore. It is proposed to do intensive propaganda work in the village until, as a result of the experiment we are able to create public opinion in favour of it, the will to do it and the necessary agency to carry it out. The characteristic feature of this library movement is that books are carried to the doors of the readers.

The population of literates at the village is 397 consisting of 318 males and 79 females and we are glad to state that the Travelling Library Service has so far touched $\frac{2}{3}$ rds of the literate population, with the result that there is an appreciable fall in the play at cards during leisure hours.

One of the great problems relating to Adult Education is the supply of good books in vernacular. Readers which are intended for boys are not suitable for adults. Special readers will, therefore, have to be prepared which will include material which should be both interesting and useful to adult readers. The Primary School's curriculum and textbooks are unsuitable for these schools. The aim in the Primary Schools is the removal of illiteracy while that in the adult school is to make men who have already entered life better and more intelligent citizens.

Admission of Boy pupils.

The admission of boy pupils to an adult school is a question with which we are faced. Our investigation has led us into thinking that boys below the age of 17 should not be admitted into an adult school. The methods of teaching adults and boys are and should be different. For example, a lecture on "Drink Problem" is likely to produce an adverse

effect upon the boys attending it. It is, therefore, not desirable that boys should read with adults.

The success of the Adult Education movement depends on the weight of public opinion. In England it took nearly 50 years after the introduction of compulsory Education to believe in the value of Education. It is this genuine belief in Education that largely accounts for the growth of a large number of voluntary agencies for furthering the cause of Adult Education. And what about India? Here there is no demand for Education. Hence it is that voluntary effort to the spread of Adult Education is at a great discount. It is the absence of healthy public opinion in respect of this popular Education that makes this problem a difficult one to solve. To make the institution popular and attractive some inducement should be offered in the initial stages. The following suggestions may be considered :—

(1) Books, slates and pencils may be supplied free. This is an attractive feature of the adult class at Saidapet.

(2) A few monthly scholarships of small value to deserving pupils may be awarded.

(3) A system of prizes for regularity in attendance and in home work may be instituted. This has been attempted with success at Saidapet.

(4) Each pupil admitted free to an adult school may be required to bring a form signed by some person, by preference the employer, who guarantees that the scholar will make a satisfactory number of attendances. This system will have a good effect of giving the employer or failing him, the parent, an interest in the student's work.

(5) Literacy certificates may be awarded to adults who have reached an approved standard. The local Deputy Inspector of Schools may be entrusted with the task of examining the adults and giving them certificates.

(6) An Employment Bureau may be designed for the service of the adults. An effort at co-operation may be worked out between the employers of labour and the local authority.

(7) The teachers may, during their leisure hours, visit the pupils in their homes. We must keep in touch with them out of school. All absentees should be promptly enquired after. These visits of a friendly semi-official character produce a good influence upon attendance.

(8) We have found by experience at Saidapet that Bajanas, Kalakshepams and lantern lectures have always commanded larger audiences.

(9) But the best form of inducement is to make the teaching worth coming for.

The success of the movement is also in proportion to the missionary zeal of the teacher in charge of the class. The future of Adult Education depends upon the amount of missionary spirit that enters into it. If the teacher takes a personal interest in the students and is able to foster the spirit of earnest industry the class will be very successful. Adult Education classes can be successfully run only by persons imbued with the missionary spirit and sufficient enthusiasm to sacrifice time and leisure to the work. The establishment of Adult Education classes without the closest regard to the personality of teachers will prove unsuccessful. Besides this missionary spirit, the teacher must possess the following qualifications :

(a) He must have a good knowledge of literature relating to cultural and scientific subjects specially in the vernaculars.

(b) He must be interested in singing.

(c) He must specially be trained in the art of reading ballads in the orthodox way.

(d) He must be trained in the working of an optical lantern.

(e) The task of keeping a night school together and of adapting the methods of teaching and discipline to the needs of night school students is one requiring not only personal gifts but also patience and laborious efforts. He must not only teach but must also know how to attract students. This can be done only by much personal influence and constant attention to individual cases.

Agencies of Adult Education.

Let us examine the several agencies that may further the cause of adult education.

(a) Schools for adults may be run by day-school masters on a co-operative basis. This means larger staffing of the day school and a provision that no one engaged in the adult school shall teach in the morning, afternoon and evening for the same day. A teacher when employed in the night school may be free in the morning or afternoon.

The teacher's work in the day school should be viewed as a whole. In framing the conditions of his appointment this double duty should be taken into account. A teacher's duty in the day school should be so arranged as to enable him to come to the work of the adult school with a fresh mind and a previous preparation for it. The Headmaster of the school will look out for likely pupils who leave the school for the workshop or factory. Every boy who leaves the primary department must be approached individually and urged to attend the evening school. The Headmaster must not rest content until there has grown up among his pupils in the day school a tradition of joining the evening school on leaving. This will bring about a closer linkage between the elementary day school and the Continuation School which ought to follow it. As matters stand at present night schools are being resorted to by older students and the strictly continuation side of the work of evening schools is unsatisfactory. It must be confessed that even in the West success has been greater in the case of older students than in the case of students who have just left the elementary day school. It is at this very point at which continuation school is really continuation of what the elementary day school has begun, that efforts in the West have failed.

The Secondary school building and apparatus might be used for this purpose. A night school run on this line will be more efficient than one conducted by elementary school masters.

(b) A school for adults may be started in a training institution. The teaching will be done by the students under training. The supervision of the work of teaching will be made by the Headmaster of the training school. The great advantage in this is that the students under training obtain additional facilities in teaching practice. It also inspires them with the kindling power of social ideal. An experiment along these lines was started by me in Coimbatore in the year 1926.

(c) Besides these permanent schools a large number of temporary night schools in selected areas are necessary. Touring Adult Classes may be organised by local bodies to meet the educational needs of the adults in their areas. These must be conducted by experienced teachers who are acquainted with the latest educational methods and who have a thorough knowledge of the needs of children and of adults. The main aim of these classes will be to see that these illiterate adults in each area learn to read and write and to do simple arithmetic in the quickest possible time. These classes should certainly be of a temporary

nature. As soon as the adults of an area have been given a reasonable opportunity of becoming literate, the class may be transferred to another place where there is a demand for such an institution.

(d) The village panchayat and the Co-operative Society may be asked to open adult schools on grant-in-aid basis. The benefits of education may be availed of by the students who belong to families connected with these societies.

(e) Demonstration trains may be started with the object of importing to the illiterate ryots education in scientific agriculture, cattle-breeding and dairy-farming and other cottage industries. Demonstrations may also be given regarding public health and veterinary science and the work of Government industries and Co-operative departments.

(f) Every area contains among its residents a minority of people who have gifts of organisation and are ready to contribute according to their capacity. These potential workers only need freedom and help. The evening school activities may be put into the hands of sympathetic committees in each locality : the idea is that in each locality there will be an association of honorary workers. With the assistance of these honorary workers the course of studies may be framed according to the needs of each locality. Sometimes the study of *Bhagvat githa* may be indulged in. These may be studied with a view to discovering how its teaching can be translated into action here and now. Sometimes continuous teaching by competent persons on literary, historical and scientific subjects may engage attention and the scholars may be encouraged to pursue their studies privately at home and jointly at the adult classes. Sometimes a continuous study of some social questions will be taken up leading in certain cases to the formation of social service circles for more detailed study and for the practical application of the lessons learnt.

To carry out all these proposals and to co-ordinate the activities of the adult education movement in every area there is need for a special officer for adult education who will work for the spread of this movement. His duties among others will be :—

(a) He will attach the greatest importance to extend his movement by propaganda work.

(b) He will organise the economical interchange of materials (books magic lantern, etc.) between localities in order to keep down expense

and to furnish and allot the peripatetic lectures desired by various localities during a session.

(c) His other important work will be to publish reports dealing with the various aspects of the problem. The results of the experiment conducted in specially selected centres might be published or be used in the form of memoranda to stimulate the activities of the local authorities or Government departments. It would be possible by these means to gather a mass of specialised information and to create a healthy public opinion which would be of help to the progress of the movement.

5. ENLIGHTENED TO ENLIGHTEN—Rural Adult Education.

BY

D. PURUSOTHAM (CHITTOOR).

Introduction :—

India is a country which is committed to progressive responsible Government, and the organising of all resources available within and without our schools and colleges for the equipment of effective citizens becomes almost an imperative necessity; and hence, such stimulus and help as are needed to fit her countrymen to participate in her economic political evolution, becomes almost an urgency.

On whom does the burden of such responsibility lie? Certainly on her own people, and the agency for such a work should be the State and private enterprise. The very fact that about 92 per cent of her total population is illiterate should be enough to spur everyone to action in order to decrease this percentage. According to the latest statistics, there is only one Rural Boys' school for every 780 of the male population. In 1934 the number of Rural Primary schools was 1,84,510 (five-eighth of this privately managed), the percentage of attendance in 1922 being 76.1; in 1927, 77.8; in 1932, 79.1; whereas in the Philippines, it was 96 per cent in 1929. Out of 43 (the average strength of a primary school), 37 do not become permanently literate. In India in 1932, there were 5482 Night Schools for adults with 1,54,850 pupils; and in 1922 about ten times more. But now under the pretext of economy, the night schools have been closed down. To put it briefly, in India there are 23.5 million

literates out of 284 millions of adult people over 5 years of age, and to educate them is the problem.

The initiative for any successful movement towards adult education must proceed here, as in other countries, from voluntary agencies. Now, having taken on hand the upliftment of the masses, by adult education as the only means, a number of problems arise :

1. Should the education be utilitarian, liberal or cultural ?
2. What is the suitable method for creating such an environment ?
3. Question of finance.
4. Education by schools, tutorial classes versus propaganda, lectures.
5. Intellectual, religious and popular teaching.
6. Should it be political ?
7. Should it be literary, scientific and recreative ?
8. To impress social life and citizenship.
9. Should it be vocational or non-vocational ?
10. State versus private agencies.

Now dealing with the problems one by one, I consider that the first step to be taken is, the education of the adult should be liberal. For this reason, the average illiterate adult knows nothing except his daily routine of eating and idling away his time. Though it might be agreed that any education, which is not utilitarian in its object, is bound to fail as it would not attract people, I feel that certain good foundation for even such utility must be laid before any attempt is made. What I mean by liberal education is, the imparting of such knowledge above the three R's as to make the adult think cogently, reason out rightly and draw correct inferences himself, and to create in him a living interest in learning by observation, hearing and even reading. The last one may be too high for him. Further liberal education must have a creative interest and enable one to discuss with ease any topic in which he takes a living interest.

2. The suitable method of creating such an environment in an adult is by first educating him and bringing him in contact with a suitable teacher or worker. The modern thought that it is scarcely possible for everyone, in his spare hours, to receive or undertake such an education, is now gaining ground. And if done with zeal for a few days that zeal would slowly cool down and the attempt to revive that, would be an uphill task. The aim of adult education is to inspire and train grown-ups to be something more than they are now and make them do

their work better than ever. One of the after effects of the Grear War is an ever-increasing belief in the necessity for adult education, the reason being that, had the people been well educated towards the sanity and sanctity of human life, the War might have been averted. The Lighted should lighten the Adults for the good of all.

The one great cry in the country is that franchise should be based on adult suffrage. To invest them with a vote is dangerous, for are they in a position to know the meaning of a vote, and all the implications of it? Hence the need for the Adult education. The environment is there and we are to find suitable methods.

The opportunity for adults that live in the 2483 towns and cities (1931 Census) of India are very great. There are the clubs, theatres, picture-palaces, radio, public lectures and Kalakshepams which add to their knowledge, slowly, steadily and surely.

3. Let us look at the villages. Eighty-six per cent of the villagers are in the villages of less than a population of 2000, and the average size of a family is 4.9. I need not describe the distress, disappointment, disease, distrust and the appalling poverty in our villages. Nothing but abject want in every direction faces a villager, and none of the amenities that go to make human life worth living is made available to him.

Most of the agriculturists are only tillers of the soil without any vested interest or right in the land. This is evident from the following. In 1931 census 103 million workers on farms were divided into 4 classes. The first being 4 million land-lords living on rents; second, 28 million cultivating their own lands; third, 36 million who have leased others' lands and the last class being 34 million servants forced to exist on brute level. No sooner the harvest is over than the crop is divided between the land-lord, the Government, the business man and the village servants. The world takes away the surplus crop, the sowcar takes away the coins and perhaps the Devil takes away the people. In such a state of affairs, where can a villager get money for education? There is already unemployment, under-employment and half-employment there. Seventy per cent of the ruralites do not know what a full meal is. The modern unskilled man is a cheap and docile labourer, and fodder for the Machine. The Central Bank Enquiry Committee has estimated the agriculturists' average annual income (in British India) at Rs. 42/-. The average income of a person in India is Rs. 82/-; in Japan Rs. 271/-; in

France Rs. 636/- ; in United Kingdom Rs. 1092/- and in United States, Rs. 2053/- per year (according to Sir Visveswarayya's Planned Economy for India). Rural life is a life of hunger, ill-health, and a fight for existence in many places. His physique is deteriorating.

At the same time it cannot be gainsaid that the ruralite is a lazy and idle person. Six to eight months are absorbed in cultivation and during the slack agricultural months, a few are engaged in Local Board work, if any, and many in festivals and costly and endless village factions. They take no interest in life ; are averse to all kinds of manual labour, inclined to sit idle on pials and live on half rations rather work hard and eat to full. To educate him to that level as would enable him to understand the value of time and the desirability and possibility of enabling himself to add to his own, sound education is needed. Money must flow from towns and cities to villages.

What is the type of education we ought to give ? *Do you want education for the sake of profession ? Do you want education for education's sake ? Then what ? And for whom ?* The types of adult we meet with are varied ; illiterates having no desire to learn, literates desirous of learning, and the literate. Further, there are the advanced, the normal and the slow groups among them. So our first care is to recognise the type of mind and then to chalk out methods of approaching them.

Mere spread of elementary education is as bad as useless and there ought to be continuation schools in some form, to prevent the adults from relapsing into illiteracy. Our idea should be not only to spread literacy, but also to see that it becomes permanent. Adults should be trained to be *not aimless machines but to be purposeful human beings*. The unsuitability of the curriculum, the artificiality of the method and the unqualified school teachers in rural schools should be overhauled. Education of women has been blocked by inertia and purdah system. There are about 40 million behind purdah and 50 million depressed. What is to be done with them now ?

Establish adult centres with a qualified worker kept above want. The teachers should be trained in such a way as to adapt themselves to village life, and to have a perfect knowledge of rural conditions and needs. The adult has no urge to learn and does not make any attempt to use the brain. His imagination starts and ends with a wide blinking eye. Ask him who rules India ? He would blink and perhaps say, the Revenue Inspector. He knows his own village ; perhaps the more

intelligent one, a few surrounding villages where his relatives live and the Court centres.

The worker may select two centres and he may work three days per week in each centre and on the seventh day in the weekly bazaar. Before entering the school, the adults should be made to wash their feet and hands. Then items of interest, mainly of the village and of the town, and lastly of the country should be discussed by them; all the time the teacher acting as a non-party man. More than lectures and propaganda in dry prose, they could get by heart ballads, songs and little couplets to be repeated in groups. The drama has been the traditional method of adult education. Easy and popular tunes will catch the attention, grip the memory of illiterate adults and get circulated in all the villages and eventually into the lives of the people. It can present truths on many subjects such as health, sanitation, temperance, agriculture, cottage industry etc. Singing parties composed of school children may go about singing songs about rural uplift. He will be more interested if the songs are connected with his own village. Thus a general knowledge of topical geography coupled with the history of the village might be given, and slowly extended in stages to the District, Province etc. The reason why such oral methods must be insisted upon is that it is quick and easily transmittable; cheap and lasting.

Special books for the adults dealing with matters of living interest and of immediate importance, in the living common language of the village may be written and supplied free. Books on subjects selected should be scrutinised from new angles, and they should create a taste for independent reading. They must be liberally illustrated, as the adults prefer gaudy pictures and vivid sketches. The sketches should depict the peasant's houses, furniture, surroundings, and his life from babyhood to adulthood, suited to the respective ages. They should be village-centred out and out. We have heard of the Chinese proverb that a picture tells more than 10,000 words.

Now there are some books for the adults; but some are not worth reading, many are dull, but alas! they have to be read. Show them the diagrams and the graded reading cards and stir up in them the spirit of questioning and also keep them alert to ponder over every detail they come across.

Every village or rural school must have a library, at least something like a Rural Circulating Library. The periodicals, newspapers and other

suitable journals are a good source of increasing his spirit of enquiry. In the Philippine Islands 4,98,000 volumes are in the rural school libraries for 8,90,000 pupils in the first four standards. How many are in India now? The printed materials, news-papers and journals are 13 in number per million of population in India ; in Russia 100 ; in Japan 155 ; and in United States 172 per million. In my personal experience, I have seen that once a man is kept informed of current events and world problems, he will worry you every day for further news.

Education does not begin and end in schools. No doubt much is said about the tutorial classes, set courses and extension lectures as arranged by Universities. They are practically for the town adults, whose training is quite different from that of a village adult. The curriculum of study for the village adults must comprise agriculture, live-stock, implements, local history and country geography. With reference to definite facts, lasting impressions can be created, viz., a bus ride to the District Magistrate's Court :—distances to be travelled, the comparative times for different modes of travel : the different kinds of crops and the nature of the country to be seen on the way : the dangers of journey by car : the rate : the advantages etc. Thus in short, the whole attempt is an art of capturing their imagination and firing it with new ideas and visions.

The subjects must be intellectual, popular and religious. A villager is religious to the core. Our country is very proud of her past, and every bit of her past is treasured in the Puranas and other religious works. Every attempt must be made to encourage national folklore and dramas and thus revitalise the national spirit and consciousness. The libraries must contain such books as would enhance his knowledge, weigh the pros and cons of a question, search after truth impartially and look into them for greater hidden information. If the poets of the day write such popular and poetical ballads as Nallathungal, Raja Desingh in the popular tune depicting the duties of an adult towards himself, the community, the village and the country, it will be worth while appreciating them.

There are the amenities of the towns viz., Lantern lectures, radio, gramophone, broadcasting, cinema and others to tell them the marvels of science and the progress of human ingenuity. The radio excites his curiosity first, compels his attention next and exacts his reverence at last,—reverence for wisdom, knowledge and literacy, which form a ladder towards the attainment of bliss.

Films ranging from those intended for technical instruction to those simply for entertainment should be provided. The test of a good teaching film is, how much of it is remembered and understood. But a few well chosen questions given to adults before they see a film may often give better results, than the most exhaustive kind of FOLLOW UP. No doubt, in India, the problems of the language and the medium of instruction are great. Films must be used to help the teacher and not to replace him. There are film institutes for 44 p. c. of the rural population in Japan, for 38 p. c. in Germany, for 20 p. c. in England ; is there a single one in India whose rural population is 89 p. c. ? In Canada, many thousands of adults are reached by extension, lectures, travelling libraries, broadcast and other similar services. Over 7 crores of rupees are being spent in U. S. A. for visual demonstrations per year. How much in India ? At least gramophone records may be supplied. The gramophone records of Indian folk songs will cause outbursts of enthusiasm amongst the very old folk, who can recognise in them some local song of their youth long since forgotten.

What we want is, that every adult ought to know firstly, where he is ; secondly, what his goal is ; and lastly, how best to advance. To achieve the above objects, a thorough knowledge of the three R's is absolutely necessary. Our Indian alphabet contains about 200 to 600 sound combinations. Whatever the number of letters, the way in which they are taught to adults must be suitable. There should be freedom and resources to experiment on new lines in this direction. Dr. E. L. Thorndike has shown that the ability to learn rapidly increases until the age of 25 and then gradually drops down about 1 per cent a year. In his book "Adult Learning" he reports that the average men of 42, although only $\frac{5}{8}$ as bright as one of 22 can learn better than a youth of 15, and far better than a child of 10. Let us teach an adult something, say a lesson. The adult who has just become a literate, should start teaching others. Why ? It gives him a strong motive for mastering the lesson. Secondly, the lesson he has learnt is fixed firmly in his mind. Thirdly, it removes the feeling that he is too stupid to learn. Fourthly, he has the joy of having done a friendly service. And lastly, this is one of the best methods to teach the illiterates. Our success in this line is immeasurable. We know that the teacher learns as well as teaches and the adults teach each other, as well as learn. A periodical issued once or twice a month with extremely simple photographs of interest to new literates will go a long way to further this. "Some school, even a bad school, is better than nothing as a pioneer opening the way, to illuminate

through distant enlightenment (Interim report of the Indian Statutory Commission)". No adult education means no amateur. No amateur means no professional. Napoleon, when asked when the education of a boy should be begun, replied that it should have commenced twenty years ago. He meant to say that the parents of the boy should be educated before a child is born to them.

If the State promises a small remission in the kist or tax collected from an adult who can write his own name and the names of any others which the Revenue official requires, then in no time many may be forced to learn at least the alphabet.

In rural areas, the greatest obstacle to the progress of the education of women is man. The women can be first made good, rather than clever, by teaching them about the gods of the family, of marriage, of flocks, of agriculture. Teach them that religion consists in love, service, sacrifice and truth. There are 58 per cent of males among the male population and only 28 per cent of females among the total female population who are dependent. There are 25·5 million widows of whom 320 thousand are under 15, and if they are taught to rise above temptation, taught the ethical side of physical health and sanitary conscience and taught to use their leisure profitably by relieving their monotony, it is welcome. In India, in every minute, 21 babies are born and over 14 die, leaving 7 new mouths to feed. The duration of human life in India is going down as is evident from the following figures. From 1910 to 1920, 34 ; 1921 to 1930, 26 ; 1931 to 1933, 23 ; whereas in United States it is 56·4 ; in France 50·5 and in Japan 44·5. To save the high mortality, adult education is also necessary.

Bad feeding, bad housing conditions, dirt and degradations do not build brain power and most adults start with an inherited handicap. It is no more appropriate to offer the same kind of education to all, irrespective of their natural gifts than it is to prescribe the same treatment to all patients without regard to their varying requirements. Man is distinctly a tool using animal, but the tool seems to be the last thing that any present school dreams of using, in his development. The mechanical civilization has reduced the skilled artisan to an unthinking and unfeeling specimen of humanity. Let us convert their idleness into a few pies or suggest avoidance of bad habits and insanitary conditions of bad living which will conjointly help to swell the income of the labourer in the paradoxical way of eliminating unnecessary expenses. The test of a teacher lies in seeing how far he is practical, by conquering the two great

enemies of education—words and routine. His principle should be “not to minister unto, but to minister”. It is the personality of the teacher or the worker that counts most. The teacher must be the chairman of the four ‘H’ Co-operative society—Head, Heart, Hand, Health.

Should education be vocational or non-vocational or both? This is a controversial subject. The choice is left to the adult on the spot to answer.

Conclusion.

Our methods in tackling the question of the education of the adults must be sometimes preventive, sometimes extirpative and often substitutive. Teach them through the medium of cattle and soil. Teach them the arithmetic of citizenship. Train and organise their common sense. Instead of gluing their eyes to lifeless books, teach them to look out of doors and see what the world means and what they can contribute to it. Make them realise that the essence of our civilization is plain living and high thinking. Teach them besides other things, simple bazaar problems, making up an ordinary bill, checking the kist receipts; calculating interest; reading personal letters, village leases, records, contracts, folk dramas etc. etc. Conduct Bhajanas, street plays, shadow talkies, singing of popular ballads by professionals, Harikathas and thus make them **BALANCED PEOPLE**.

What are the qualities looked for in an adult? Intellectual to which I assign 3/10 of the marks; moral to which 3/10 is assigned; Physical 2/10; and leadership 2/10 of the marks. To get on with limitations and stupid conventions is not good; and either we have to get over them, or get out of them.

Let us revive our good old forest schools and apprentice schools. The first English school was opened at Nottingham in 1798. After 1850 Continuation Schools, Demonstration Schools on Sundays, Mechanical Institutes were started for the adults. Anyone who reads our Dharmasastras, would realise the importance given to adult education and now we may say that what ancient India thought about Adult education before, the West thinks to-day; and modern India, sad to say, may have to think of it only to-morrow. In Folk High Schools, started by Bishop Grundtoiz and Mexico's Adult Night Schools, the adults are imparted new social visions, zest for life and desire to co-operate. Let us not convert our covered wagons (schools) into cramming establishments.

We hear the cry "GIVE US LIGHT" and it is but our bounden duty to hold aloft the torch of knowledge and make the blind man groping in darkness, a worthy citizen and a good and honest seeker after truth and God-head. Let us do our mite for the adults ; know that the care for poverty is not charity ; that service means sacrifice ; and that sacrifice implies absence of reward.

Conferences and frequent discussions may be held by the workers, so that they can pool out their experiences and learn from each other. We, who are not so adventurous as the Westerners, often look for quick returns. But in a movement of such a novel and comprehensive character, we cannot expect such startling results at once, as we are neither builders nor architects, but only gardeners. If the State and all the helping agencies can make the adults better adults, their existence is justified.

Carry on. Do your best, your very best : and your greatest enemy cannot hurt you. But do less than you must, your greatest friend cannot defend you.

Are not the Enlightened to enlighten ?

6. ADULT EDUCATION*.

BY

BANKIM CHANDRA RAY, M.A.

Headmaster, Cossimbazar Raj H. E., Beldanga.

The most important problem before us to-day is that of adult education. The press and the platform have contributed not a little towards bringing it to the fore. The position in India is still as it was some years back. The vast majority of the masses are weltering in illiteracy and ignorance. The question of diffusing education among our ignorant adults has been engaging the serious attention of many but nothing worth the name has been done so far.

Literacy which is, according to the Hon'ble Mr. C. R. Achariar, the sixth sense is deplorably low in India. It is a century since Lord

* Specially written for the XIII All-India Educational Conference, Calcutta.

Macaulay wrote the famous Education Minute ; yet less than 10 p.c. of the population in India is literate, the figure in the rural areas being as low as 4 p. c. But in 65 years 84% or so of the Negroes of U. S. A. attained literacy, and in 40 years Japan could educate more than 90% of her population. The p. c. of literacy is 97·8 in Japan, 97·5 in England, 94·4 in America and 9·7, in Bengal ; hence we have got to make up much leeway in the matter.

The introduction of free and compulsory education suggested by some cannot meet the demands of the situation. The scheme can help only 15 p.c. of the population which is of the school-going age. Moreover, school-leaving age cannot be raised to more than 15 or 16 years. Herein comes the question of adult education which is the only available means of bringing in the light of knowledge and culture at the door of the adults who have the inclination but not the leisure during the day-time, being entirely pre-occupied with bread-winning pursuits. Adult education, again, by not only overcoming the non-chalance of the elders of the present generation but by interesting them in education is likely to create a favourable atmosphere for universal primary education.

The liquidation of illiteracy is a *sine quo non* of the success of Constitutional reforms. Adult education will initiate the masses in the significance of the vote and the nature and functions of representative bodies. The Government of India Act, 1935, has enfranchised so vast a portion of the population that unless we educate 'our masters' in a real way, the bark of democracy will founder on the rock of illiteracy of the masses. "A very large part of the education needed in India," writes a Government Education Report, "is adult education which will supply the great new electorates with some guidance in the use of the power which constitutional reforms have placed in their hands ; which will encourage them to put forth their best efforts on behalf of their own communities and impel them to grapple with poverty which hangs like a miasma over so large part of India."

The attack on mass illiteracy is naturally bound up with H. E. Lord Linlithgow's rural reconstruction campaign for the enlightenment of the peasant is the condition antecedent to his betterment. No scheme for rural education can be regarded as satisfactory unless and until suitable steps are taken *pari passu* for imparting knowledge to the vast section of adult population who have been denied the benefits of education in the early periods of their lives. Rightly did the Royal Commission of Agriculture in India remark, "While a universal system of rural

education is obviously indispensable for the future, it cannot affect the present situation and if it is not to be supplemented by a determined effort to spread adult education, many of the improvements in agriculture which we earnestly desire to see must be postponed until a new generation is sprung up fitted by early tuition to reap the advantage we seek to place within their reach." Sir Hyde Gowan was far from wrong when he observed, "In the campaign for rural reconstruction which is gaining strength daily, the assault on illiteracy is the spear-head of the attack."

In view of the gradual realization of the value and importance of adult education by the public at large, the question to-day is not why but how to promote adult education in the country. Among the media of adult education may be mentioned night schools, rural libraries, the cinema and radio etc.

Night schools are valuable not only in confirming the literacy won in the early stage but in imparting primary literacy to adults who learn, as Prof. Thorndike of Columbia University has shown, more per hour of study than children comparable to them in brightness. Night schools are in existence in many of the provinces but the curricula and courses of study are not uniform and vary from six months to three years. During the year 1935-36 there were 880 night schools in Bengal attended mostly by adults.

Rural libraries facilitate the after-care of literacy won at the elementary school stage. As the population in India is mainly rural the starting of rural libraries is an imperative necessity. From such libraries the literates in villages get an opportunity of keeping themselves abreast of the current thoughts and building on their previous knowledge and thus they may communicate to their unfortunate brethren ideas gained from recent books. Moreover, rural libraries enable village folks to usefully employ the time otherwise wasted over idle gossips or maturing mischievous plans in gathering wholesome information from these fountains of knowledge. Creating a reading atmosphere in every family and diverting the mind of half-educated villagers from baneful to beneficial thoughts, these libraries can save rural society from many a disintegrating force. The library movement has made much headway in the Punjab, Madras, Bengal, C. P. etc. But Baroda where exists a number of peripatetic libraries is in the vanguard so far as library organisation is concerned.

The cinema and the radio have opened new vistas of adult education. By representing concrete facts in a congenial atmosphere, creating interest in social, religious, political, economic and scientific subjects and communicating various noble ideas, they appeal to the ignorant mind and thus enlighten the masses in a better way than through the ordinary instruments of education. Social attention is paid by the Ministry of Education in China to the cinema which is regarded as one of the potent forces for obliterating illiteracy among the 90 per cent of her population. But cinema houses and radio sets are centrally situated and as such unsuited to local needs. They may be important adjuncts of education if they are placed at the disposal of a non-official and independent body.

The problem of illiteracy among the masses should be tackled by setting up not only Adult Education Leagues in district head-quarters but local adult education sub-committees in Unions. The Government owe it to themselves to formulate a five-year plan and ear-mark a large sum of money. In Euro-America where literate population varies from 75 to 95 p. c. adult education is still regarded as an important thing. Mere ability to read and write is not considered sufficient there and proper measures are adopted for dissemination of knowledge and widening the intellectual outlook of the masses. University Settlements, Workers' Educational Associations, Working Mens' Colleges and Extension Lectures are some of the means for spreading adult education. It is gratifying to note that the National Adult School Union of England contemplates the extension of its beneficent activities to this country.

The movement for adult education in Europe may be dated back to the middle of the 19th century. It originated in Denmark where the first *Vol khoch Schule* was established in 1844 by Bishop Grundtvig to impart general education to the sons of the agriculturists. In England it assumed the form of University Extension Lectures in industrial areas and began in Cambridge in 1871, other universities soon following suit. In Germany adult education began in the last quarter of the 19th century. A private society called the Humboldt Academie was set up in 1879 to provide adult education. In rural areas these schools impart agricultural-cum-general education and are mostly maintained by the State but in urban areas they are under private management and partake of the nature of residential clubs known as *Yugendsheim* (Home of Youths) run on the line of University Settlements found in England. The system has found its way to Norway and Sweden where the adult schools are all supported by the State.

It is worthy of note that the Viswa-Bharati has drawn up a scheme of adult education to be implemented under the direction of a department styled "Loka Siksha Sansad." The syllabus and course of study have been prepared and a number of writers has been commissioned to write suitable books in Bengali. It has been proposed to set up examination centres throughout the province to supervise the effective working of the scheme.

That the Government of Bengal under the new dispensation have recognized the urgency of adult education augurs a happy and hopeful progress. They have formulated a scheme (given effect to in some areas) through the agency of Sub-Registrars. To produce the desired results, the scheme should, in our opinion, be entrusted to an independent and representative Board which ought to be supplied with funds. Besides, the services of educated unemployed youth should be pressed into requisition, after they have been given preliminary training in rural economics and welfare. The legion of unemployed youngmen can make successful inroads on the ramparts of ignorance and overwhelm its citadels. The educated youths should be made to undergo what Mr. V. S. Ramamurthi calls intellectual conscription. Graduates during the period of their unemployment and under-graduates in their vacation are to undertake popular education through talks, lectures, discourses etc.

There is no denying the fact that adult education plays an important role in any scheme of national regeneration. Hence the Central Government should give a careful consideration to the problem and initiate a definite programme of adult education in collaboration with Governments of Provinces and States as well as private agencies. The materialization of the scheme will foster intelligent interest in industrial development and cultivation, spread rational ideas of sanitation and social service, foster civic consciousness, broaden the scope of the people's horizon and by preventing internal feuds and dissensions pave the way for peace and harmony. It will also enable the intellectual and cultural renaissance of the age to permeate the lowest stratum of society and thereby contribute to the efficiency and success of the representative government in the country.

One must conclude, therefore, that adult education of the illiterate proletariat is a most vital and crying need of India to-day, and on its proper planning depends the social, political and economic uplift of the nation.

7. ADULT EDUCATION*

MR. S. K. ROY, M.A.

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The importance of adult Education : its relation to Rural Reconstruction and Primary Education—Four-fifths of the Indian population reside in villages, and it is therefore necessary that all problems of revenue and expenditure of Government in India should be considered preponderantly from the point of view of the rural population. Rural reconstruction means the reconstruction of the health and wealth of Indian villages and improving the means of communication between themselves and with towns. But this is the social and economic side of rural reconstruction whereas education must imply the reconstruction of the intellectual, aesthetic, moral and spiritual side of it. It is Education only that can help the edification of the health and wealth of Indian villages in such a way as to make these self-supporting and self-propagating. If education however is confined only to children, not only will rural reconstruction be a slow and tedious process, but the children will have to contend with and overcome the prejudices and ignorance of their elders—which from the very nature of it must be a battle in which rifle fire attempts to capture entrenched positions. It is doubtful what heavy sacrifices will have to be incurred before these positions are captured. Adult education thus not only aids and hastens rural reconstruction, but lures the adults out of their entrenched positions so that these may be captured. We may therefore say that primary and adult education must go side by side and hand-in-hand.

In dealing with the question of adult education of the rural population, I shall confine myself to four problems, (1) Adult literacy, (2) getting the village to make the fullest use of its environment, chiefly through co-operative organisation, (3) the organisation of mass physical education, (4) a moral and spiritual programme.

Adult Literacy. On the intellectual side the most important question of adult education is that of literacy. We, Christians, want every man and woman to be literate so that foremost of all he or she may

* Taken as read before the Adult Education Section on 28-12-37.

read the Bible and the prayers and hymns that would be said or sung in the worship of God. Correspondingly there must be similar reasons for other communities. Next to this literacy is of much utilitarian value to the villager who ought to be able to read his purchases and patta and take an intelligent part in his dealings with the Mahajans or the banias in order to protect his own interests. At the present time when the seeds of democracy are being sown in India, when the voter has assumed great importance, literacy is required, so that the voter may take an intelligent part in sending the representative to his provincial legislative assembly who will promote his well-being. Lastly literacy is indispensable to culture, for it enables the villager to amuse and instruct himself. The importance of literacy cannot be exaggerated, in spite of the fact that much education *can* be imparted orally and visually without literacy.

✓ **How can Adult literacy be rapidly spread ?** Any method by which the literacy of adults could be rapidly advanced should not only be of the deepest concern to us, but if known to us personally would lay upon us an obligation that we could not lightly put away. In the Christian Missions of Moga, Dhamtari, Gosaba and other places and by one or two individual non-Christian pioneers elsewhere, research and experiments have been carried on for some years in the methods of teaching reading as adapted to the Indian vernaculars. In Christian missions the story method of Moga and the method which Dr. Laubach had introduced into the Philippines have been widely tried. Both these methods have proved highly successful in teaching adults—six weeks having been found enough for teaching them to read but more experimentation is necessary to discover and determine as to which of the two is better and quicker *for adults*. This is not the place nor is it possible within the time-limit allowed to describe any of the two methods nor to give a comparative estimate of the value of either. Our country offers at the present time great opportunities for a concerted forward movement in teaching adults to read and write. Millions of adults hitherto indifferent are now asking for education. We, educated Indians, have awakened to the necessity of teaching the illiterate people and of bringing them into direct touch with the best thought of India and of the rest of the world. To take this most important element alone of adult education—the removal of adult illiteracy—it is such a hard task that it can be achieved only through persistent co-operation on a broad front. What is needed is a nation-wide campaign and a national organization to cope with all the aspects of the problem. The problem is not merely one of finding a method of teaching and enlisting teachers to

teach by the method, but it bristles with difficult questions which require research and experiment, as for example of—

- (1) Finding a common basic vocabulary from the several dialects of one language.
- (2) Discovering the psychological approach to the adults in different localities.
- (3) Discovering the minimum and maximum age limits of the adults within which our work could be most successful.
- (4) Applying a minimum test of intelligence within that age so that the work of teaching may be done for those who would most readily respond, as in the beginning to get most results a process of selection *must* be adopted.
- (5) Providing suitable literature for the semi-literate and the progressive literate, if possible, in the village libraries.
- (6) Then there is the difficult question of script—the localised one as also the more general one for All-India.

It is impossible for one to go into the whole question of adult literacy within the limits of this paper. I would only like to draw the attention of those who are interested to the pamphlet "A nation-wide campaign for Literacy" issued by the National Christian Council, Nagpur.

2. The use of the environment : Next to literacy the most important question from the intellectual standpoint in adult education is to get the rural adult to make the fullest use of his environment and of the knowledge of the results of experiments and research that are being continually made for his benefit. While traditional knowledge is a very good thing and while we ourselves have the highest regard for that kind of knowledge handed down in the villages from time immemorial, there is such a thing as being hidebound by tradition. Traditional knowledge is like embers of fire which must be fanned into flames by added fuel. Nothing is better for this purpose than visual methods. Actual objects brought to his notice in the village hat or bazar, an experiment conducted before his eyes of a new crop or an old one with selected seeds or special manure ; a chart, a picture, the cinema are all invaluable aids to visual education. If there is any value in "*earning while learning*" or in "*learning by doing*," then the teaching of a Cottage Industry or of intensive agriculture is a most valuable aid to that kind of adult education which enables the villagers to take full advantage of his environment. It will widen the range of his intelligence, it will bring to

him the joy of creative activity and it will increase the possibility of his wealth. From personal experience I can say that the method *par excellence* for enabling the villager to make the fullest use of his environment is co-operative organisation. Co-operation provides an ideal as well as a method. By this method roads have been constructed, huge embankments or bandhs have been made, tanks, channels, and wells dug, schools built and teachers maintained, the weaving, the leather and the brass industries expanded, thus making better villages and in the process making the villager more active, alert and self-reliant. What better aim can we have for adult education ?

3. Physical Education : With regard to physical education I wish to say only a very few words. Government may provide an adequate organisation and facilities for sanitation such as supply of pure water etc. They may investigate into the problems of nutrition and make out, after investigation, a chart according to local custom of the best diet-able, for a particular class or community, but the will to health and physical fitness must and can be only created by the voluntary efforts of educated natives. In our country this will to physical fitness is utterly lacking. It can be only created by a nation-wide organisation. Thus we have here a fruitful field for adult education. In my humble opinion we have in the Scout Association or the Bratachari movement a ready-to-hand organization for bringing about in the villages a will to health and physical fitness. Such a will once brought into existence will not only alter the physical but the moral out-look of the people.

4. A moral and spiritual programme: It is not possible for me to deal with adult education and leave out of consideration its most vital and important element namely the moral and spiritual. I have the highest admiration from personal knowledge of the Indian villager. His patience and fortitude, his readiness to undergo suffering and privation, his affection for his family, his home, his lands, and his village, his desire never to repudiate his obligations and such like characteristics make him a notable figure in the world. While I say all this I am firmly convinced that one of the primary aims of adult education in India must be to raise the moral and spiritual tone of the people.....

It is up to the All India Federation of Educational Associations to father and foster a nation-wide organization for adult education which should have for its primary objects the four aspects of adult education that I have dealt with in this paper.

8. ADULT EDUCATION.

BY

DR. K. C. PURANI.

The idea of adult education is not a new one for India. India has always considered it its sacred duty to help whenever and wherever possible, in the spread of education. The best gift that was imaginable to an Indian mind is the gift of education to a person who cannot afford to have it, and to help the education of the people was considered to be *dharma*. Thus was the level of education kept high and it was thus that it was made available to many.

There are three ways of imparting culture, *viz.* instruction, schooling and education. Adult education, as the name suggests, is primarily concerned with education rather than instruction or schooling, and if it is occupied with schooling it is but a means to the main object *viz.* education. Those concerned with adult education must have badly needed instruction in the beginning in order to educate the people. In such particular cases adult education may take up the work of schooling. Adult educational organisations are purely educational organisations, in contrast to the prevailing institutions of education, which are not really educational institutions, but instructional or schooling institutions. India has in the past not only provided instruction for her youths, but also a sound system of adult education for the masses. There were many agencies in old times that carried on this work of education among the adults with the ideal of service. It was these agencies of adult education that not only gave strength to Indians to withstand foreign attacks on their culture and to counteract their evil influence, but also enabled them to assimilate the best from the foreign culture and make it an integral part of their own culture for ever.

This work of adult education was performed by the traditional workers of such activities, like the puranis, kathakars and haridasikars who since time immemorial went from village to village, preaching to the people the culture of India. In the middle ages it was carried on especially by a long line of the Bhakta poets.

This was arranged according to the need of the country. In the middle ages education in India became more and more intellectual. It was the privilege of the few to study. It was also centred at particular

places. The common people could not take advantage of these institutions. So there existed the danger of separating the country into two classes, a class of intellectuals with high training in all sciences, and on the other hand the masses. The condition made it necessary to institute a system of adult education on a large scale for the people at large, in order to keep them in living touch with our culture and our ideals. And we really are astonished to find with what sincerity, dutifulness and success these agencies did their work. If such agencies for adult education did not exist in India in those days, the fate of our culture would have been the same as that of the great ancient cultures of Egypt, Assyria etc. But as all old institutions have lost their importance and significance in the eyes of the public of the present day, and have become merely traditional and formal, without life and vigour, so also has happened, in the course of time, to these sacred traditions of adult education. To-day it has no position and has ceased to have influence on the masses such as it had before. It has ceased to be living. It has no more commanding force because it has no dynamic power.

Now if we wish to reorganise and regenerate adult education in India, it is our first duty to study these traditional institutions of adult education and to find out and decide their exact shape and form as well as their ideal. We may compare our old conception of adult education with that prevailing in the western countries and organise a system suitable to us in these days. The adult education of India should be based on Indian traditions and ideals. The outer form may be shaped to suit the present condition but it can be made dynamic and living only when it is rooted to the soil on which it has to grow. A scheme of adult education is never dynamic until it has a national outlook. It should be nationalised. It should look to our needs and our problems. Our immediate needs should be first looked after. It is only when the plan of adult education is based on this principle that it will be successful.

Before we go into the details of the adult education *plan*, it is necessary to decide the *aims* of such a plan. We understand by adult education all such efforts and organisations, which make it possible for the grown up of all classes of the entire nation to increase and deepen their culture outside the recognised school organisations. The schools, from primary ones to colleges, provide primarily schooling and instruction i.e. diffuse knowledge and capacity for their future vocation. Their activities are limited by the object of preparing persons for vocational fulfilment. The vocation as an object, vocational activities as a prerequisite for living, and for the foundation and preservation of a family

—this should not be the only aim of education, although it is one of the aims. One must correlate his narrow life-relations in town or in city, may be as a peasant or a labourer or as a member of any other vocation, to his national community, and even to humanity. He must feel that he does not follow his vocation as an individual but as a member of the community and also as a member of humanity. Then alone he can make himself a useful member of the community as well as of humanity. Adult education should not only make its recipient participate intelligently in the economical organisation of his nation and humanity, but also in its culture. He should be so educated as to be one of the army to carry on the march of culture. In this way adult education should make individual intellectual powers and capacities serviceable first for the spread and growth of national culture and eventually to the human culture. This should be the ideal and the practical aim of adult education all over the world. We have seen above, that India has constantly kept this ideal before her and arranged her system of adult education in such a way that it has touched this problem and that too very successfully. Indians feel as if they have a common culture and their sense of duty and responsibility to the society and humanity is ever alive. This is due to the system of adult education so well thought out by our ancestors. If it appears to-day lifeless it is our duty to revive it and put it in its proper place.

So far we have looked into the fundamental principles, ideals and aims of adult education. Now let us turn to the practical side of it. In practical life we understand by adult education, the education of those who have left schools before reaching to the common level of culture of the community in which they live owing to one cause or the other. These persons should be so educated as to reach a level common to all. So adult education includes the education of farmers, workers, artisans, etc., all sorts of people following various vocational activities. The interests and aspirations of these various classes of people have no common direction. Their lives are also not based on a common foundation. Adult education has to provide education for all these adults of different interests and vocations, who are longing after education which they could not have due to social or economical disability. It has also another duty to perform. It has not only to fulfil this desire of further education and thereby to give an insight into the national culture and to make them conscious of their duty and responsibility towards the nation and humanity, but also to make him more efficient in his vocation as far as possible. This then should be the aim of all adult education.

Until now we have considered the practical aim of adult education. Now what are the means at our disposal and how far are they useful to us in this task of adult education? There are several ways of organising adult education in a country. If we look into the organisations of adult education in the different countries of the world, we find that they differ in form and the mode of execution of their aim according to their conditions and needs. England has 'university extension courses' for carrying on education among adults. Germany has 'Volkschulen und Abendkurs'; Czechoslovakia has a separate public organisation supported by the public where courses and lectures are held for the adult public of the nation. We have now to see what kind of organisation will suit the needs of our country. One thing we may not forget. It is not advisable to carry on the work of adult education in our country in co-operation with the existing universities or other educational institutions, because they do not belong to the common people. They impart knowledge through a foreign medium, and so it will not help to carry on our work successfully. It would not accrue our purpose to set up and organise university extension courses for the spread of adult education. It may provide facilities for education for some few, but the masses will remain untouched. 'People's High Schools,' 'evening classes' and such other activities will not suit our conditions. Such activities are located at few centres. One who intends to have education must needs go there. This is possible in the case of those in whom the desire to know has been awakened. The number of such people is very limited in India. Desire for knowledge, the eagerness to learn something whenever possible, and to add to the treasure of knowledge is not a very common one in our country. We therefore cannot afford to have adult education centred at few places. Again a nation with a big population, a large percentage of which is illiterate, cannot expect to carry on a programme of adult education simply by providing few centres in big cities. Our population is also not centred at few big places as it is in Europe. Our people live in small villages scattered over a very large area. Our adult education plan should keep in view this peculiar characteristic of our nation.

What can be done under these circumstances? What form should our plan of adult education take in order to suit our national needs and problems? In my opinion, the traditional institutions of puranis and itinerant preachers can be of use to us even to-day, and Sannyasis, are the most useful ones for adult education. These institutions must be organised and put under one controlling agency. Such an organisation cannot be created and carried

on sectarian or party basis. It should be the function of the whole nation, i.e. all possible persons or institutions with their different viewpoints should co-work in this direction according to a common ideal. The plan of organisation outlined above is of the horizontal type, but there is also a type of organisation different from this horizontal one. It is the vertical type of organisation. The organisation of adult education societies from villages and small towns to bigger units till we reach provinces and ultimately the whole country is of the vertical type. Such an organisation can also start at the top and reach the bottom. The work of adult education always begins at certain centres from which it spreads further and further till it brings to life local centres.

Problem of organisation in adult education is not a question that can be ignored or overlooked. Such education can be carried out successfully only when it has definite organisation. The success of this organisation depends on the fact that it should never take to the false path of ego-centred activities, but to the true path viz. the high ideal of adult education for the nation. This is very important for adult education as such an organisation has no definite agency to control it and has no machinery for selection of teachers and such other things that are usual in established normal educational systems of the country. Therefore if not the most important yet one of the necessary problem of adult education is the problem of getting the right type of teachers. We require, as every organisation requires, an army of good trained persons to carry out our work successfully according to our ideals and aims. Hence arises the question of the training of the workers who are to carry on the work of adult education. We may not call the work of such workers a vocation, for it is not considered an independent vocation. Since time immemorial India has a tradition of wandering workers for this kind of education. These persons were not inferior to the teachers we have in our teaching institutions in point of culture. The difference lies only in one thing. The present teachers do their teaching work in a particular room that is allotted to this work, whereas the wandering workers of adult education in past were doing their work in the open and among the masses. They needed no special building for their work. They had no fixed curriculum or rigid time limits, within which to do their work. There was an elastic system, designed to suit local conditions and needs. It was an advantage of the above organisation that it could reach a very large number of the public. There were however several defects in this old traditional system of adult education. Very often

these wanderers aimed at the ability to please their audience by cultivating the art of narration and other ways of expression. But now the vision changes and it should be changed. We must entrust the work of adult education in the hands of responsible workers specially trained in the spirit of service to their nation and for the cause of adult education. Only thus we can achieve great success and something substantial in the field of adult education. The adult educator should feel himself first of all as one of those whom he educates and live among them as a comrade. Whenever he has to lead he should feel that it is his sacred duty to lead the adults because he has something to give which may help them. He should not only master his subjects and should be master of general knowledge required for his vocation, but he should also know the people among whom he has to carry on his work. He should be one of them living and thinking with them and yet unconsciously leading them, to the culture of the country. Again he should be a teacher, a physician and a librarian in one person. It is therefore necessary for him to learn the work of a librarian and a physician. This kind of preparation for the worker in the field of adult education is inevitable and without it there cannot be any real kind of adult education possible. Regular courses should be organised for these workers. Especially the cultural subjects must have a greater importance than the others in such courses, as also the subjects that train them in civics and social responsibilities. They should also know some kind of hand work. They should feel themselves as the apostles of manual labour, because most of our country-men are generally engaged in some kind of manual labour.

The revival of the traditional work of adult education and organisation and the training of the workers for the work are not the only means to carry on the work of adult education. There are other means as well. One of them and a very important one is the organisation of libraries in the various centres in order to supply good reading material that may help us in the work of raising the cultural level of our nation. The second one is the organisation of popular lecture series dealing with various branches of arts and sciences. One thing is to be remembered in preparing such series of lectures. These lectures should be so prepared as to be suitable to the general capacity of the people of the country. In this way one can send the message of the modern world of knowledge and sciences to the people. The lectures again may with profit be illustrated with pictures in order to make them interesting and easy to understand. The educated class such as professors and the

secondary teachers should help voluntarily in this work and prepare such lecture series and, if it is possible, even to give such lectures now and then.

As we have stated above, this work of adult education is the work of the whole nation and it is the sacred duty of all to help in the work. This is possible because the field of adult education touches all the fields of life. The aim of adult education is also not a narrow one. It aims at the raising of the standard of the national culture and thereby that of the whole humanity. It has also in mind to give help wherever possible to the adults in their vocational perfection. And last but the most important one is to unite the whole nation and give chance to all the country-men in the work of national development. One requires for this work an army of well-trained workers with good heart and well organised libraries in various centres of adult education. We require also series of lectures on various cultural subjects closely related with the social, economical and political life of the people. The adult education activities are not one-sided, and therefore it requires the co-operation of all and from all the walks of life.

ADULT EDUCATION

—PHATIK CHANDRA GANGULY.

Headmaster, Muradnagar H. E. School, Bengal

The question of Adult Education resolves itself into three forms, namely, what is Adult education ; why it should be given and how it should be given. I shall take up the first and the second points together and deal with the third separately.

To an audience consisting of teachers, I need not stress the point that however efficient the teacher may be, however up-to-date his method, however recent the educational devices, all these do never stand him in good stead unless he can enlist the sympathy and co-operation of the parents and of the masses and develop in them an attitude of mind that falls into line with that of the teachers. To educate the child properly we must first educate the adult.

Now that democracy is abroad in India under the reforms, the masses are masters of the situation. For democratic Governments have got to stake their will to that of the governed. But the governed must be intelligent enough to dictate to those who govern on questions affecting their interests and welfare. This is not possible unless the governed are up-to-date in their outlook. Adult Education seeks to create and foster such an outlook.

In Denmark and England, it was social considerations that led to the introduction of Adult Education. In our country where rank superstition permeates the masses and prejudices in a hideous form take possession of their minds, its necessity is greater than ever. Society need be purged of these evils. Social reforms such as widow re-marriage, removal of untouchability, co-education and many other cognate social problems await immediate solution in the interest of the people and the country. This presupposes the preparation of the mass mind, which is a kind of Adult Education.

True religion has a humanising, chastening and ennobling influence upon the human mind. But in India unfortunately communalism has taken the place of religion. It is up to every teacher, and every

educationist to undertake a raging and tearing campaign to bring home to the masses that the different religions differ in form, but behind the form there is an underlying unity. It is thus through Adult Education that we can succeed in creating an atmosphere that will enable us to get rid of all the ills—social, political and religious—that are eating into the vitals of our social fabric and undermining the foundation of our national life.

The question now arises as to how to give such education to our masses. In Italy and Soviet Russia, it is the State that has organised Adult Education. In other countries it is voluntary organisations that have undertaken it. How are we to do it in our country? I may speak of our teachers that sacrifice has been the badge of their tribe. It is their self-abnegation that has built up civilisations and preserved them. The teachers may utilise their leisure time in going from village to village within their reach, in addressing meetings and conferences, in reading out to the masses books on various topics of social, political and other interests and in discussing these problems with them. They may hold meetings and conferences in the school compound inviting the parents and guardians of boys and intelligent and influential men in the locality and talk to them on various subjects of public utility. They may often hold social gatherings and utilise them for the same purpose.

The aim of such education should be :—

(i) Instructions of a general nature intended to extend their intellectual outlook; (ii) to explain to them the administrative system of India, (iii) to teach them how to improve agriculture; (iv) to teach them how to improve sanitation and prevent diseases; (v) to teach them how to take care of cattle and to teach cattle breeding; (vi) to teach subsidiary rural occupations; (vii) how to start co-operative organisation and marketing of crops; (viii) to teach History and Geography of India; (ix) to give moral and religious education.

Teachers may do a great deal in educating the mass mind in regard to items nos. (i), (ii), (iv), (viii), and (ix).

In Bengal, Government has appointed in each district Agricultural and Industrial officers and they have under them a set of sub-ordinate hands for each area. The District Board has appointed Health Officer, Sanitary Inspectors and Veterinary Surgeons. They are going from place to place and addressing the people on items

nos. (iii), (v), (vi), and (vii). But their efforts need be more systematic. They need act in co-operation with the village teachers. *Jatra*, *Pachali*, *Kathakata*, *Jari*, *Jhhumur*, lecture by magic lantern slides, cinema shows and other entertainments of an instructive and interesting nature may be arranged.

The Government of Bengal has of late drawn up Rules for the management of Adult Education Centres in Bengal. There is to be a centre for Adult Education in each area and the work of these centres is to be managed by a committee consisting of :—

(1) The S. D. O., the local Munsif (with the approval of the District Judge) or the Local Circle Officer as the President ; (2) The Sub-Registrar ; (3) The Sub-Inspector of Schools ; (4) Sanitary Inspector ; (5) Headmaster of the local H. E., M. E., or M. V. School ; (6) M. M. Marriage Registrar ; (7) Inspector or Auditor of Co-operative Societies ; (8) President or Presidents of the local Union Boards.

The work of each centre is to be inspected by the District Magistrate (or some other subordinate executive officer), District Inspector of Schools or higher educational authorities, Public Health officials or District Board Chairman (or Vice-Chairman).

The funds of the Committee will be contributions from the local people, the District Board, the Union Board and the Central Committee. This Committee can do a lot if they are earnest. What is needed is this earnestness. It seems to me that the teachers need be given a conspicuous place, latitude of work and recognition of their status in the scheme, so that the work they do may be of abiding value. The workers need be saturated with the ideal of sacrifice and the importance of self-less work in the advancement of national life. It is this that will bring in the promised land and carry us to our goal of real self-determination.

XI. ON EDUCATIONAL METHODS AND RESEARCH, AND TRAINING OF TEACHERS.

1. PRESIDENTIAL ADDRESS

BY

PRINCIPAL H. V. HAMPTON.

In course of his Presidential Address, Principal H. V. Hampton observed that this Section had every reason to feel proud of the growing recognition of the value of scientific training and of the increasing readiness of the public to acknowledge the professional status of the teaching profession. He pointed out that the general tendency to find fault with the present system of education and to emphasise its shortcomings and defects was not to be deplored ; rather, it was a healthy sign and such adverse criticism was the inevitable forerunner of progress and reform. On the other hand, it was gratifying to find that all over India trained teachers were coming into their own and that provincial Governments and Universities were making efforts to meet the demands of men and women who wished to qualify themselves properly for a teacher's career. He said that in Bombay, until a few years ago, there was a single Secondary Training College for the whole province and it turned out only some 50 B. T.'s annually. Now the original College had been expanded and its strength doubled. Another College of equal size had been opened in the Southern Mahratta Country and it was likely that in a few months a third College would be started in Gujrat. In spite of these facilities for training the rush on existing Colleges was so great that only a fraction of those who applied for admission could be provided for. He regretted that the secondary teachers with good academic and professional qualifications were so poorly paid, but it was some consolation to know that there were few schools without a fair sprinkling of trained teachers on their staffs.

The indifference of old-fashioned educators—not to mention the apathy of the general public—as regards training was rapidly disappearing, and that was one of the most hopeful signs for the future. He regretted that he was not so familiar with conditions in other parts of India, but from what he had read in various journals and been told by a number of friends, what was happening in Bombay was not in any way unique and that more or less the same story could be told of other provinces. He considered that the recognition of the essential value of properly trained

teachers by Governments, Universities and the general public was one of the most remarkable features of educational development in very recent years. He looked forward to the day when Secondary Schools all over the country would be manned by teachers who had a professional training along modern scientific lines and who were in touch with modern developments in educational thought and practice.

Turning to Educational Research (on which the Session intended to concentrate attention) he pointed out that India provided a vast field for original work. Although he was far from suggesting that Indians should neglect what was being done in other countries, he considered that it was not only desirable but essential that India should solve her own educational problems for herself. Differences in language, religion and social institutions, for example, made her problems in a sense unique and these could only be solved by people on the spot who had first-hand knowledge of local conditions. He said that the mere copying or adaptation of what had been done in other countries was not enough and that India must strive to make her own contribution in this field, as she had already done in others. He reminded the audience that the Conference had passed, only a day or two ago, a resolution urging all Indian Universities to institute M. Ed. degrees for research in Education. At present he thought that only 2 or 3 Universities had made this very necessary provision and he hoped that all the others would follow the lead of these pioneers. He also recommended them that the Bombay Secondary Teachers' Federation had recently passed a resolution urging Government to start an Educational Bureau to further research all over the Province. The matter had already been represented to the Prime Minister and he hoped that Government would be in a position to provide funds for the establishment and upkeep of a Central Educational Bureau for the province. He pointed out that the provision of adequate funds was one of the greatest difficulties they had to face, and there was no denying the fact that research in Education, as in most other branches of knowledge, was an expensive undertaking. He ventured to hope, however, that private individuals and institutions would co-operate with local Governments and Universities and that, as a result, facilities for research would be afforded to workers in all parts of India. He considered that the present was an opportune moment for launching a campaign for the promotion of research, because never before was there such widespread and intelligent interest shown in the various educational problems which faced the country, never before was there such enthusiasm on the part of educators, and never before were the prospects for the future so bright as they were to-day.

2. EDUCATIONAL RESEARCH IN INDIA : A SURVEY WITH SUGGESTIONS

BY

DR. G. S. KRISHNAYYA, M. A., PH. D.,

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The survey of Training Colleges made sometime ago by the writer as Secretary of the section on Teacher-Training, Research and Experiments of the All India Educational Federation, revealed that the vast majority of the Colleges considered themselves ill equipped and unprepared for undertaking research, that only a fourth of the Universities awarding Teaching Degrees had instituted a Research degree as well and that their annual achievement in the way of research was almost negligible.

The disclosure is distressing but the explanation is not difficult to discover. The whole time, energy and thought of the staff is taken up with getting the apprentices through the operations which are expected to render them expert in their craft. The one year's course (involving in many cases no more than 6 months' College work) with its heartless requirements, theoretical and practical, physical and social and mental, leaves little room for anything beyond the teaching or the learning of the tricks of the trade. Absolutely "no time to stop and stare", let alone examine. Training colleges seem meant for training teachers and it goes at it like a horse in blinkers. While it is true that there are several Colleges which have no one with experience in educational research on their staff, even those better manned find themselves in no better position for fostering research. Neither the candidates nor the professors have the necessary margin for the purpose.

True, certain Universities have instituted the M. Ed. degree and permit students to submit theses for the degree but the rate of research work is disgracefully slow. Even if the atmosphere in the Colleges should be favourable the professors recognised for the purpose have little mental leisure after the daily grind has been gone through. And the students (granting what can't be granted, that they have the technique and materials) being engaged in full time jobs, can do little continuous and concentrated work to produce perceptible results. Small wonder that

the enthusiastic applicant withers away like the plant on thorny soil. No man can serve two masters and do justice to both. The regulation permitting candidates to prepare theses privately, if taken seriously, amounts to abetment, if not instigation to neglect of duty. The inevitable has already happened in two of the four Universities—the degree has never been conferred in one case and not for the last six years in the other. In the other two cases, it is only too early to pronounce a verdict.

It would not be true to fact, however, to say that nothing along this line has been done by any Training Institution. The Dacca College, under Dr. Michael West's direction did produce some theses. Bilingualism, Vocabulary Tests, Intelligence measurement, Word Frequency in Bengali, Achievement Tests in the different subjects, Reading interests of children at various stages, Marking, Examinations are a few of the subjects. But it must be noted here that West's post-graduate candidates were residential and not part-time students.

The gloom of the situation in the Training Colleges vis-a-vis Educational Research is not relieved by the existence of other provincial or national bodies devoted to work of this type. It is incredible, but not the less true that in the year of grace 1937, there is not a single Bureau of Educational Research run either by the University or by the Department of Public Instruction in any state or province of India. If there is one it has not yet made itself felt.

The research work that is being done now-a-days is mostly private and personal and I expect it will be dealt with by Mr. Parsram. Individuals with a passion for investigation are working on certain problems. No organization backs their enterprise. Recognition comes occasionally but being unofficial their findings make no impression. Love's Labour lost! And what is worse few people outside their circle know anything about their valiant efforts and their splendid achievements.

The Need.

These facts silently but eloquently proclaim that India has not yet understood or accepted the importance of research in matters educational. They have diagnostic value and indicate the necessity of making out a case for the promotion of educational research in India.

Progress, it has been forgotten, depends on research and experiment. Without adequate testing and investigation there can be expansion but there can be no assurance that it will be on lines that are safe and desirable. In the absence of this guarantee no move should be made. It is because this has been lost sight of, that there is fabulous waste, inefficiency and misdirection in most matters connected with Indian Education.

This leads on to the second consideration, viz : that India is too poor a country not to secure the support and guidance which can come only from tested theories. With so narrow a margin even for the necessities, she can ill afford to squander money on methods and schemes of doubtful value. Proved efficacy should be the basis for any programme of action. Therefore, so far from being a luxury, the encouragement of research and counsel is a measure of indispensable and long distance economy. The Duke of Wellington is reported to have said, "I have not the time not to do the right." We in India might add that we haven't the money or the energy or the time not to do the right. Research gives the guarantee of demonstrable success.

In this matter, Education might well take a leaf from the other sciences. It is an accepted principle there that prior to large scale adoption of a method or procedure, experiments should be conducted in the laboratory under controlled conditions. Various factors are introduced and their effects studied. For lac and cotton, for soils and sugar and cattle-breeding research is recognised as essential to improvement. Surely human beings are of more value than these. The Jubilee celebration of the Indian Science Congress, with its many sections and the astonishing achievements of the different sciences and their application to human needs, should serve to point out how far behind lags Education. It is no revolutionary propaganda therefore to suggest that the example of medicine, engineering, agriculture and veterinary science be followed and that the failure to do so will appear like a symptom only of educational backwardness.

Further encouragement to launch on programmes of national and provincial research is afforded by the splendid achievements of the Bureaus and Institutes of Research and Counsel of other countries. The United States, that country which we are always being told worships Mammon, that hard-headed, business-minded country, leads the world in Educational Research. The National Society for the study of Education, the Bureau of Education of the Department of the Interior,

the State Institutes of Research and the Research Departments of the various Universities and Teachers' Colleges, to mention only a few, and the Funds, Trusts and Foundations for Research, prove that America is convinced that Research pays in dollars and cents.

Britain, which has now begun to think of Education as a science, is carrying on some research in a decentralised manner through her country councils, Universities, Vocational Guidance Bureaus and Adult Education agencies. France, Germany, Russia and Italy declare by their practice that increased efficiency justifies the expenditure. The National Institutes of Australia and South Africa preach the same moral. The poor countries of the Orient, Japan, China and the Philippines, tackling their problems through their Research Bureaus and Institutes, have found that money spent on experiment and investigation is an investment which yields large returns and that the intensive study of a minute subject saves time, money and energy in the long run.

If all these arguments are not enough, if it is nothing to India that advance in the desired direction depends on first proving all things, if considerations of far-sighted economy cannot urge a poverty-stricken people to the scientific verification of procedures, theories and opinions prior to general advocacy and adoption, if the example of the sciences, pure and applied, and of the more advanced countries does not compel like action, then, at least the motive of self-respect should stimulate enthusiasm for the original and independent study of India's peculiar problems. India cannot remain for ever a dependency in Education, "a second hand nation" as Dr. C. R. Reddy put it recently. She must have Swaraj. That means an end to her parasitic existence and a determination to stand on her own feet. All the more is this necessary when it is recalled that many of her problems are unique and are shaped by her special social, political, economic and physical conditions. So it is not a matter of choice. Undoubtedly there are a number of problems which India shares with the rest of the world, human problems. For these, she must avail herself of the findings of others, and instead of being content to be a sleeping partner, to endeavour to contribute as far as it lies in her power, to the common stock. But in matters peculiar to her she must in Education as in the other sciences and professions, look for a solution which will be her very own. One of the British Scientists did well therefore when on landing in Bombay, he warned India against borrowing or adopting wholesale plans and methods from Britain or elsewhere—evidence of a new attitude indeed. Besides, each province and state has its own needs and difficulties and these call for different and detailed

study. India's coming of age, then, can be best celebrated by her resolving no longer to depend on the crumbs which fall from other people's tables but on the contrary, to work out her own educational salvation with courage and confidence.

Suggestions

Having seen now that the present situation is far from satisfactory and that fostering research and experiments is not a luxury but a desperate national necessity, it may be worth while to consider briefly what might be done with our special conditions in mind.

At the outset it was made clear that Training Colleges, devoted to the jobs of turning out pedagogues in half a year, are not congenial auspices. There is neither the time, nor the energy nor the mind—on the part of either student or professor. It must have been evident also that theses assigned as homework are invitations to disappointment and that unless he is emancipated from the regular Training Work, the professor cannot give candidates the guidance they need. Put positively, it means that Research students must enrol as full time students and work under the supervision of their professor and that the Research Professor must not be saddled with under-graduate drilling. This leads one to the conclusion that research guidance should be concentrated in the University and not spread ineffectively over the different Colleges. It would be unthinkable for individual Colleges to provide the necessary facilities and duplication would be wasteful. The University is the logical place also because it is already the centre for various other research courses and many of the requisite facilities are already available. Like the school of Economics or Sociology or the Department of Geography or of Indian History, the Post Graduate Department of Education, or Department of Educational Research is a University concern.

This is so far as the advanced work of post-B.T. (or L.T.) is concerned. But there is need for agencies or Bodies which are devoted exclusively to the intensive study of problems and the evolution of processes, and are not involved with University degrees. As in other countries and in other sciences, so here, Bureaus of Research and Counsel should be organised which will serve as educational laboratories and distributors of information. It should be possible for persons doubtful of the value of a process or a theory to refer it to this Institute for expert and tested opinion. When guidance is needed as to how schools of a particular

type may be started, it should be available somewhere. Where the experience of other nursery schools or other Dalton schools is required by a struggling, enterprising far-away educationist, he should be able to turn to some centre for enlightenment. Much overlapping, duplication and wasteful experimentation can thus be avoided. On its own, too, the Bureau might proceed to conduct or encourage experiments. It might prepare tests and standardise them for general use. It might establish age norms, names and scales for various skills and achievements. It should make or suggest surveys along various lines. It might go into questions like Examinations, making text books and the working out of new-type tests for the school subjects. It should be able to throw light on such persistent problems as illiteracy, adult education, sex instruction, vocational guidance, compulsory attendance, medical supervision, handicrafts in school, education films and the like. The best experience not merely of the various provinces but of the other countries should be made available to the eager inquirer. It might be referred to by a would-be research student for a suitable problem. There must be centres to hearten the fainting, to enlighten the puzzling and to guide the erring. In a huge country like India it is impossible for any individual or group of individuals even with the best will in the world to collect, collate and co-ordinate the results of research and experiment, much less to foster or sponsor such undertakings. It is the work of a Bureau financed by Government.

A Central Institute is a long-felt necessity. It could work in co-operation with the Educational Commissioner. Indeed the surprise is that Educational Advisers to the Government of India have had to carry on without the assurance which comes from knowledge of the achievements along different lines of the various parts of the land and the results of actual investigations. The Advisory Board, now revived, should have at its disposal all the information which can be collected and be in a position to fortify its opinions by actual research and investigation conducted under the auspices of the Bureau or Board.

That is not enough in a country of this size. Without the active contribution of the parts even the centre cannot be well supplied. The states and provinces should generally invest in this labour-saving, time-saving and money-saving device. Their special needs have to be met and special investigations into their individual difficulties will be necessary. In trying to manage without such a Bureau of Research and Information, they have been penny wise and pound foolish. They should also try and secure private donation from persons seeking new avenues

for their philanthropy. It is ruinous financially and in every other way, to try to get on as though darkness were no handicap and ignorance no drawback. If it is true that we learn from experience why not ensure more rapid progress and more economical progress by learning not only from our own experience but also by the combined experience of many others and their experiments. That way lies wisdom. That way lies economy. That way lies certain progress.

To summarise, India is an educational back number. She has been obliged to grope blindly and stumble at every step. The light of successful experience in the laboratory and out in the World is what is needed. Training colleges are otherwise engaged. Universities and Government Bureaus in the different states and provinces can enlighten her and in many ways enhance the usefulness of a well-equipped long-overdue National Bureau of Research and Counsel. Its absence points to extravagance the country cannot stand. The next step in Indian Education must be the establishment of such provincial institutes and Central Board radiating light to the distant corners of this vast land. And this is exactly what the Wardha Committee has emphatically recommended.

3. A REVIEW OF EDUCATIONAL RESEARCH IN EUROPE.

BY

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Europe is far ahead of India in the field of educational research. There, the Universities, the State educational departments, voluntary societies like the British Institute of Adult Education, the Institut Jean-Jacques Rousseau at Geneva, the Abraham Lincoln Foundation etc., provide ample facilities for the scientific study of educational processes, with a view to bridging the gulf between schooling and real life.

In England the Consultative Committee of the Board of Education under the able chairmanship of Sir William Hadow carried out thorough investigations into various aspects of education, such as the psychological tests of educable capacity and their possible use in the public system of education, and the type of education suitable for children of

various age groups. The latter investigations led to the recent re-organisation of English public elementary schools into infant schools for children between 5 and 7, Junior School for children between 7 and 11, and senior schools for children over eleven.

Fresh ideas, results of investigations by French psychologists relating to the speech, games, imaginations, imitativeness and characters of children, are slowly undermining the rigidity of the educational structure of France. The researches carried out by M. Freinet on the School text books and by M. Cousinet on the grouping and freedom of children are worth mentioning. The use of the same text books for all French children living in different surroundings was found to cause backwardness in a large number of school children. The solution of the problem was, according to M. Freinet, to throw overboard all the text books and to start the School Printing Press Organisation with a view to enabling the children to draft the text either individually or in groups and to print it in the school press.

M. Consinet, as a result of his investigations has introduced a novel system of grouping. The pupils of a class are allowed to group themselves at their own discretion and work by themselves, selecting the form of work they fancy, work for as long as they choose and stop when they wish. The teacher does not direct or guide the pupils and helps them only when the children seek their help.

The other investigations deal principally with three aspects:— comparative education, educational psychology and the school curriculum. Comparative education has proved to be as interesting and fruitful a study as Comparative Politics, especially when it is realised that many of the educational problems are not peculiar to one country. For instance, the problem relating to the suitable age for learning a second language is common to India, South Africa and Welsh speaking areas of Wales etc. The investigation into the language questions in the schools of South Africa and Wales have conclusively proved that an early introduction of a second language in the school curriculum inevitably delays development of the children. Frank Smith came also to the same conclusion that monoglot children below eleven years of age make better progress than bi-lingual children in their use of language and in accuracy of thought. And it is encouraging to know that the introduction of Afrikan as a medium for the Afrikan speaking pupil has proved tremendous educational gain in speeding up the child's learning process. In the field of comparative

education, the work of Dr. Hans on European Education and of Dr. Chatterjee on English and French Education may also be mentioned. Dr. Chatterjee's regional survey of elementary and secondary school population in England initiated a new line of educational research in England.

A study of the educational activity in Germany will enable us to view the problem of the congestion in Indian Universities in its true perspective. The diversion of a large number of prospective University entrants into vocational institutions, as recommended by the Hartog Committee and the Universities Conference in 1934 and advocated since by many prominent educationists and leaders of public opinion, may touch the fringe of the problem without eradicating the main cause of the trouble. When it is found that in a highly industrialised country like Germany which has made the most outstanding contribution in Europe towards developing vocational education providing innumerable openings for youth, the educational authorities find it increasingly difficult to cope with an acute overcrowding of their higher grade schools and universities, it is idle to think that the problem will be so easily solved in India with its limited productive resources and relatively unorganised industrial and commercial activities. But the remedy, as adopted by Germany in recent years, limiting the number of entrants, may not prove beneficial to India for several reasons. The first reason is that we will need a strong contingent of high school and University trained young men and women in our primary schools when the country will be called upon to fulfil its obligation as a modern society to provide free compulsory schooling for all children at public expense. Secondly no proper machinery for 'selectio humana' exists in India. Strict selection on traditional lines (selectio scholastica) may adversely affect the potential genius, thus causing a serious loss to our country. And last, is the non-existence of labour camps and centres and other institutions for unemployed youth like the German 'Landhilfe' and 'Landjahr'. In these circumstances a partial solution of the problem will be to follow the example of the University of Minnesota (U. S. A.), which has been developing a differentiated programme to meet the special needs of entrants of average intelligence quotient.

Scientific investigations in the field of educational psychology will throw a flood of light on varied educational problems, which need our careful attention. In Europe and America the postwar period has been one of unprecedented activity in educational psychology. Burt in England and Healy in the United States have found that when one or more of

the four fundamental wishes—recognition, response, security and new experience—remain unfulfilled the child shows symptoms of psychological and moral malnutrition. Knowledge thus gained in the study of delinquents are used in the wider fields of education. Thanks to McDougall, psychology has provided us with so much information on the innate propensities found in man that we can no longer profitably discuss *a priori* the vital question of the selection of children for different types of school. Freudian psychology tells us that intense emotional experience, even when repressed to the extent of complete forgetting, may continue to influence our conscious process. This has an important bearing on the problem of discipline in the home as well as in the school. Modern teachers and parents avoid unnecessary restriction and allow the child certain times and places where he can give vent to his emotional disturbances. Adler has emphasised the fact that failure to assert the self-assertive impulse of the child leads to a sense of inferiority, which not only causes retardation in the school but colours his activities in life.

The problem of the methods of examination illustrates well the success of educational psychology. The recent findings of the International Conference on Examinations point out that the element of chance in examinations subsists to a dangerous degree in the subjects investigated. To take an extreme instance, the marks for one script, when submitted to several experienced examiners, varied from 4 to 52. The new examination methods, comprising a large number of small items, are slowly gaining ground in educational spheres. Dr. Alfred Binet, an eminent French psychologist, was the pioneer in the construction of a metric scale (*echelle metrique*) for the measurement of innate intelligence in terms of mental age (I. Q.). Since Binet's day the metric scale has been re-standardised in England (Burt and Ballard), Italy (Saffoti and Treves) and the United States (Yerkes and Terman). We need a similar revision in India, based upon extensive experiments in our schools. Mental Tests can be used in solving various educational problems, such as the detection of mental deficiency and the differentiation between genuine deficiency and mere backwardness in the school, the estimation of the comparative intelligence of the sexes, the correct appreciation of efficient teaching and vocational guidance.

Educational Psychology has exercised a profound influence on the question of curriculum. The curriculum is now thought "in terms of activity and experience rather than of knowledge to be acquired and facts to be stored". The retention of any school subject in the curriculum is no longer justified on the ground that it provides mental discipline or

formal training. For instance, mathematics, as was widely believed, does not necessarily train the powers of reasoning, so that a child efficient in mathematics may not be logical in dealing with other school subjects. But practice in one subject may improve accuracy in another only when there are common usable elements. Thus the study of Sanskrit will aid the study of Bengali because many Bengali words are derived from Sanskrit.

4. PSYCHOLOGY OF DISCIPLINE

BY

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Educationists are not agreed as to the meaning of 'discipline'. They still hold divergent views about words like 'discipline', 'order' and 'freedom' which results in confusion of thought. Sometimes one is used for the other. It is the aim of this paper to show clearly what each means and how one is related to the other.

We begin by asking ourselves what 'order' means. We recognize that the school should be a place where opportunities are given for free expression of children's energies. This does not mean that we are going to allow chaos and confusion. In order that the school work may be carried on smoothly and the object for which the school stands may be fulfilled there should be some kind of order. "Order is heaven's first law" and one can observe a rhythmic routine in the process of Nature. Love for order and rhythmic routine is discoverable in children. It is not correct to think that they like disorder. If we watch children at play we find that they behave in an orderly fashion. Order, therefore is not difficult to maintain in school if work is done to interest children.

School-order implies that certain things will be done in a certain way; they will be done in a certain definite order. In order that order should exist things should be done in a set way. Order, therefore, presupposes a routine. Every teacher has some kind of routine, a set way of doing his work. If the teacher lays down that routine with the

consent of his pupils it will have a meaning to the latter and the classroom order will not be difficult to maintain. He should neither be a despot nor a cipher but a 'leader and comrade' and welcome spontaneous changes in the routine. It is a routine which he and his boys understand. The time-table is an index of the day's routine. From the general assembly to dispersal things follow one another in their usual order. There is a fixed routine about classroom work, such as passing books, replying to questions, marching in or out, or showing work to the master. The teacher cannot afford to disregard this routine without prejudicing class-order. Children like it. Love for the familiar or routine is, as it were, ingrained in children. They stick to it and resent any innovation. A clever teacher throws the whole weight of class discipline upon this routine tendency. It is like "the fly-wheel whose momentum keeps a machine in orderly motion, overcomes obstacles and carries it past the 'dead points', where the prime motive forces cease for an instant to act."

Another condition upon which the school-order depends is 'tendency to imitation'. The child finds himself plunged in the bracing and superior atmosphere of the school. He finds in the teacher a distinctly superior personality. Old boys and even some of his class-mates become objects of his admiration by virtue of their superior qualities. The child does not, and cannot, make a deliberate choice every time he acts. Sometimes consciously but generally unconsciously he imitates his fellows, particularly those he admires, and thus lends his support to the 'tone' and 'tradition' of the school. But this school-order is something external to the child. The child finds a certain kind of order prevailing in the school to which he conforms. Discipline, as we shall see, is internal. It proceeds from within.

Having seen what constitutes school order and how it differs from 'discipline', we pass on to inquire what 'freedom' means and what relation it bears to discipline. The child, according to McDougall, is a store-house of energy. This energy expresses itself in the manifold activities of the child. It is by means of these activities that he establishes control over his body and adjusts himself to the environment. His cruder movements become, in course of time, organized into 'hormic systems'. In the words of Sir Percy Nunn they become formalized and the history of formalization is the history of a child's growth. Professor Bompas Smith likewise points out that "the forces that make for the child's growth come from within himself; and it is for him, and him

alone, to free them, use them, evolve them." He calls this freedom 'freedom to growth'. E. Holmes similarly maintains that the business of growing cannot be delegated to someone else. The child must be allowed to follow its own law of development. Inertia is a negation of organic life, particularly of child life. Lord Krishna says in the Gita : None can ever be inactive even for a second ; everyone is obliged to act through the force of natural impulses or instinctive tendencies. An irreparable harm is done to the growing child if the hormic element is repressed. A child cannot grow by merely watching others grow, as no bird can learn to fly merely by watching other birds fly. Incessant activity usually taking the form of play is the essential feature of child-nature. The educator should supply suitable atmosphere, conditions congenial to his growth.

This was dimly perceived by several educationists but it was worked out into an educational principle by Froebell and Montessori. Emerson said, 'the secret of education lies in respecting the child'. Montessori respected it. The reason for respecting the child is its divine quality, for Wordsworth tells us that :

The Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

This divinity contains germs of self-determination. Montessori, therefore, made freedom the rock bottom of her educational philosophy. The principle of freedom is the principle of liberty and spontaneity. There are no time-tables, no prescribed courses, no rewards and punishments. There is perfect order, cheerfulness and absorbing activity. This reacts favourably upon discipline. In a Montessori school one is struck to find the busy hum of a little hive at work. The Montessorian child is free because it is absorbed in the achievement of some interest which appeals to him as being really valuable. The two conditions of freedom prescribed by Prof. Bompas Smith are fulfilled, namely : (1) the child must identify himself with the activity or interest. (2) The activity stimulated must be so far free from external interference as to give him the chance of going wrong, by various methods, and so on. The child is free to choose the game but submits to the rule of the game.

This submission is willing and self-imposed. Imposition of discipline upon one's own activity comes from within and 'touches the inmost springs of conduct.' In this sense freedom and discipline are not mutually exclusive terms. They are neither contradictory nor contrary but, as Sir Percy Nunn observes in the course of one of his lectures, polar opposites. North cannot be understood without south and vice versa. True freedom cannot be understood apart from discipline and discipline not based upon freedom is not worth having. Freedom in this sense is not license but a moral quality, because it consists in doing not anything and everything as the impulse of the moment might demand but something that satisfies higher nature.

School-order, considered on a higher level, constitutes the tone of the school. It is expressive of the traditional way of doing things. A school's routine and ritual are both expressed in its tone, and this is perpetuated by the loyalty and love of its members.

Similarly, freedom may also be considered on a higher level which Prof. Bompas Smith calls 'freedom to serve'. This is merely looking at the question from another side. A school is an organised society and as such is governed by the laws of the society at large. 'No man can be free as an isolated individual, but only as a member of society'. He realises his destiny in and through the society, though he follows his own law of development and growth. He contributes as well as receives. There is a perpetual give and take between him and the society of which he is an organic member.

The school-society exists for its members and stands for certain ideals or principles. The child is an organic member of that society. Though he will grow along his own way he is influenced by it. The child achieves this individuality by serving the common interests—the general welfare. He considers his duty to uphold the cause of the school. When he thus identifies himself with the moral tone of his school, his attitude towards its authority undergoes a change. He does not regard the various regulations of the school as external to himself. They vitally touch him, for they are not the unintelligible dictates of an alien despot. The honour of the school is his own honour and its disgrace his now disgrace. He even sacrifices his own interests to maintain the tone and tradition of the school. He learns the useful lesson of sacrificing his interests for the common weal. He learns the lesson of renunciation, renouncing lower moral values for the sake of higher ones. Upon this tone—*esprit de corps*—depends the school discipline. The pupils are made

aware of higher values and their moral lives are also enriched by the way in which they are taught the various school subjects. We find, therefore, the conflict between freedom and discipline disappears even from this point of view.

What Montessori undertakes to do for the young child Miss Parkhurst does for the older. The underlying principle of the Dalton Plan is freedom, and those who have tried it declare that the greater the freedom given to the pupil the better is the discipline. The pupil is made to realise that learning is his own job. He is made responsible for the job and is left free to organise his work, material and time. Freedom is thus made subservient to responsibility. The same principle namely throwing the responsibility on the learner, underlies the Project Method or the Heuristic Method. Under these conditions there is no need for coercive measures. It is when the child is most free that he can be under true discipline—becomes 'a law unto himself.'

Indiscipline is largely due to working against child nature. Children pass through well-defined stages of growth, such as infancy, childhood, adolescence and maturity. Every stage has its own special features, and method of instruction and training of will should adjust themselves to different stages. Treating the adolescent as a child or vice versa usually results in disciplinary troubles.

At all stages of growth prominently at earlier stages but less so in later ones, instincts play a very important part and those entrusted with the task of educating the young cannot afford to overlook them.

One of the banes of collective teaching is teachers' ignorance of individual pupils. Pupils differ according to their intellectual abilities. They also differ in their interests or in their power of giving sustained attention to their work. To regard all of them alike and adopt a general method of teaching and dealing with them is to create disciplinary troubles. Pupils, especially in adolescent stage, can be classified temperamentally. There are some who are concerned with life outside themselves, while there are others who withdraw themselves inwards. The first are extraverts, while the second are introverts. Some pupils are very secretive and sensitive, while others are frank and blunt. A teacher's remark may have different effects upon both. He has to take note of the emotional differences. Pupils may be introverts or extraverts intellectually, emotionally or volitionally. One pupil may show his activity in thinking out a problem, another in

preparing a clay model, and if both do not get adequate scope for their activity they become restless and troublesome. This division into types is only broadly true. Modern psychology does not believe either in a type or an average boy. Human nature is very subtle and each child is a type and should be studied and treated as such. The trouble arises when all are treated alike.

If the child be brought up under ideal conditions there would be no indiscipline in school. All children would grow up into intellectually, emotionally and morally sound men, but it is unfortunately not so. Homes and schools have "difficult" cases which demand special attention and treatment. The trouble may be due to hereditary causes or defective upbringing. Freud tells us that such boys are troublesome or unruly because their impulses did not have a free-play. Impulses that were repressed try to express themselves through undesirable channels. The remedy lies, not in further repression but in expression or rather sublimation. Those tendencies which have been suppressed should be allowed to express themselves. The process of reformation or correction does not lie merely in shifting "a stream of energy from one direction to another", but in drifting it into worthier and nobler channels. This is sublimation. Men like Homer Lane have saved for society "useful and vigorous forms of individuality" by this process of sublimation. Homer Lane believed that a number of occupations offering a certain range of choice should be provided to keep young delinquents fully active. For instance agricultural, industrial, or economical activities possess a high significance for fostering social relations. They encourage a spirit of co-operation and comradeship in useful toil.

It is all a question of attitude. If the teacher has the right attitude many of the difficulties will not rise. Perversion does not mean absence of goodness in the child. It only means that the spark of divinity is covered with the ashes of hereditary or environmental vices. Remove the ashes and the tiny spark will blaze forth into a powerful flame.

Before concluding, a word may be said regarding the conflicting views held about discipline. Some identify discipline with implicit and even blind obedience to the word of command and complain when it is not forthcoming. A complaint is often heard these days that things are not what they should be and the young of to-day far from being well-disciplined are rude and rebellious. In my opinion, this is not peculiar to the present generation. Every generation has registered such protests against the rising generation, and the tendency to look back

to good old days is implanted in human nature. Some do not believe in discipline and advocate encouraging freedom of action and speech in the young, though this may at times give rude shocks to the prevailing notions of decency and propriety. In the earlier paragraphs it has been shown that freedom and discipline are complementary and not contradictory. It is true that the youth of India to-day is not quite docile and tractable. The recent strikes at various predominant seats of learning, imperative nature of organised demands made to the authorities, recourse to violence if the demands are not satisfied, students' conferences and incidents of like nature might alarm both the parent and the teacher, but there is no use evading the issues or trying half-measures. The thing is in the air and one cannot prevent it. Proper diagnosis and treatment are necessary. Coercion will only fan the fire of opposition. The youths of our country prove so ungovernable and seem to delight in destructive and oppositionist tendencies because they have nothing to look forward to. The home-life is not happy because of poverty and disease. Schools offer nothing besides drudgery and, if at all, success in an examination. And after success unemployment stares them in the face. They, therefore, seem to rebel, not necessarily against the school, but the against existing order of things. A contented home life, a well planned and useful school career and sympathetic treatment leading to nobler forms of life will go a great way to improve the situation, and the parent and the teacher both should join hands in solving the problem of discipline.

5. SOME ASPECTS OF ATTAINMENT TESTS

—MR. S. N. SEN.

Today the Educational Psychologists have turned their attention to attainment tests no less than ordinary intelligent tests. It is needless to mention that the former are the tests for acquired abilities whereas the latter are those for inborn capacities. But acquired capacities can not be totally dissociated from intelligence. Educational quotient (Educational age/Actual age) may be regarded as a measure of intelligence, although industry and interest are contributing factors. It will not be wise however to infer low intelligence from low education quotient as the latter may be caused in many ways.

The author of the present paper does not claim any originality. He only intends to present a very short review of some aspects and utility of attainment tests and to show how India is badly in need of such tests in this critical moment of unemployment and ignorant state of the country.

Utility of the tests

The most important use of these tests is to help the educational administrators to see if the children who have been placed together in a given class in any stage (Primary, middle English or middle Vernacular) really represent a range of abilities. The annual examination which is held in different schools under different conditions does not serve the purpose for more than one reason. If we are to take advantage of class teaching from the point of view of both teacher and taught, we must make the class representative as far as possible and America has shown in a comprehensive way that attainment tests, if they are made in a thorough scientific way, can help reclassification of pupils. Of course, individual children should not only be properly placed but they should be given remedial instruction when necessary. Hence the group tests must be sufficiently reliable to supply accurate data relative to the condition of individual pupils.

The Secondary schools also can get guidance in admitting the pupils and classifying them if they have the reports of the attainment tests held before pupils leave the upper-primary or middle English schools. India and her provinces ought to make these tests in respective languages and according to the conditions and circumstances of respective localities without disintegrating the national characteristics.

The results of these attainment tests will also be of great service in vocational guidance. In this respect India needs these attainment tests very badly. The unemployed youths after they leave their institutions do not know their own abilities earned or inborn. Without proper guidance many young men become worthless in their afterlife. Is it not deplorable if a boy after being trained as an engineer for five years start his life as a stationary shop-keeper and again after a few years becomes a clerk and so on? This is not because he has not got any employment in the proper sphere but he does not know his own aptitude, his own abilities and his own achievement. Hence the maker of the achievement tests should give attention not only to pure achievements in three R's in schools but also to general intelligence, aptitudes and specific abilities in order to recognise individual idiosyncrasies. It has been said

before that general intelligence can not be totally dissociated from earned capacities ; so also interest in a particular subject or doings can not be discriminated from school attainments. School is a society where the children have not only followed some scheduled curriculum but they have developed some hobbies, some interests and some idiosyncrasies. If they have not, the school is not worth calling a school—it should rather be called a factory which has produced the same type of children with the knowledge of three R's.

Content and Technique of the Tests.

In order to make the tests representative, the authorities in each of the specific fields covered by the tests, should be consulted. Also, a thorough analysis should be conducted through the text books, the tests and various sources of data concerning them. In selecting the type of technique, the multiple response type of exercise should be adopted as it has been found that in a given testing time it yields a more reliable score than either the true-false or the completion type. It requires short space and short time ; it is easy to score and frequently requires the subject to exercise a discriminative judgment not required by the true-false type of tests.

The test-constructer must be aware of limitation of time and space at his command. He must measure the most basal elements of the subject under consideration. The exercise should be devised to measure what is taught in order that the scores may truly indicate school progress and purely native endowment.

6. SPOKEN ENGLISH IN TRAINING COLLEGES.

BY

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English language is living. Hundreds of millions of people speak it. I am in touch with boys whose mother-tongue is not English, and I feel that the speaking of the English language is a subject which deserves our utmost attention. Whatever academic distinction our boys and girls may achieve, their chances of success, no matter in what direction they aim at, will be meagre indeed if they cannot speak English correctly and distinctly.

We know that like other languages, English too is in a constant process of change leading to great disparity in pronunciation. There are great differences between the pronunciations of Northern and Southern England, Scotland and America. The question arises which of these pronunciations are we to follow. The south of England being the most enterprising and the most wealthy part and above all as it possesses London, the capital, it is the centre of the upper classes. The speech there has become the speech prevailing throughout the whole land. Standard English is therefore the Southern English as spoken by the educated class and this alone ought to be taught in schools.

The All-India Radio, The Educational Films and the Linguaphone Records of Linguaphone Institute, London, have all been assisting us in this direction and we hope we shall in very near future see our boys and girls quite free from those defects of English pronunciation as are hitherto observed and that their speech shall be uniform. The alphabet of the International Phonetic Association does very well represent the English vowel and consonant sounds. Every one of us should be acquainted with that I. P. A. alphabet.

The Training colleges for teachers in India have introduced the teaching of English phonetics in their syllabus but it is regrettable that proper attention is not paid towards this. I must assure you that the I. P. A. alphabet helps us quite a good deal in learning correct English pronunciation. By our acquaintance we can learn the pronunciation of any new word heard by us and we can note it down without any fear of mistake and verify this pronunciation by consulting phonetic dictionaries written by eminent phoneticians like Prof. Daniel Jones, H. E. Palmer, Mr. Martin and others. Now I would draw your attention towards some faults of reading which arise directly out of the differences between the English sound system and the sound system of any of the Sanskrit languages whichever happens to be the mother tongue, be it Bengali, Hindi, Marhatti, Gujrati or any other.

The most prevalent defect in pronunciation arises out of ignorance of the nature of the true vowel sounds. Our boys and girls often fail to distinguish the short and long vowels, and vowels pure and diphthongs.

I. Vowels :—Pure and Diphthongs.

A. The pure vowels are not very difficult to learn. They do not present any difficulty and there is the least chance of error in pronunciation unless there is a confusion whether the sound is long or short,

Mispronunciation of words like SHIP, SHEEP, FOOT, BOOT, COT, COURT, are due to ignorance of vowel sounds in these pairs. Any teacher can easily remove this defect.

B. The diphthongs are double vowel sounds. Our boys and girls are under the wrong impression that GO, SO, NO, MODE, MADE, are words having single vowel sounds. They must be aware that the pure O and E sounds of their mother tongue do not occur in standard English as separate sounds. They therefore naturally substitute the pure sounds of their own language and as a result the words like TEST, TASTE, are often confused by them not only in speaking but also in writing.

II. Stress and Intonation :—are matters of great importance. These are not so much concerned with the separate sounds as with their use in connected speech. To make one's speech intelligible to others one must pay attention to these.

A. **Stress**—In English every important word has very strong accent or stress. This is not the case with our mother-tongue which has but one main stress in each important clause. Those unacquainted with the stress system cannot make a speech intelligible to any one. Englishmen are in many cases unable to follow us because we do not know the proper stress system.

One thing that ought to be mentioned in this connection is the neutral vowel sound. It presents great difficulties. It should be noted that the short vowels in unstressed syllables are so modified that almost all the vowels have practically the same sound. In speaking the unstressed syllables are spoken rapidly and hence slurred over. For example—Neuter, Scholar, Martyr, and Sailor have got the same neutral vowel sound in the second (unstressed) syllable and are pronounced alike.

B. **Intonation**—Is the rise and fall of the voice in speech. As we go on speaking our voice is constantly rising and falling. Correct intonation can be taught orally by teachers. In simple statements not involving questions, commands, requests or exclamations the voice generally falls at the end and this shows conclusiveness or finality. e. g. (a) Hope springs eternal in the human breast, (b) Where there is a will there is a way.

We must always bear in mind that the rise of the tone at the

end of a sentence shows inconclusiveness or that the speech would continue. e. g.

Will you go home to-nig ?
You are not going so soon.

In examinations it has been observed that our students fare badly owing to their faulty intonation. They thereby make complete nonsense of the sentence. Intonation should therefore receive not less but far more attention than it has done in the past. This branch of language teaching is certainly deserving of careful study by teachers in every school and the training college in India should pay proper attention henceforth to this subject. It is a matter of great pleasure therefore to note that the universities in India are all organising Diploma courses in spoken English.

7. TEACHING THROUGH EDUCATIONAL FILMS.

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The world has progressed marvellously by leaps and bounds. People of thirty or forty years back have found themselves in a sphere entirely novel and different. The master minds of the Scientists have evolved out of their brains ideas and inventions which our forefathers could never dream of and which to them would prove either magic or devilry. Yet it is to the patient and wonderful inventions and discoveries of these great men that we owe much of our happiness and comforts. Which of us living in a world of cars, steamships and aeroplanes, and in the midst of the whirring of trams, buses and trains would like to go back to an age when patient plodding on foot was the only means of conveyance and man had to do without the luxuries of to-day ? We have progressed and this progress or development is due to men like Marconi, Edison, Einstein and others. With the progress of Science man has considerably enriched and improved his status. He has learnt how to apply and use the many wonderful things around him in order to educate himself and better his own conditions.

This century which has given us so many wonderful inventions and which has contributed so widely to the general well-being of mankind

has given to the educational world a marvellous invention in the shape of films which have served to make education more vivid, vital and stimulating.

There has been in recent years a wide change of outlook in modern theories and methods of education. The entire attitude and manners of the teachers and the taught have changed. The little child, for instance, who was made to sit with his fingers on lips and to tread lightly through corridors and had to address his teachers in half a whisper with not an unmixed feeling of awe and fright has now given way to the smiling jolly child who treats his teacher with rather a warm and genuine feeling of love, hope and confidence. Interest, recreation and amusement are now regarded as the prime factors in child education, and in conducting class lessons we are now following what are called psychological methods, the most characteristic feature of which is the concretization of the subject-matter of lessons. Of the various other educational aids and appliances cinema films can undoubtedly be regarded as the most potent and effective in visualizing some of the topics of lessons.

There may indeed be people who scoff at the idea of cinema being used as an instrument of education and may consider this to be a new fangled idea of the moment ; but the films can unquestionably contribute a great deal to the furtherance of child education. It is a fact that for the last thirty-five or forty years the cinema film has very largely been left to pursue its own sweet way as a means of *cheap mass entertainment*. It has strikingly attained by now the position of the third or fourth greatest industry in the world, and its significance and importance, in the opinion of a large number of people, parallels that of the invention of the printing press. The film as entertainment is the one aspect of the cinema which has been fully realised by people at large ; but at the same time it must be pointed out that its supreme value as an educative force and appliance has so far been sadly neglected. Yet we can assert that it is educational even when it entertains and that if a comparable effort had been put into using the film for education in its widest sense as has been put into its use for entertainment, one could almost claim that the cultural level of all peoples would be immensely higher to-day than it actually is. The films must be considered a valuable medium for telling an interesting story about anything with a dynamic quality.

The first great use of films is that they make real, vivid and life-like the objects they deal with. Nothing is truer than the maxim "Seeing is believing". And all modern educators realise the utility of "pictorial

education" and the value of visual aids and illustrations. Education may be made more perfect by cinema, for by it the children are allowed to see things for themselves and have firsthand impressions of them, and thus they can increase their knowledge. To create impressions in the minds of young learners—this is the problem of education. And certainly the visual impressions are much more effective and appealing than the auditory. It is said in arithmetical language that we remember as much as 60 p. c. of what we see and only 40 p. c. of what we hear. Hence by supplementing our lessons by films we can be sure that the children will remember and retain things and facts much more than ordinarily.

This is what can be done merely by pictures and illustrations and indeed much more can we have from the silver screen which throws up before our vision clear, vivid, life-like and realistic pictures which live, move and talk with us and thus strongly appeal to our imagination and forcibly draw our pity, sympathy and admiration, as the case may be. When we cannot have the actual presence of an object, then such a clear vision of it is certainly the next best.

Films bring an added interest to us in as much the mind is always appealed to by pictorial means. Look at the vast number of people waiting outside the public cinema-house—some of them tired, fatigued and exhausted ; but the moment they go into the hall and see pictures flash on the magic screen, all their troubles seem to vanish and they forget their worries in the delight of the hour.

Life should be made interesting and worth-living to mankind—this is one of the objects aimed at by education : then why not the cinema films ?

Coming, however, to the question of the cultural value of films provided by producers both in India and abroad, it is depressing to note that very few indeed have any idea of the cultural use of the film. In holding this view we also recognize that it is not wholly their fault. The producers are there to make money, and naturally will seek to provide any film that will show "box-office returns". What they have been providing hitherto shows quite good returns. And hence they argue—"Why give the people what they obviously do not want" ? And they are not far wrong. The fault lies in ourselves. How few of us do indeed pick and choose their film fare ? And how many just "go to pictures" ? Film appreciation is therefore the first step towards the provision of films of cultural value. One of the discussions at the

forthcoming League Assembly is, very appropriately, to be on a report of the International Committee on the way in which the cinema can be used for the promotion of culture, mutual goodwill and understanding.

Happily, however, the importance of the films in the sphere of education is being rapidly recognised. The London County Council have recently published a report on experiments in the use of films for educational purposes. It should be of considerable interest to educational authorities everywhere. More than two years ago the Council commenced an experiment to test and examine every aspect of the use and value of films in schools, and the main result of this enquiry is a recommendation that a definitely planned and progressive step forward should be taken in the provision of projectors and in the equipment of schools with facilities for the projection of films in the classroom. Sound films, it is held, are of definite value. The report opines that they enlarge the experience and broaden the outlook of pupils in such a way as to aid in training for citizenship; they bring a sense of reality into the classroom; and they increase the knowledge of the children in directions which tend to be neglected in ordinary lessons. Films, it is pointed out, also broaden the outlook and knowledge of the teachers, and in the case of exposition films, they can introduce the teacher to new methods of presentation. There is a place for both sound and silent films, and the version adopted in a particular case should largely depend upon the nature and possibilities of the subject or subjects depicted.

The latest figures show that out of the 351 Local Education Authorities in England, 157 are using 669 projectors in their schools for classroom or 'background' purposes. The impetus given by the London County Council Report, referred to above, is likely to lead to a more extensive use of the film in Schools. Some of the film companies in England, we are told, are co-operating with the educational authorities in the making of educational films. Films made in the class-room by children themselves are now being used as a means of instruction in the Middleburg English School in the Transvaal. In many of the schools in America, language, history and science have been chosen as the most suitable subjects for film and the students there have been showing keen enthusiasm in their production. But where are we in India?

It is not of course meant by 'Cinematic Education' (if we are allowed the freedom of coining such a term) the seeing of trashy pictures. Pictures which appeal to the sordid type of imagination are entirely worthless and far from having an uplifting and ennobling influence. On

the contrary, if pupils are shown clean and educational pictures then they themselves will feel the influence of the good over the bad. Any picture may be said to have educational value if it teems with noble ideals and appeals to the good in man and society. Young people, especially children, are fond of hero-worshipping the stars of the silver screen. They may share and imbibe much of their views and feelings from their favourite stars. If the actors and actresses of the screen act honourably and perform good deeds, they will thrill their worshippers : but let them be gangsters, rogues and criminals gilded over by the glamour and romance of the screen and their spectators will be tempted to follow them. This is one of the reasons why gangster pictures are now being done away with in America.

While it is true that cinema can have a bad influence over men, its advantages as an aid to education outweigh the defects and disadvantages. Much can be done to make school subjects like History, Geography, Nature study etc. interesting and attractive to children. Dudley Stamp may be useful for Geographical knowledge and theory but it is far from being interesting and captivating. Geographical studies should preferably be supplemented by the screen. To learn about Africa is quite different from seeing 'Africa Speaks.' We read in books about the falls of Niagra, the great Himalayan ranges, the people of different countries, their language, nature, customs, and so on and we also read about various kinds of beasts and birds of different lands and regions. It is impossible to go and visit these places in person. What is possible for us all is to witness these sights and scenes depicted in films in order to have a vivid knowledge of all these things. Book-knowledge may easily be forgotten but the knowledge and ideas gained by pictorial means last through life, because we have said that things seen have generally a stronger appeal for us than things heard or read, and the knowledge may be made perfect by the latter means. Similarly, to read about the sky and its wonders may be dull and boring but to see the myriads of stars almost like pearls on the surface of the satiny-shiny sky is much more effective and interesting. Travel pictures, jungle pictures, etc. should play a very great part in the education of children. Things are hereby made vital and life-like by bringing before their eyes the people of other lands—their mode of living, manners and customs, their dress and all sorts of peculiarities in an interesting way. Is it not better to see the coal mines of England and also the life around them in a story form on the screen rather than to read fifteen or twenty pages on them from Leonard Brookes or Thurston ?

Much more can be done to make Literature and History lessons amusing for children by means of Cinema. Although History is supposed to be one of the most interesting of all school subjects, still how often do we not come across pupils turning away from reading historical books in an attitude of disgust and repulsion? On the other hand, many an uninterested student going to cinema to witness historical plays and sketches have learnt much more of History through films than by memorising the dates of battles and events in the reigns of kings and emperors. Facts are hereby actually depicted and we can remember much more of what we see than what we get by heart from the dry pages of books. The past and far-off incidents if kept preserved on the films can be revived in the same order in front of us by means of cinematograph. The battles and wars, the great Durbars, meetings and the like can be recalled back very easily before our eyes by giving them concrete shapes. Important incidents and moments in world history such as French Revolution etc. may very profitably be chosen for historical films.

Likewise if boys were told to read Shakespeare, Dickens, Thackeray and the like they would probably yawn and exclaim that these are dull and boring. They would instead ask for some cheap emotional novels. The cinema, on the other hand, can turn children's interest and direct their curiosity to classics or other pieces of literature by means of such pictures as 'Romeo and Juliet', 'As you like it', 'Queen Christina', 'Tale of Two Cities', 'Crusaders', and so on. Many an adult has gone back with old recollections awakened and a desire to read once again the old writers, merely by seeing a picture. They appeal to us because the characters here are human beings like ourselves who speak to us, act before us and thus appeal to our feelings of love and sympathy. The story of Cinderella, for instance, read in a book cannot be so impressive as showing her in a film in the midst of a storm with her little boat for rescuing the ship-wrecked passengers. But we meet with one difficulty here. We do not, in some cases, get a true and accurate depicting of the real facts. The works of Dickens or Shakespeare are, for instance, mostly seen distorted only because they are generally turned and twisted so as to suit the special fancy and convenience of their producers. What is desirable of course is to have the real thing as far as possible. But one great advantage here is this that cinema serves the purpose of a short-cut progress in education. For example, big dramas are demonstrated on the screen in abridged and condensed forms. Students may here easily finish a drama or a novel in the course of one or two hours, while without this they would ordinarily take several days to finish them,

Boys may be taught Science and Nature Study most successfully by means of the films. They can see on the screen trains, steam ships, aeroplanes and other miracles of Science. Recently in a school in America, a series of lessons were imparted in Zoology on 'frog' and demonstrated by films showing the gradual development of frog in all its stages of growth from the egg to the full grown toad. Similar things may be done in a lesson on 'mosquito'. Science, Nature study and Hygiene are subjects which lend themselves marvellously to be filmed. And lessons given in this way are more likely to interest the children, and can make them brighter and more intelligent pupils than lessons conducted in the old and traditional method. It is a fact that children always delight in *make-believe*, and that their interest increases when they can see themselves on the screen, which in turn provides opportunities for self-criticism, especially, in posture, gesture and action. And as speeches are delivered in connection with the sound films there are also opportunities to correct faulty speaking habits.

We gather from a recent report from some of the schools in South Africa that the children there are taking a very keen interest and active part in the production of class-room films. We learn that the basis of each film play is the lesson in their class, and there the pupils are given the main outlines of the subjects they are to film. They are generally shown pictures, prints and other illustrations of the period, which are all put through the school episcopes. And when these children become thoroughly soaked in the proper atmosphere the play is rehearsed a few times, and every child in the class is required to take some share in the proceedings. Then the filming takes place out in the playground. All the equipment, dresses and costumes necessary are supplied by the children themselves, and so great and buoyant has been their enthusiasm that no difficulties have been encountered in this matter. And even when horses and donkeys have been required, the children have been found to bring them to school. They have nicely fashioned the wooden weapons necessary for warlike scenes, and they have encouraged their mothers to make the period costumes so essential for period films. But as no colours are shown on the screen and since every device likely to stimulate the imagination is used, the costumes and properties are of the simplest type.

The cinema films can further offer much aid to physical and moral education. We can have, for instance, really educative films displaying feats and gymnastics of the wrestlers and heroes which will automatically have a strong appeal to our children and will inspire and induce them

to pay greater attention to their physical development. Our pupils can again draw various moral lessons from the pieces of plays enacted on the screen. If the subject-matter is rightly and judiciously chosen, we can help them to realise the bitter and painful consequences of the wrong-doers and see the rewards achieved by the honest and the virtuous. From these vivid pictures, they can themselves derive ample moral lessons and find opportunities for ennobling and elevating their minds.

In the field of rural uplift and village and mass education much can be done by means of the cinema. Not only will it interest the village audience for the temporary period but it will truly educate them by showing them the realities. We are all aware of the wretched conditions of village sanitations. Most of the village folk are still groping in the dark, and in numbers they are dying only out of their sheer ignorance. The others fall easy victims to incurable diseases and epidemics. If such people could only be made somehow to see and realise the dangers of bad sanitations and the root causes of these terrible diseases and epidemics which mostly spread out and take virulent forms because of their carelessness and if they could be enlightened of the possible remedies for their prevention and cure, they would indeed be much benefitted and would know how to save themselves and others. Lantern slides and the use of Epidioscope can be much effective in this direction. Here, an instructor can talk to the people and explain things everytime a new picture is flashed on the screen. The Calcutta Corporation is indeed doing a great service by holding such lectures illustrated with lantern slides in the primary schools under its jurisdiction, and the Students' Welfare Committee of the University of Calcutta also organise from time to time such illustrated lectures with a view to enlightening the students and the general public of various educative things by pictorial means. But there is yet further scope and ample demand for the extension of such 'cinematographic education' in rural areas too so that our mufasil students may reap the advantage of learning many things in a concretized and psychological manner.

In this connection, we might mention that one great advantage of public cinemas is this that they can furnish us with the current news of the world, and with the informations of the latest scientific discoveries and inventions attained and with any other useful pieces of knowledge and culture, in a brief yet stimulating way. All this can help our pupils to improve and add to the stock of their general knowledge and experience. And those who object to their seeing of cinemas on the ground of its affecting the health of the boys and girls in crowded

atmosphere, will be glad to know that attempts are now being made to improve the physical conditions of the cinema houses by removing the attendant evils regarding ventilation, etc.

In schools, however, films as instruments of education have not yet been practically introduced in India, owing to various difficulties the foremost of which is this that most of our schools cannot even purchase an Epidioscope or a Magic lantern, and they cannot possess educational films of their own. Secondly, though their value is inestimable it has not been quite realised yet except by a few progressive and modern educationists and psychologists. But considering the utility of such a means of practical education, as indicated above, it is absolutely essential that special films should be prepared for educational purposes and mainly suiting the requirements of our children, as the majority shown in the public cinema are definitely bad. There must be a huge organisation for carrying on this constructive piece of work, and let us hope that in course of a very short time educational films dealing with topics on History, Geography, Science, Nature Study and even Literature will be introduced in our schools and welcomed by the authorities for giving them a fair trial, for certainly they can be regarded as excellent means for imparting lessons. For practical purposes the filming may be done with a 16 M.M. Motion-picture camera which does not require any high degree of technical skill to handle it, and it is also fairly economical to maintain. This equipment, of course, only makes silent pictures which is all the average school can hope to achieve. But when the children will be required to learn the various speech parts, the sound films will serve the purpose.

The time will come when films will be playing a greater part in the education of children, and school life will then be less boring, school books prove more interesting and the teacher less important in the matter of child education. But it is true that we do not, of course, advocate making pictures and the visual aids the all-important factor in education. The screen should merely supplement the book knowledge : for gold is not to be sacrificed for the gilt and instruction for superficiality.

8. CAUSES DETRIMENTAL TO SPREAD OF LEARNING *

—C. D. BEMHALKAR

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With the experience of not less than eleven years as a teacher, I beg to deal in this paper with some points which, in my opinion, are detrimental to the real spread of learning in India.

I would first speak on the so called *Direct Method*. With my knowledge of this system and the honest experiments made in this line, I found that it is a rigid system, and it is turning a teacher into a machine. A teacher professes to be a living man, and he sticks to his profession, because he wants to be in the "earthly paradise" of children. If the children are to be made machines, what is then the good of education itself? The war-office is capable of doing it any moment.

I do not mean to denounce it downright. What I want to press upon your mind, is that, that is not a suitable measure for our Indian needs. It must be remodelled.

You will ask me, why I want to recast this system. Let me then request you to ask an ordinary assistant teacher in a far off country school whether he would follow this method if left to himself,—whether he will not select his students having some base (religion), ideas, culture and age or some physical equipments,—the boys from well-fed and well-looking after families. These are some essentially preliminary conditions which can smooth the rough path of this *Direct Method*. If there will be no such conditions, then in the real sense, you cannot follow it literally.

The next hindrance to the practice of this method is that the teaching staff is not given the real chance of learning the *True Method*. They are driven back. The degree holders are not necessarily good teachers. They know the real metal in worth. They know that this method can flourish only in *ideal circumstances*. So they are insincere. Their knowledge is not questioned. They are "painted earth." The true teacher has no place and value, for he has no degree. All his

* Taken as read before the "Education" Section on 28-12-37.

efforts are wasted. The "painted clay" is more responsible for making this kind of fuss. The Teaching is daily going from bad to worse.

Something about the authorities : Are all of them really worthy to be trusted in all matters pertaining to Education ? Do they know what teaching means and what is to be taught and why to teach ? They merely want to *attract* the general public to increase the number on the roll. They want this new method not to foster knowledge but to court the favour of the Inspector. To please him, some sham shows go on ; some beautiful pictures (really of no educational value) appear on the walls ; some boards, some charts some maps and such other educational toys. These pictures etc. are not available at any other time. These take their rise and fall at the income and out-go of the Educational Inspector. The Inspector is pleased to see so many different toys and is deceived and appends his "full throated" praise to those authorities who have "wrought this gold into their mould". This is their Direct Method, and that school becomes its greatest stronghold. No wonder, when the boys dare brave the Entrance Examination they find themselves stranded on the shore of the ruthless world. Is this not, in your opinion, a factor in marring the spirit of the method ?

Then comes the course to be followed. A teacher best knows why he cannot complete his portion at the end of the year. The authorities know but they are blind to the facts. Their bludgeon of authority is ready to descend any moment on the head of the poor teacher. Then the method dies and the teaching stands still. The portion *is* to be completed, and naturally the boys have to learn haphazardly ; and such a great *chaos* is there. The course should be there, but it should help the students to help to develop. It must not cross their path. But the course is there ; and as long as it is there as rigid as it is to-day, so long the true Direct Method shall not dare to breathe freely.

What lies next in breaking down the real path of this system is the indiscipline and the general tone of the school. Discipline is quite necessary to every kind of social activity—if not to speak anything about personal. The dignity of the teacher must be upheld at all costs. The misconduct must be thrashed out—or speaking in glorifying terms, must be turned to other channels. Regular and honourably sufficient payment to the teaching-staff must be made. The teachers' merit must find some place, and the bad staff should be winnowed out. The superiority of merit must come into existence and not the quality of service or the

degree or the favour or some superior connection. The Dispensary of Teaching must be fair and just *to all*. Everything there must be enlivening. Every atom of gloom must go away. The general public must be in direct contact with the management of the school. They must not be cheated into drawing out money.

One more point and that is the last one. It is about the visitors. They do come and they should come. But what do they see? Do they see the teaching or do they inspect carefully hand-works of the pupils or do they merely see the beautiful decorations on the walls? Often all those pictures are of the elders and they are signed under by the boys. The visitors do not take care to wait even two minutes in a class; they go round and see what is principally brought to their notice, and pass over the other important things—the dress, the manner, the regular imparting of teaching, the cleanliness, the books and the library. The visitors can know all these if they spend a few minutes in conversation with the children, if they look into their books and notebooks. Then they will find what this method really is making of the children. *The true Direct Method of Teaching lies in the work of the children.*

I commend this analysis of the causes of present-day shallow learning to the serious consideration of all educationists, so that we may rectify the system and convert the Educational Business Bodies into real Institutions of Learning.

9. PLACE OF RADIO IN EDUCATION *

BY

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There is a problem about the difficulty of seeing the wood because of the trees. The proverb of education is to see the wood by means of the trees.

The solution which Dr. Whitehead urges is to eradicate the fatal disconnection of subjects which kills the vitality of the modern curriculum. There is only one subject matter for education and that is *Life* in all its manifestations.

* Read before the General Session of the Conference on 30-12-37,

"Education must be dynamic and adaptive and its objective must be increasingly liberal. The inspiration and development of a generous array of interest and hobbies of a sane and useful type offer the finest corrective to the misuse of leisure."

Questions naturally arise, whether the children of the soil are taught to utilise their leisure usefully, whether the parents scrupulously devote a sufficient portion of their time to the innocent company of their offspring, either indoors or outdoors, whether the guardians of the wards meet together to exchange their ideas and views concerning the best type of education.

We are passing through a critical age, when the glorious traditions of the past have lost much of their charm, when the machine has replaced manual labour, when the discoveries of science are utilised, more for the purpose of destruction of the human race than for the maintenance of peace and harmony between man and man, between nation and nation.

In this age of speed, when there is a constant race amongst nations to gain every inch of ground, either in the field of education or in the field of sports, not to speak of the mad rush for supremacy over land, water or air, can we remain blind to the facts and let things drift ?

Have we not as educationists a duty to perform ? Have we not as guardians of our wards a responsibility to shoulder ? Have we not as members of the society a sacred trust to look after ? Hast not the present evolved out of the glorious past ? What then is going to be our contribution to the future ? Are we functioning properly ?

One of the greatest needs of India is more education widely spread throughout the country. Mr. Lalubhai Samaldas has rightly observed that just as the main purpose of the Co-operative movement is to democratise credit, the chief aim of education should be to democratise knowledge. Twenty years have silently passed away since the Sadler Commission first started its work in Calcutta on the 12th of November 1917. It admitted even then that the problem with which it had to deal was by no means purely an academic or intellectual one. It was a social, political and economic problem of the most complex and difficult character and the longer the solution was postponed, the more difficult it would be.

If the dates of the previous educational commissions that preceded the last one are carefully studied, it can safely be predicted that the time is ripe now for yet another commission to start its investigations,

All those old problems remain unsolved—Primary Education, War on illiteracy, Secondary Education, Higher Education, Village Education, Adult Education, Vocational Education, Technical Education, Co-education etc. and I think new elements have cropped up now and the educationists of the country will have to seriously consider the possibilities of the Cinema and the Radio as a means of supplementing the modern system of elementary, secondary and higher education in our country.

Several countries of the world have already, as a result of an enquiry conducted by the International Educational Cinematograph Institute in Rome, agreed that the showing of educational films in programmes of a recreational character should be compulsory. It is my purpose in this paper to discuss the problem of "Education through air" in greater detail.

I share the opinion with the Americans that "the Radio stimulates children to think, teaches them to discriminate between what is right or wrong, is a source of recreation and entertainment, enriches their knowledge, increases their vocabulary and keeps them in touch with current events, instils an appreciation and knowledge of music, imbues them with a desire to excel in musical and artistic endeavours, improves their food, health and hygienic habits, is a good companion in inclement weather and a means of escape from boredom and restlessness "

History of School Broadcasting in Great Britain.

Radio Broadcasting was in use in America before it was permitted in Great Britain. In characteristic fashion the British people "waited and saw" what their friends across the Atlantic were doing with the new discovery.

The broadcasting system in Great Britain, taken over from the British Broadcasting Company on the 1st of January 1927, consisted of one high-power long wave station and twenty low-power transmitters which through the rapid development of technique and the changes in the international situation were already obsolescent. The British Broadcasting Corporation has since then, out of its accumulated profits, financed the replacement of the old distributing system by the Regional scheme of high power transmitters giving alternative programmes, the construction of a long-wave transmitter of 150 K.W. at Dôritwich and the building of high power short-wave transmitters for the Empire service.

At the beginning of the year 1936, the Ullswater Committee stated explicitly that "we are satisfied as to the value of the School Broadcasting and look forward to the time when every school will have wireless receiving apparatus as a part of its normal equipment, to the benefit of the children and of the teaching staff."

In England and Wales there are now 5,645 listening schools on the B. B. C. Register as against 3,759 in 1935. There are now 76 local educational authorities in England and Wales which have agreed to contribute towards the cost of providing receiving apparatus to the schools.

On the technical side, the council is pursuing inquiries in connection with the suggestion made in Ullswater report that the B. B. C. or the Council in consultation with the manufacturers might design a set (or a series of sets) specially for school use.

In the vitally important matter of the sympathy and assistance of teachers it is seeking the co-operation of University Training Departments and Training Colleges to secure that teacher going out into the schools should have some experience of handling a broadcast lesson with a class.

Germany :—

In Germany, out of a total number of 55,000 schools representing 65,000 teachers and 2,500,000 pupils, these broadcast lessons were taken by 13,000 schools in 1930 and by more than 20,000 in 1931.

Broadcast dialogues have been found to be particularly suitable and may be either in the form of debates didactic discussions or conversations between two or three persons. In Germany, they agreed that direct evocation of the event or object forming the subject of the broadcast was of capital importance. (The Broadcaster should be careful to avoid giving the impression of lifelessness and artificiality by overlabouring his talk). In Germany in regard to the preparation of programmes by the Broadcasting organisations, they are of opinion that it is essential that these organisations should work in collaboration with educators and the school officials.

In France, Educational Broadcasting is now being co-ordinated and organised on a proper footing. The Broadcasters are definitely of opinion that to be efficacious, educational wireless must be neither dull nor boring, and the attention of the listener must be gripped. They have

also come to the conclusion that, in so far as school classes themselves are concerned, broadcasting should not be regarded as a substitute for the teacher but as a means of supplementing his work. All countries of the world hold the same opinion about the use of Radio in schools. The French are however of opinion that outside class lessons broadcasting may be accepted as an auxiliary method of teaching.

In Belgium, the organisation of school broadcasting within the framework of official programmes is progressing methodically under the supervision of the Ministry of Science and Art and with the collaboration of the Institute National-de-Radiodiffusion. Programmes are prepared by a committee composed of educators, and technicians under the auspices of the Ministry of Science and Art.

In Russia, Broadcasting was started in October 1924. The development of wireless commenced much later in U. S. S. R. than in western countries. Broadcasting is used in U. S. S. R. principally for educational purposes, the aim being to utilise it as a means of raising the cultural level of the mass of the people particularly of those inhabiting remote parts of the country far away from any Railway Station.

In Japan Radio Broadcasting is under the control of a single organisation—the B. C. J.—which is supervised by the Ministry of Communication. The Association started with 338,000 subscribers and on March 30, 1935, it had 1,979,096 or 30·6 in 1000 of population. The development so far made has been in two directions, an increase in the number of stations and improvements in programmes. In the beginning there were 3 stations, now there are 25. On account of the geographical conditions in Japan broken by rugged mountains, the country was divided into seven districts, in each of which 10 K. W. station has been built. The remaining 18 are relay stations ranging from 300 watts to 3 K.W.

School broadcasting has not yet been organised in Japan, but since April, 1931, the central transmitter in Tokio has been giving educational broadcasts. These broadcasts are intended to supplement the tuition given in schools, to develop moral faculties and to stimulate children's interests in the sciences. Programmes of recreational character are also broadcast.

In Victoria, broadcasting for schools has been organised on systematic lines. In other provinces of Australia although school broadcasts in

the true sense of the expression have not yet been organised, the Australian Broadcasting Company transmits numerous educative talks on various subjects.

In Mexico, school broadcasting occupies a prominent place in the educational system. Its role consists in extending the work undertaken by the Ministry of Public Education. The Mexican transmitter "XFX", installed by the Ministry of Public Education, is reserved for educational broadcasts, this specialisation having been recognised to be indispensable.

In Norway, a system of broadcasting for schools has been functioning regularly for the last few years. The value of these broadcasts is most apparent in isolated primary schools in rural areas where the pupils represent the great majority of listeners. Experience shows that for broadcasts intended for the primary schools, the dialogue between broadcaster and announcer, which gives life and variety to the talk, is the most effective.

In Roumania, school broadcasts of an hour and a half in the afternoon are given once a week. They have been planned for the junior classes of Secondary schools, that is for pupils from 14 to 18.

In Spain, school broadcasting has not yet been systematically organised.

In Sweden, educational broadcasts have been given regularly since 1929. The Swedish authorities are of opinion that the schools must first of all be suitably equipped with the necessary apparatus, and teachers and pupils must be taught how to use the receivers.

In Denmark, wireless broadcasting is used as a supplementary medium of education in the majority of schools, principally in the primary schools.

In Czechoslovakia, the School Broadcasts Committee set up within the Ministry of Public Education is responsible for the drawing up of educational programmes. In Canada, Poland, Austria, Hungary, Italy, the school broadcasting is in an experimental stage.

"Like all other great inventions Radio can prove to be a two-edged sword. It can cause as much evil as good. It will not in careless hands bring in milleniums and it can broadcast injury and discord and ugliness into the farthest reaches of inhabited space."

Very recently Mr. Lionel Fielden, Director of Broadcasting in India, has come out from England and is making a thorough survey of the conditions in India with a view to bringing about improvements in Broadcasting. With special reference to School Broadcasting in the different provinces of India, I would like to suggest the following scheme :—

(A) There should be a central council consisting of—

4 representatives of the Government from (a) the department of Education, (b) the department of Communication, (c) the department of Public Health, (d) the department of Agriculture ;

6 representatives of the University : (a) one from the department of Physics (wireless), (b) 3 representatives from the Faculties of Arts, Science and Engineering, (c) one from the Teachers' Training Department, (d) One representative from the department of Psychology ;

1 representative of the Library Association ;

2 representatives of the Radio Dealers and manufacturers ;

1 representative of the School Teachers' Association ;

1 representative of the College Teachers' Association ;

2 representatives of the Corporation ;

3 Headmasters of Schools (of which one must be from a mofussil Institution) ;

2 Principals of Colleges (one from the mofussil) ;

5 prominent educationists.

There should be a whole-time Secretary to the Council who shall be a teacher connected with either a school or college with considerable organising ability. At the experimental stage, greater attention should be paid to propaganda and publicity in big cities and especially in mofussil towns.

(B) There should be several standing sub-committee of the Central Council or organisations working in collaboration with the Central Council.

1. An Institute of Intellectual Research should be founded which should collect statistical information and should proceed scientifically to determine Intelligence Quotient, Character and Personality rating &c.

2. A Programme Committee consisting of school officials and technicians, should draw up programmes and publish pamphlets and leaflets which should be the material links between broadcasters and listeners and should serve as "visible organs of reference".

3. An Investigation Committee consisting of wireless experts and Radio dealers, should look into the complaints about reception and should investigate ways and means to effect improvements in proper reception, by studying acoustics of the School Buildings.

4. A Parents' Committee should be established which should supply all possible information to the Institute of Intellectual Research, as regards the good or bad effects of Radio on the children's sleep, character, personality and habit-patterns.

In this connection, I may point out that the Parents' Committee should be started to enlist the full co-operation of parents in all matters concerning the general education of their wards. Such clubs are already in existence in many countries of the world. Very recently, in Bangalore a successful educational experiment in the above lines has been tried by institutions maintained by the bequest of the late Rao Bahadur Arcot Naranswamy Mudaliar.

5. An Interview Committee should visit the schools and should have personal contact with the children and teachers. Interviews with parents may also be advisable.

6. Local Committees in Radio Districts.

With regard to School broadcasting the following important points should be taken into consideration :—

(i) Broadcast lessons on the following subjects may be advantageously taken in hand : History, Geography, Music, Foreign Language (English), Health, Sports and Current Events, Fairy Tales, Folklore etc.

(ii) Mystery, Crime, Detective programmes are the greatest offenders in regard to the formation of undesirable character, such as acts of disobedience, stealing, setting of bad examples, mischievousness and fears.

(iii) In case of lessons on the foreign language, didactic dialogues have been proved by experience to be suitable for educational broadcasts.

There should be a foreign broadcaster and a native interlocutor. The text of the talk should be drawn up by the broadcaster in collaboration with the local man.

(iv) The broadcast lecturer should in the first place have a knowledge of the technique of wireless ; he should be accustomed to speaking

before the microphone and should himself have listened to broadcast lessons in order to judge their effect on pupils.

(v) It is a good plan to arrange for a group of pupils to be present around the microphone. The answers must not give the impression of having been prepared in advance or learned by heart for the occasion.

(vi) The broadcast should be followed by open discussion in the class room.

(vii) Children make no distinction between the so-called juvenile and adult programmes.

(viii) "People interested in educational or model programmes and desirous of a large following must not label such programmes with "babyish" names, girlish names and juvenile titles".

(ix) The interest of both the sexes, boys and girls, should be aroused. In dramatization, heroes must be balanced by their counterparts, heroines.

(x) Children should be asked to sing or dance in accompaniment to musical programmes.

(xi) Since differences of interest do exist between the sexes and certain differences are evident among groups of various economic levels, the desirability of different types of programmes from different stations should be carefully considered, instead of the general "hook-up" of programmes.

(xii) The optimum time of duration of the children's programme should not be more than 30 minutes and there should not be school broadcasts every day. (It should not be more than 2 or 3 days in the week).

People who criticise school broadcasts on the ground that they encourage passivity sometimes confuse apparent activity with intellectual activity. The latter when exercised in its highest and noblest form takes place in silent meditation.

In conclusion, I reiterate the words of Mr. Angelo Patri that "a great part of education lies without the covers of the books and can never be found within them."

A very heavy responsibility is laid upon all who are charged with moulding the thoughts and habits of youth. Every child has the right

to ask that those deputed to see him properly equipped before he crosses the threshold of manhood, should ensure him eyes that see, ears that hear, and a mind that understands and appreciates the glories and wonders of Nature. His outlook on life and appreciation of Nature and all her work must develop into love, which can not be expressed in words and as the Duke says in "As You Like It," "he finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

10. EDUCATION

MUNISHAR PRASHAD

Secretary, Central Night Schools Assn., Muzaffarpur.

By the word education we mean to draw out the best in man. It has two aspects—one cultural and the other utilitarian. Both are necessary from the point of view of our well-being. Education teaches us to adapt ourselves to the different circumstances. A nation in order to achieve its greatness has to plan its system of education on most scientific basis.

In our country education has been divided into three stages—primary, secondary and University. But it is to be remembered that the same thing can have an equal bearing on all these three. To be clear, an ordinary knowledge of mango-tree and its fruit can be called primary education; knowledge of its varieties and its uses and further details may come in for secondary education and the scientific study of its roots, saps, branches and varieties, uses and effects may be taken as University education. So it may be seen that even so far as primary education is concerned, we have to teach all that is ordinarily useful for a man. Therefore primary education in order to enable a man to become ordinarily conversant with the affairs of the world should be made accessible to each and all and it should be a main concern of Government and be made free and compulsory. We are sorry things in this country are moving topsy turvy.

We all know that our present system of education is most defective. It gives only a bookish knowledge. It teaches only language. It leaves out of account the training of heart and minds, ears and eyes. It hardly makes a man responsive, and responsible. To thousands of ills we or our surroundings may be subjected, but we never feel them. We

may be hearing the sweet notes of the cuckoo but it hardly moves our heart. It does not develop our aesthetic sense and other noble virtues, worthy of being the attributes of man. The educational institutions turn out only clerks to carry out the behests of the superior officers. We feel stranded when we enter the world. This state of things is really deplorable. India is anxious to take her due position in the community of nations. Therefore her system of education must be based on a plan which may lead her to the destination. Our education should be according to the needs of the hour. The country's needs should be examined and education should be provided accordingly, so that instead of being ugly we may become beautiful, instead of being cowards and slaves we may become heroes and masters, instead of being dirty we may become clean, instead of being poor we may become prosperous, instead of being unhealthy and short-lived we may become healthy and long-lived ; in short, a healthy, prosperous and cultured nation managing the affairs of the country and homes in the best possible way.

In matters educational we are receding more and more from the great teacher Nature. We hardly take a leaf out of her. At present we are concerned with village education where only ordinary education is available. How should it make a start ? Our children should be asked to learn about the affairs of the world, acquire knowledge about it directly through eyes and ears by studying nature. A little child should be asked to go about in the village, collect information through what he sees and hears. He sees different kind of plant-rice, vegetables, cereals, trees, animals, houses, various commodities of daily use, rivers, jungles, beasts. Let him study each one of them and write out his observations in detail about them. Just to develop in him the sense of greatness and pride for his country let him write the life-sketch of the great men of his own village. Let him develop his physique by taking to indigenous game and exercises which need no expenditure on apparatus and can be done on a space which would be too small for a foot-ball ground, his morality by observing truth in ordinary details and talks, civic virtues by starting ward and watch committee in the school and boys' panchayat, his religious ideas by saying prayers every day and listening to the discourse of the teacher. Let him begin and do the social service by playing at clearing jungles and surroundings of the houses.

He should study the rates of the different articles sold in the village and know what are the exports and imports of his own village. Let him know how his village community is co-operatively organised and how there is a division of labour among the different communities and how

each community in the village is interdependent, how cobblers, oilmen, carpenters, blacksmiths, priests, sweepers, and farmers and all others are working towards the well-being of the village as a whole. If house-made things are used, all live happily ; if not, they all suffer.

We also find that a great mass of people in our villages are illiterate, dirty and poor. We have got to raise them up by all possible means. We have to encourage not only our boys and girls but adults too to receive education both vocational and literary so that the two ends in view—cultural and utilitarian—beachieved.

If the education of a child begins this way there is no doubt that the boy will become self-reliant, can stand in the world and acquire and develop virtue worthy of the great past of India. It will give him a schooling which will enlarge his social experience in order to enable him to provide for his own wants and those of his kin, or in similar words to give him a stock of knowledge and some habits and aptitudes which will enable him to live by his own efforts.

A Few Suggestions

The Gurus (the village teachers) have always been considered natural leaders in our villages. They have lost their position. In order that they may recover their original position I would suggest that these teachers be given some training in rural reconstruction on the lines such as was done at Silout, a place in Bihar. They may be made itinerant workers of a village welfare society. That way we shall get a permanent worker in each village. Besides this, the teacher's work will also be supervised and he will be expected to do his work with greater responsibility and to a greater advantage of the people of the whole village and accordingly definite steps should be taken to arrange for a short course training of the rural teachers of the primary schools in the following subjects :

(1) Co-operation and rural welfare, (2) Agriculture, (3) Veterinary, (4) Cottage Industry, (5) Sanitation and hygiene, (6) Morality and social service, (7) Physical culture.

The various nation-building departments in the Government will be able to depute their officers to give training to those teachers as was actually done at Silout. A training camp each year for the short period of a month and a half should be held at a suitable place in the district and the teachers be trained in batches. This training will give

elementary knowledge of the above subjects and will be useful in helping the villages as well as their pupils alike. I hope these suggestions would commend themselves to the authorities who are placed in charge of the education of the children of our country.

XII. GENERAL PAPERS

SOME COMMON FALLACIES ABOUT THE BLIND*

PRINCIPAL A. K. SHAH.

Calcutta Blind School.

Extravagant claims are often made about the wonderful accomplishments of the blind. There is probably no abnormal condition of life so little understood and appreciated and about which so much that is erroneous has been written or said, as blindness. The very conditions under which the blind live are so extreme and startling that there has gradually been built up about them a world of fairy tales. This blind man has a marvellous sense of touch, that one an extraordinary acuteness of hearing, this one can sort colours by slight differences in texture of the fabric or the odour of the dyes, that one has "facial" sense which saves him from bumping into obstacles in his path ; here again is a man who can study or mediate in the midst of the greatest confusion and excitement, here is a man who can remember the names of a hundred people introduced to him at a reception, here is another who can grasp, remember, and carry out long list of complicated directions.

Now, the general public tends to accept these stories uncritically with a more or less undefined impression that in this way they are giving the blind man his due. Cut off from the use of his eyes, the public will say, of course a blind person will use his other senses more and so these senses will become keener, and better servants of his will. The blind must attend better and remember better because they have to depend upon themselves rather than upon external aids, such as books or memoranda, directories, maps, time-tables or encyclopedias.

Thus all the tales that are heard or known about unusual individuals who happen to be blind are passed on to the blind as a class. Having

* Read before the General Session of the Conference on 30-12-37.

no very intimate knowledge of, or acquaintance with, the blind, the general public does not know that there are blind people who have the added handicap of being deaf also, that some blind people have such a poor sense of touch that they cannot learn with their fingers at all, though they may be taught to read with lips or tongue; that under unfavourable conditions all blind people are likely to run into obstacles, and most of them will never develop any independence and freedom of movement unless they first adopted a policy of physical bravery with the determination to accept bumps and bruises good-naturedly, or perhaps, shall I say, humorously, as part of the day's work; that some blind people remember very poorly, are easily distracted by disturbing stimuli, are very inferior in reasoning; in other words, that the blind as a group, as a class, are not prodigies or curiosities but just ordinary folks like the seeing; some good in one thing, some in another, probably showing as many degrees of difference among themselves as are found in the larger class of the seeing.

Of course, in popular speech we shall always use "the blind" just as we use "the young" or "the old". We are perhaps justified in saying that the young take greater chances with automobiles, that the unmarried take greater risks with airplanes, and the old are cautious on slippery pavements. In the same sense we may group the blind together in any situation in which the fact of blindness may handicap them. It seems quite plain that "the blind" have a dread of bumping into things, which is not shared by the seeing, and it is probably true that they are more cheerful about the bumps they get than is true of seeing people, who have the experience much less frequently. But the public is too prone to widen its generalisations and deduce corollaries which are not justifiable. Because the blind share some characteristic in common, it does not follow that they share others. We may, for instance, speak of the "college student," "the social worker", "the teacher," "the minister", without criticism so long as we limit our statements to the special elements which they share; but every measurement of a group of college students or ministers or sales clerks shows enormous individual differences and, outside of the characteristic which they share in common, they may be as unlike as they are alike in the central trait. For scientific purposes "the blind" is hardly more significant than "the rich" or "the highbrow." Therefore in spite of its frequent use in speech and writing, the phrase "the blind" cannot be used in any generic sense: there is no such concept as "the blind". Persons without sight differ, precisely as those who see, in capabilities, in tastes, in character—in short in all matters that go to

make personality. Some have keen intellects, some are dull and almost unteachable ; some have a good deal of pride about their personal appearance, others are wholly devoid of an appreciation of its importance, some have strong, sterling characters, others are weak, easily led, and are wholly undependable.

Again, exaggerated and distorted pictures of the blind appear in general literature. Bankim Chandra's blind flower-girl, Rajani, the blind foster-father of Atreyi, the daughter of Chanakya, and almost all the other blind characters in fiction, down to—shall I venture to say—Surdas, Dwipak's blind foster-father in *Bhagyachakra* (even though the part has been played for the pictures by the renowned blind actor-singer, Krishna Chandra Dey himself) and blind Hira of Rangoon in *Mahanisha*, nearly all the blind characters in literature, I say, betray the wrong attitude of authors toward the blind as a class. The same is true of foreign literature. Dr. Best after a careful review of the blind in fiction says :—

“Oftentimes the blind are deemed to dwell to a considerable extent in a world away from and beyond that inhabited by ordinary mortals. They are held to be of a less gross and material element than are other persons, and to possess a peculiarly spiritual temperament. They are supposed to be able to respond to certain inner promptings to which others may not be sensitive, and to rise to unusual aesthetic heights. They are frequently thought of as being of an exceedingly docile or tractable disposition, and as being of singularly pure and innocent minds—though now and then, on the other hand, a peculiar viciousness is attached to certain blind characters.”

Now, there is a reason for these peculiar views. To many, a world without light and colour is an unbearable and even an uncanny place and it is inconceivable to them that any can live a life even approaching normal, shut in by the limitations that accompany the loss of “the queen of the senses.” The characters in their books show their distorted outlook. Sometimes the blind characters are studied with a degree of care and show some information about the ways of blind people, but usually they embody the feelings of the author, as of the general public, —of pity, awe, or idealisation of an unknown and little understood condition. Since the blind are already a misunderstood class, each new work of fiction sent out to a credulous public with an unfortunate presentation of a blind character adds to the burden of the misunderstanding, and naturally the abler and more interesting the book is the more harm it can do to persons already struggling with the major handicap of blindness.

The attitude of the public and the press may be characterised as a combination of pity and wonder based on ignorance ; pity which leads to impulsive, ill-directed charity, and wonder which prepares the ground for the growth of fables and fairy tales concerning the blind.

Hundreds of people have asked me if the blind could tell colour by the sense of touch. How any sensible person could get the idea that it is possible to distinguish colour by the sense of touch is amazing. The public wants to believe all sorts of wild things about the blind. Some blind folks again, partly in fun and partly because they like to astonish their friends, have practised a sort of magic at their expense.

Of course, no one questions the fact that many blind persons learn to do without eyes many things which would seem to be difficult enough with normal sight. Blind persons can read raised print through four thicknesses of a silk handkerchief, or play a piano with a spread placed over the keyboard.

The general public is quite as likely to underestimate as to overestimate the abilities of the blind. The blind Prof. M. Pierre Villey, of Paris, whose acquaintance I had the honour to cultivate in New York in 1931, strikingly expresses this fact. He says :—"Behind those sightless eyes and that face without animation, the first idea is to suppose that every thing is dulled, the intelligence, the will, the sensations, and that the faculties of the very soul are numbed and, as it were, stupefied. And then, accustomed as those who see are to do nothing without using their eyes, it seems to them, very naturally, that if they lost their eyesight, they would be incapable of any activity, and that their very thoughts would cease to flow through their mind."

Now, a few words about the voice. Many people are simply amazed when a blind man can name a person by his or her voice. There is as much personality and character in the human voice as there is in the face. It is just as unreasonable to say that you would not know your friend by looking on his countenance as that a blind person would not know his friend by the voice. If the voices of a thousand people were tested and analysed, they would be found to be as individual as the faces of their owners. A blind person is well able to tell apart by their voices two friends after he comes to know them well.

Then, some people will say, "the blind can do anything but see". Are the blind like the seeing in everything except the loss of vision ? Are the assumed differences individual rather than general, i. e., among

a thousand blind persons taken at random would you find as many differences in ability and character as you would among a thousand seeing persons taken at random? Are the differences which are supposed to characterise the blind simply the result of a change of interest, training, practice, etc., necessitated by their handicap in the struggle for existence, or does blindness cause the development of new powers and the blossoming of unusual elements in character? In short are the blind, as some people assert, "just folks in the dark"?

Thus we are led to the problems in the Psychology of the blind and of blindness.

To generalise about the blind without first ascertaining the limits of the terms *blind* and *blindness*, as far as these limits are pertinent to the study of Psychological problems concerning the blind, is as dangerous from the educational point of view as are generalisations about other heterogeneous group. There is, first of all, as I have already indicated "no blind as a class," and to think of the blind as such is to miss at once one of the greatest fundamentals of their education: there are blind individuals and small groups of blind people. Again, there are all degrees of blindness just as there are varying degrees of deafness, feeble-mindedness, and other defects in human physical equipment or mentality. The degree of blindness determines to a very great extent both the intellectual and economic and social possibilities of the individual and the problems to be confronted in his education. Even more important educationally is the age at which blindness begins, the "early blinded" offering a set of problems quite different in many important respects from the problems offered by those losing their sight after a number of years of incalculable formative and educational value. Then there are the born blind. Educationally, socially or generally, which is preferable—to be born blind or to be so after seeing the world for some years. This question was discussed at a meeting in London in 1914, presided over by Sir Arthur Pearson, himself blind. There was a strong representation of the blind themselves at that meeting which I had the privilege to attend also. The decision naturally was in favour of losing sight rather than not having it at all. Possession of eye sight even for a few years proves to be of a great help to a person who happens to lose his sight afterwards. The cause of blindness is also exceedingly important, not the mere disease or accident causing blindness, which is, however, chiefly of statistical interest, but its specific effects on the central nervous system, on the remaining senses and on general health. Thus in considering what blindness means, we find three main lines of differentiation, viz., degree

of blindness, age of becoming blind, and the collateral effects of the cause of blindness. So far for blindness.

The Psychology of the blind is a vast subject. It deals principally with the sensory life, sensory-motor and perceptual learning, perception, attention, memory, imagination, intelligence, reasoning, emotional and vocational life, and personality of the blind. The list is by no means exhaustive. I propose to take up for our discussion this afternoon just one aspect of the subject.

It is a generalisation of very long standing that human beings bereft of one sense are compensated by a high development of the senses remaining. This leads us to the subject of Compensation or, in technical or psychological language, the Vicariate of the Senses. The following is a typical example of the old opinion on the subject, based on theory.

"It is evident," says Levy, writing on Blindness and the Blind in 1872, "that a certain amount of nervous power is exerted by every action of the mind or body. This being so, it is clear that a sighted man expends more nervous power through the medium of the eye than he does in connection with the organs of any other sense. When, however, the sense of sight is wanting, the nervous power usually exerted by it is employed by the other senses. So that the powers of perception enjoyed by a blind man in common with his sighted brethren are more acute than they are under ordinary circumstances ; but although this fact mitigates, it does not by any means compensate for the loss of sight. The sense of touch cannot be cultivated as highly in a man who can see as in one who is blind, for the simple reason that whereas the nervous power is diffused through five senses, in the latter it is more concentrated, being diffused only through four senses."

The fallacy of this argument is obvious. His idea of nervous energy as a fixed quantity distributed in some definite amount to the different sense organs is pure fancy, not scientific fact ; hence, his reasoning based upon this premise falls to the ground. A still more extravagant assumption was the claim that one sense might substitute qualitatively for another (serving the real function of a vicar), thus making it possible for blind persons to get visual impression through the sense organs of hearing, smell impressions through the sense organs of touch etc. This view is of Whalen (1892), and many others based on the old theory may be found in German contributions to the psychology of the blind, for instance, in Burklen and others. Many sighted individuals are so

helpless in the dark or when their eyes are closed that they very naturally exaggerate the difficulty of doing without sight and often ask blind persons absurd questions. Thus, how can a blind person enjoy smoking a cigar when he cannot *see* the smoke? How can a blind person bring the food by the hand to the right place? The wonderful things blind persons do and the claims of sensory compensation are to be explained, according to some blind experts themselves, by acquired sense perception, that is, the training of one sense to take the place of another. Every one can do this to a certain extent. For instance, any one can tell with his eyes shut whether he has an orange or an apple in his hand by appealing to the sense of touch or smell. In the case of the blind, necessity compels to an unusual and uncanny development of this sense training.

With blind people it is the sense of touch, hearing and smell that are specially required to perceive what is ordinarily taken cognisance of by the eyes. The recognition of a rose or other flower through the knowledge derived by the 'odour' of the particular flower is possible. It is precisely this sort of thing that enables a blind person to know that a certain flower is on the table, or that a person is in the room when the person is keeping as still as possible, since even when the presence of the person is not betrayed by a perfume he is very apt to be betrayed by some odour insensible to himself. Every body has a peculiar, and to the sensitive, a distinguishing or characteristic odour. The sensible blind have been able to tell the occupation of people, as for instance, that of a painter or a cigar-maker, by detecting a particular odour. It is this acquired sense perception that has often informed blind persons that they are passing a grocery or dry goods or other stores. There is nothing wonderful or peculiar in this when one understands the reason. Every body knows that most blind persons possess unusually keen and trained hearing, and it is this keenness or alertness of observation through the ears that enables one without sight to detect what is going on about him or to interpret just what another person in the room is doing. Of course, some blind persons possess a keener power of observation or of interpretation than have some others. It is, after all, only a matter of training. But I desire especially to speak of the sense of touch possessed by the blind. Most persons appear to think that touch, rather than the sense of appreciating objects by touch, lies only or mainly in the hand. There is, I may tell you, a finer sense of touch than that, delicate as is the hand or the finger. The skin or nerves of the face residing in the skin possess in the trained a remarkable sensitiveness, and it was

that sort of keenness of sensation of the face that permits a blind person to know when he has approached a wall although sound undoubtedly has more or less to do with it in some instances. Then the feet of the blind acquire a peculiar sensitiveness which enables the individual to recognise locality through peculiarities of the surface on which he is treading. Unevenness in the floor or differences in the thickness or feel of the rugs or carpets or mats, for instance, assist the blind in recognising just where he is in a room. What then is popularly believed to be the surprising use of the sense of hearing or of touch by a blind man is the result of training. There is nothing peculiar or wonderful in it.

Due to thorough and conscientious investigations of experts, the dogma or the old myth of the vicariate of the senses falls to the ground. It is deplorable still to hear people speak upon the sensory compensation of the blind. The intelligent blind know how foolish this idea is and constantly protest against it. The public, however, continues to insist upon its accuracy, and affirms that those who do not believe in God's compensation or the sensory compensation of Nature are unbelievers in the goodness of God!

The overthrow of the fallacies about Blindness and the blind, of the theory of Compensation will open the way for commonsense treatment of the blind, for a better understanding of their needs in the matter of education and training, and for a better reception of the sightless in society.

XIII. INTERNATIONALISM AND PEACE

1. PRESIDENTIAL ADDRESS.*

BY

P. SESHADRI, M.A.

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The story is told of the ancient Greek philosopher, Diogenes, that on the occasion of the siege of Cornith, when everybody was busy strengthening the fortifications against the enemy, he was rolling up and down the hill-side in his famous tub, as it apparently pleased him to imagine that he also was contributing to the martial preparations in the city. A conference of members of the teaching profession, assembled on an occasion like this, with terrible fighting in two theatres of war in the world, one in the east and another in the west, to discuss the teaching of Internationalism and Peace may seem equally ridiculous. If the recent rape of Abyssinia by Italy against the sentiments of all civilised humanity and the equally reprehensible war of Japan's aggression in China going on before our very eyes, together with the protracted agony of the Civil War in Spain have discouraged some believers in the cause of Internationalism and Peace, it is all the more necessary that we should preach it with even increased vigour and explore new avenues for bringing up the younger generation in a proper atmosphere, so as to safeguard at least the future. There has not been greater need in recent years than the present time, for preaching the gospel of international brotherhood and the avoidance of the horrors of war. I am not discouraged by the fact, that even as I was speaking on this subject the other day at the World Conference of Education in Japan in the magnificent auditorium of the Imperial University in Tokio, the Japanese guns were booming across the frontiers of China, inaugurating a savage attack of unprovoked aggression.

The famous founder of the Society of Jesus, Ignatius Loyola, was fond of saying that if the children were entrusted to his charge, he did not care what happened to others. A necessary corollary to it would be that if we can make sure that the members of the teaching profession advocate the right ideals of conduct to the younger generation, we need

* Delivered on 29-12-37.

not bother about any mischief in other quarters. This section of the annual All-India Educational Conference will have done enough, if it can ensure the effective teaching of this subject in schools and colleges. The League of Nations had a permanent committee of Educational Experts till some years ago, of which I was myself a member, to consider the best means of propagating the ideals of the League in Educational Institutions. Meeting under the presidentship of the well-known classical scholar of Oxford, Professor Gilbert Murray at our annual meetings in Geneva, we put forward many suggestions for working on this subject in the educational world. It may, perhaps, be enough on this occasion, if I invited the attention of teachers in India to some aspects of our programme confining myself to the purely pedagogic standpoint, as is suitable to an educational conference.

The teaching of Internationalism and Peace can enter into many subjects of educational work. Anything which promotes the knowledge of other races and countries in the young mind, emphasises the achievements of peace by the great benefactors of humanity, or the inter-relationship of the peoples of the world—in short, everything calculated to draw attention to the good in other nations and the advantages of co-operative effort among them is calculated to strengthen this cause.

The effective teaching of Geography in its humanistic aspects, which has pressed itself forward more and more in recent years, should be an invaluable aid for this purpose. When the ancient Greeks called all foreigners 'barbarians', they were illustrating the fact that ignorance is often the cause of national prejudice. The English word 'uncouth' which only means by derivation, 'unknown', indicates the same failing in humanity. If children are not brought up in proper appreciation of the virtues of other people and the wonderful physical features of other parts of the world, it must, therefore be largely the fault of the Geography teacher.

It is unfortunate that the subject of History should have often lent itself to the fostering of ill-will among nations, instead of cementing them into an appreciation of all that is great and noble in human nature. One of the earliest recommendations of the Educational Experts Committee of the League of Nations, referred to already, was that the textbooks of history used in schools and colleges should be revised, so as to eliminate all traces of racial bitterness. It is of course not intended that they should be so diluted as to be deprived of all national enthusiasm

and patriotic fervour, but everything has to be gained by scrupulously avoiding the misrepresentation of heroes with whom our nation might have been at war in the past and emphasising the praiseworthy qualities in other peoples, with the satisfaction with which we applaud our own national favourites. Several governments have already reported the action taken by them on these lines and it is interesting to note that there was a resolution in the Punjab Legislative Assembly the other day that text-books should undergo similar revision in India.

A mistake of which the elder generation of historians and history teachers were undoubtedly guilty was to glorify only battles and military conquests, as if they alone mattered in the march of the human race and not the achievements of peace which have contributed to the welfare and happiness of mankind. As I complained at a meeting of the Educational Experts Committee of the League of Nations in Geneva in 1931, it was for instance, depressing in the extreme, to walk through the Hall of Battles at the Palace of Versailles, as it was a terrible reminder of what man has made of man by indulging in mutual orgies of crime and bloodshed. May the veil of oblivion be drawn, as much as possible, on these aspects of man's life on earth and if they are to be mentioned at all, may they be mentioned not in triumph, but in a spirit of the deepest regret and humiliation ! Let children be trained to look upon History not as a series of dreadful battles accompanied by terrible carnage of one nation on another and more often of both the parties involved in a conflict, but as a vast stage on which illustrious heroes have appeared from time to time and contributed to man's progress. Prophets of religion, men of letters, eminent thinkers and great artists and scientists must be held up to admiration before the young, as in no sense inferior to the seekers of military glory who have only a long list of conquests to their credit, generally achieved in a spirit of lust for power and dominion.

The following passage from Mr. H. G. Well's *Outlines of the History of Mankind* draws attention to an aspect of historical teaching which must be constantly advocated in the interests of the ideals of Internationalism and Peace :—

“There can be little question that the attainment of a federation of all humanity, together with a sufficient measure of social justice, to ensure health, education and a rough equality of opportunity to most of the children born into the world, would mean such a release and increase of human energy as to open a new phase in human history. The

enormous waste caused by military preparation and the mutual annoyance of competing great powers, and still more enormous waste due to the under-protectiveness of great masses of people, either because they are too wealthy for stimulus or too poor for efficiency, would cease. There would be a vast increase in the supply of human necessities, a rise in the standard of life and in what is considered a necessity, a development of transport and every kind of convenience; and a multitude of people would be transferred from low-grade production to such higher work as art of all kinds, teaching, scientific research, and the like. All over the world there would be a setting free of human capacity, such as has occurred hitherto only in small places and through precious limited phases of prosperity and security. Unless we are to suppose that spontaneous outbreaks of supermen have occurred in the past, it is reasonable to conclude that the Athens of Pericles, the Florence of the Medici, Elizabethan England, the great deeds of Asoka, the Tang and Ming periods in Art, are best samples of what a whole world of sustained security would yield continuously and cumulatively. Without supposing any change in human quality, but merely its release from the present system of inordinate waste, history justifies this expectation."

Do we realise sufficiently even ourselves, that Art and Literature represent two world-dominions to which *all* civilised nations have made valuable contributions and both of them would be very much poorer indeed than what they are to-day without such co-operative effort. Is it difficult to make young people understand that the great manifestations of beauty in art and literature are not confined to any land, however favoured by God the people may wrongly imagine themselves to be, but are really representatives of many ages, climes and peoples? Introduction to the great masterpieces of foreign nations, if not in the original at least in translations, and their immortal monuments of art, if not with the vivid facilities of foreign travel, but at least with the help of pictures and descriptive literature, must be another plank in this programme. It must be the teacher's duty to emphasise the oneness of humanity on all possible occasions. Why should we dislike a person merely because he has a yellow complexion, high cheek bones and small eyes? Why should people devoid of colour and looking pale rouse any animosity in us? After all, the mere fact that a person lives beyond the boundaries of our country, often an imaginary one without even a stream or a mountain to mark it, is no reason why we should feel a reduced sense of human affection towards him. There is, on the other hand, a good deal of wisdom in the saying of Terence: 'Nothing which concerns man can be a matter of unconcern to me.'

If there is one impression which sinks deeply into our minds as the result of travel all over the world it is the oneness of humanity, a fundamental unity of mankind, though expressing itself with different backgrounds. The same spirit looks at you with all its human affinities, whether through black, or brown, or white or yellow eyes. The fundamental qualities are the same, in their attractive or disagreeable features. We are all actuated by common hopes and ambitions, tempted by similar weaknesses and capable of either lapsing into vices or rising to heights of moral grandeur. The great virtues are the same, there is no such thing as English charity, or French truth, or Persian kindness, or Indian friendship, nor can any of the failings of humanity be identified absolutely with people of one country or race.

It may be worth while referring here to a common misinterpretation of Rudyard Kipling, as a poet who stood for separatism, and wanted to emphasise the differences between the East and West. If he said that "East is east and West is west and never the twain shall meet," it should not be forgotten that the lines are immediately followed by the remark that "there is neither East nor West, nor border nor birth, nor creed nor race, when two strong men meet face to face". In fact, the ballad containing these lines was actually meant to emphasise the oneness of humanity and to show that the great virtues of man, at least in essence were admired all over the world.

It should not be necessary to impress on an audience in India that even the teaching of religion need not lead to any feeling of ill will against others. The sacred scriptures of India have always proclaimed that God is one though He may be called by many names and there are no more beautiful similes than those in our religious books illustrating this great truth. As all rivers flow to the same sea, all religions lead to the same God; as the same sun is reflected in different pools of water the same God pervades all faiths and like the string threading all the pearls of a necklace, God underlies all creeds. It cannot be that God was so petty as to confine His revelation to one favoured community or race, or that millions of human beings in all their various stages of evolution could be confined to one Procrustean code of religion or morals.

The time has long since gone by, when people could indulge in ideas of racial pride, though we have seen it echoed in Germany to-day. It is best to teach young people to look down upon notions of racial superiority, specially as there is really no such thing and the scientific study of history has enabled us to perceive the truth that training and

environment have been responsible, in no small measure, for shaping the destinies of nations as well as individuals. As for claims of racial purity and superiority of blood, the less said about them the better.

It is a mistake to imagine that the teaching of internationalism can in any way be injurious to the obligations of patriotism. As Rudyard Kipling has rightly pointed out :

God gave all men all earth to love,
But since our hearts are small,
Ordned for each one spot should prove
Beloved over all—

and it is only through intense love for one's own people and country that man rise to noble sentiments embracing all humanity in his affections. The only thing to provide against is the attitude expressed in the words "My country right or wrong" and in the haughty imperialism which wishes for an exclusive place in the sun for one's own motherland at the expense of others.

It is only necessary to say, in conclusion, that one of the most effective ways of working for peace and internationalism is to instil a love of freedom in the young mind, making it impossible for Dictators to tyrannise over mankind, and lead their peoples into aggressive warfare with other countries. Democracy is one of the best guarantees for peace and the cause of internationalism will be ultimately secured for mankind, if every individual supported freedom and wanted it not only for himself, but also for others in the spirit of Abraham Lincoln's famous declaration : "I will not be a slave—I will not be a master". In spite of the depressing atmosphere to-day in world-politics with unjust wars and civil strifes and restless dictators anxious to precipitate a world crisis, let members of the teaching profession at least strive for internationalism, through the younger generation, so that in the fullness of at least their time, the poet's prophecy might be fulfilled :

"Till the war-drum throb'd no longer and the battle-flags were
furl'd,
In the Parliament of man and the Federation of the world."

2. A SURVEY.

BY

MR. S. C. BASU, M.A.

*Correspondent, League of Nations ; Hon. Local Secretary,
Internationalism & Peace Section of the Conference.*

This Section of the All India Educational Conference has been set up with the purpose of fostering a sense and spirit of Internationalism among those who are in charge of education of the younger generation of this country, so that they may also in their turn help to develop among the children and youths this spirit of internationalism and peace.

All over the world a senseless rivalry is noticeable between one state and another. No efforts have been successful to create a real understanding between the different nations. The result is, that harmony and peace have disappeared and competition and war are dominating the scene. But although for the time being the ideal of peace and fellowship seem to have been pushed to the background and that of dispute and struggle has been brought to the forefront, there is no denying the fact that the necessity of emphasising the former is felt more keenly than ever by the better minds of all countries. Those who have the capacity to look ahead and see beyond the horizon, have realized it fully that without a better understanding between the nations and a greater fellowship among the different groups of mankind, not only the present civilization will crash, but the future of the human race itself will be in danger.

The ideal of peace has been preached nowhere more fervently and more persistently than in this holy land of ours. Five centuries before the birth of Christ, the Great Buddha preached the doctrine of *Ahimsa*. Practised at first only by individual citizens, this ideal appealed in the third century both to the imagination and to the intellect of the great Emperor Asoka. In a country where a great emperor could, under the spell of this ideal, go back upon the policy of conquest which his forefathers had followed for centuries together, people can never be indifferent to this doctrine.

For the last half century and more, the people of India have been engaged no doubt in a nationalist struggle for freedom. But even amidst

the cries of nationalism, the voice of internationalism and peace has never been hushed altogether. At times, in fact, it has rung in our ears with equal emphasis and strength. Poet Rabindra Nath Tagore has been, during the last quarter of a century, the chief torch-bearer of the ideal of internationalism. He has warned us on many occasions against the senseless development of jingoistic nationalism.

We cannot say that the stout efforts of the sage of Shantiniketan have been uniformly successful. But I must say that they have created an atmosphere in which it has been possible for even many of the ardent nationalists to develop a wider political outlook. It must be regarded as a happy sign that the authorities of the national Congress are devoting proper attention to the study of problems of other countries and nations.

We only hate a neighbour so long as we do not know him. Once, however, we are properly acquainted with him we find ourselves liking him as well. What is true of individuals is also true of nations. When we know more of each other our rivalries must largely disappear and understanding will develop. Consequently, we have to encourage the spirit of friendliness towards the unknown and impart to the youths of our country the knowledge and appreciation of other people in foreign countries.

This Section under the auspices of which we have met here this morning, is expected to lay down the lines along which this work may be pursued in educational institutions for infusing to the young minds the ideals of peace and international fellowship. Children when they come to school are like clay to be shaped and moulded by the teachers any way they please. If in the impressionable years which they spend in schools and colleges, the boys and girls receive proper hints and instruction they may develop into good patriots and at the same time enthusiastic champions of international concord and world peace !

3. EDUCATION IN THE SOCIAL MIRROR.*

BY

DR B. C. GUHA, D. SC. (LONDON).

Calcutta University.

Judging by the present state of international rivalries and animosities and the relations between the classes in the frame-work of present society, it seems that the orthodox system of education has been found largely wanting. After all, the *raison d'être* of education must in the last resort lie in what it achieves in regard to human freedom and human happiness. Minus these, neither knowledge nor learning would avail. Science and technique have brought the whole world together and made its different parts almost as interdependent as the different organs of the human body. There can be no restoration of equilibrium and therefore of peace, unless this broad fact is realised not by a few thinkers here and there but by the masses throughout the world. The phenomenal advance of science and technology during the last hundred years has placed enormous powers in the hands of man both for good and for evil, and, yet, that broadening of the human and social mind has not been effected, which is necessary for the use of these material powers for social and not anti-social ends, for communal and not merely for private gain, for constructive and not for destructive purposes. The power over matter has advanced but the limitations of the mind largely remain. Great knowledge and small minds go ill together. It is not surprising, therefore, that like a machine with the different gears moving at unrelated speeds, the social machine is either collapsing or working under terrific strain. Educationists and teachers can hardly congratulate themselves on this state of affairs. One of the main functions of a teacher in addition to his routine duties in relation to the curriculum, is to develop the mind under his charge so that it gradually outgrows its selfish narrowness and realises its relationship with the society at large. In our country usually the personal and family obligations only are stressed, the civic, social and international obligations being largely ignored. This kind of education is undoubtedly inhibitory to the growth of the mind in response to present social and international needs. Personal and family interests can and do frequently run counter to social requirements, and, when this is the case, the former must be subordinated to the social

* Summary of his speech on 29-12-37 before the Internationalism and Peace Section.

interests. The knotty question of the relation between the individual rights and social obligations cannot, indeed, be summarily solved, and, in fact, this itself will have to ceaselessly adjust itself to social dynamics, but at least the existence of this problem should be realised by young learners. The prescription of the old order should not be made sacrosanct. While hide-bound and ready-made dogmas need not be imparted, the young mind should be made aware of the nature of the problems involved. The mind should be kept fresh and resilient and the society should be taught to be viewed from the dynamic and not the static standpoint. The growth of any organism is conditioned, as is well-known, by heredity and environment, and education forms one of the most important factors in the environment, so far as the development of the human mind is concerned. It depends mainly on the teachers how this formative element is handled. That this question of education has not been properly dealt with in most countries is shown by the present spectacle that large numbers of people are capable of, and are actually being inflamed by, racial and national doctrines of the most crude order. I would suggest that in every school and college of this country, at least one or two competent teachers should take up the task of confronting the students for at least three hours in the week with social and international questions and showing the necessity of continual adjustment of social and international relationships to objective material conditions, brought about by the application of scientific and technical knowledge. This is, I consider, a prime duty of educationists if civilization is not to be hurled back by the present blind forces to a state of atavism. Social education must immediately form an integral part of education, if education itself is not to lose its meaning altogether in social and international chaos.

4. INTERNATIONAL CULTURE AND FRIENDSHIP. *

DR. NARESH CHANDRA ROY, M.A., PH.D.

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People have worshipped in the temple of Mars in all ages and in all hemispheres. Its fascination has been irresistible as much in the west as in the east. Appeal to arms has been made at all times not only to vindicate the honour of a dynasty or the integrity of a state but also for the more sordid object of extending the frontiers of an empire and

* Paper read at the Internationalism and Peace Section on the 29th December, 1937.

imposing its authority upon other territories and peoples. In fact war of aggression was enjoined upon the governments of states by political philosophers, both in the east and in the west. In our country Kautilya, the greater philosopher-statesman of the 4th century B. C., regarded aggressive wars as a political necessity. He learned from experience that if the government of a particular state did not aggress upon the frontiers of its neighbour, it was certain that the neighbour would aggress upon its own territory. So the best form of defence was attack. To undertake aggressive wars was really an act of self-preservation.

Before the 19th century the states were carved out in a haphazard manner and on a rickety basis. Disputes between them about frontiers were, therefore, not unnatural and unexpected. It was never taken for granted that people speaking one language and cherishing one set of traditions would remain part and parcel of one state and that the neighbouring power would have no claim to their loyalty and service. The political loyalty of people was in fact determined not by the language they spoke, nor by the race to which they belonged nor also by the tradition by which they were inspired, but by the changing moods of the God of battles.

Since the end of the Napoleonic wars, however, the states have been increasingly organised on the basis of nationalism. This principle already underlay the development of the English, French and the Spanish states. But it became further emphasised during the Wars of the French Revolution and Napoleon. Henceforward the demand was insistent that a group of people speaking the same language, belonging to the same race, inspired by the same traditions and feeling as far as possible the same political sentiments should form a state by itself and should not be amalgamated with another group of people in the bosom of the same political organisation. This demand which went up from the people in every part of Europe was acted upto in some places and resisted elsewhere in that continent. Germany and Italy become politically unified and the idea of nation-states triumph to this extent. But Poland as a political entity still remained out of the map of Europe. The organisation of the Empire of the Hapsburgs was also a standing negation of the principle of nation-state. But these incongruities were swept away by the Treaty of Versailles after the last Great War. Poland was given its rightful place in the state system of Europe. The Czechs and Slovaks of the Austrian Empire were also allowed to have a state of their own, and lastly, the Kingdom of Hungary found it possible to break

away completely from the coat-tails of Austria. Nationalism now appeared to be securely enthroned in Europe.

It was expected that with the triumph of nationalism and the formation of states on this basis, the old rivalries and antagonisms between countries would disappear and friendship would characterise their mutual relations. Each group of people had now an opportunity of that material and moral development which the champions of nationality had promised years ago. It was expected that this opportunity would be fully exploited by each state in its own way, and preoccupied with this self-development the nations would have no room for mutual recrimination and suspicion. This hope however, has been belied, this expectation has been falsified. The face of the world does not present today an appearance of peace and calm. It on the contrary presents a scene not only of deep suspicion and dark jealousies but also of terrible carnage.

The question before us now is whether these suspicions can be removed and this terrible carnage can be avoided in the future. I do not believe that the jealousies between nations can be eliminated altogether and the wars between them can be avoided on all occasions in this imperfect world. Frictions for economic causes cannot be absolutely left out of account. But to my mind it is possible that the suspicions which we now notice between one nation and another may be considerably reduced and the atmosphere in which mutual recriminations so easily develop may be considerably improved. The attitude of one nation towards another is determined to a considerable extent by the impression which the boys and girls receive in their schools and colleges. Persons in charge of them during this impressionable period should be consequently careful about the words which they use about foreign countries and about the books which they select for the students to study. Without minimising the defects of the policy pursued by the foreign governments at different times, they should use appreciative language about the manners and customs, traditions and aspirations of foreign peoples.

Two courses should be followed in instructing young boys and girls. In the first place all the emphasis should not be placed upon the superiority of the culture and civilisation of their own country. It is a besetting sin with many writers of books to emphasise almost aggressively the superiority of their own nationals and the grandeur of their own traditions. In the formative period of a nation this may be condoned to some extent. In the 19th century Germany when that

country had not yet been politically unified, there was considerable sense in the emphasis which the scholars used to put upon the unity of Germans in their linguistic and historical researches. But at later stage the constant assertion of the superiority of German culture and civilisation jarred on the ears of other people. None possibly was a greater offender in this field than the great historian Treitschke. In our country nationalism is a very infant institution. It should consequently be nursed carefully and developed patiently. It is therefore necessary that we should emphasise to some extent the unity of our culture and traditions—the traditions and culture which are distinct from those of other countries. But at the same time it should be seen that this emphasis does not narrow the outlook and cripple the imagination of the younger generation. We should do nothing which may prevent it from appreciating the culture of other people and the value of the traditions of other countries.

Secondly, patriotism is very often taught in schools less really by emphasising the exploits of the local heroes and more by decrying the deeds of the heroes of other countries. It is not necessary, in my opinion, that in all books of history the importance of the wars should be minimised or that the heroic deeds and exploits of the great commanders and all suffering soldiers should not be duly mentioned and properly extolled. We need not follow H. G. Wells in this matter and model our history books on his "*Outline*". True history of the world is not merely a story of the achievements of the great religious leaders and intellectual savants. It includes in almost equal proportion the wars between nations and the battles between armies. Consequently it would be a height of folly to dismiss the latter with some curt phrases and emphasise the former alone in embellished language. While, however, we need not impose upon ourselves this limitation, we should be scrupulous to attach as much importance to the exploits of our own commanders as to those of an ex-enemy. It is only by such fair and truthful account that the boys and girls will have the opportunity of becoming patriotic and at the same time appreciative of the merits of other nations. History, in other words, should be written impartially. This is a commonplace but a commonplace so often forgotten by the historians. *Suppressio veri* and *suggestio falsi* should not be their motto as it has unfortunately often become. Lord Macaulay has left it on record that true history of England suffered much at the hands of the historical scholars in that country because of their affiliation to the Whig and Tory Parties. The Whig historians gave accounts of English events

from the Whig angle and the Tories from their own standpoint. The result was the suppression of truth in both cases, and history produced on this basis only succeeded in fanning the fire of party factions. The same may be said of the history written by the nationalist historians of different countries. They would distort facts so as to extol the achievements of their own people and cry down the merits of their rivals. Such histories instead of building a bridge between one nation and another become only the poison source of recriminations between them.

For long after the secession of the 13 American colonies from the British Empire the relations between England and the United States were far from happy. Historians of the United States wrote the history of their country from the standpoint which gave no help to those who wanted a better understanding between the two English speaking countries. American scholars in writing about the origin of the Revolution and the War of Independence of that country invariably marshalled the facts and arranged the events in a fashion which sharpened the patriotic fervour of their own people no doubt but which at the same time reminded the English that they were the greatest of tyrants and the worst of self-seekers. This could not build a bridge across the Atlantic. Gradually, however, the tide turned, and both on the English and American side the outlook of the historians changed. Sir George Trevelyan in his magnum opus, the history of the American Revolution, traced the facts, narrated the events and interpreted them in a manner and in a style which gave ample satisfaction to the people of the United States. This charity and generosity had its due return. On the other side of the Atlantic the scholars became engaged in researches and discovered facts which in a former period they would have certainly suppressed or twisted. Now however they incorporated them faithfully in their books and drew conclusions from them which were honest and straight-forward. The history of the Revolution which we read in the pages of Professor Van Tyne does not make the Americans less appreciative of their forefathers' exploits but it at the same time leaves no bitterness in the mind of the English readers. Books like these cement international understanding.

In order to foster good relations between one country and another it is also useful for people to study with care the institutions and civilisations of another country. How much service such studies may render in this regard can be brought out into clear relief by some illustrations. The studies on Indian civilisation by the great band of German Indologists easily made us the willing admirers of German culture

and German achievements. Similar studies by Max Muller made many of the Indians friendly to the English nation. He was a German by birth no doubt but was English by domicile, and his studies carried on at an ancient seat of learning in England helped much in building a cultural bridge between that country and India. In this connection I should also refer to the studies of the late Viscount Bryce on American institutions and politics. The two volumes of *American Commonwealth* which he published in 1887 not only made him at once a favourite with the American public but facilitated to a considerable extent the understanding between England and the United States. His work caught the imagination of the American nation and when 20 years later he was appointed the Ambassador of His Majesty's Government at Washington, his nomination was greeted with cheers all over the States as no such nomination by the British Government had been ever before. This popularity of the great author helped a good deal in bringing the two English-speaking nations far closer than before. We may even assume that the entry of the United States into the Great War at a critical moment of its grim history would not have been feasible but for these services of Viscount Bryce.

In the few short paragraphs which I have read just now I have made an attempt to dilate a little upon the lines of cultural co-operation which have been followed with some success in a few countries. I believe if these lines at least we bear in mind, we may help in our own way in creating an atmosphere for international understanding.

5. THE EDUCATIONAL RECONSTRUCTION OF INDIA.*

BY

S. C. BANERJEE, M.A., B.L.

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Education—what does it signify? Is it the sumtotal of certain formulae adopted by scholars to suit their needs or is it a bundle of doctrines and dogmas to add some importance to the dry, soulless curriculum of schools and colleges or is it the harmonious blossoming of all that is best and noble in us? The answer is not far to seek. If education worth the name means the bringing out of all that is best and

*Taken as read before the Moral and Religious Education Section on 28-12-37.

noble in us, then the present-day system of education is to be regarded as utterly incompetent and incomplete in the struggle of life that is raging so very fiercely in India at present. Without going into details about the complete failure of a system of education in India—divorced from the world of reality—deprived of the life-spirit of the nation and the country—trying to impart knowledge by a medium other than the mother-tongue—this system has been thoroughly criticised by all who are interested in the growth of a renovated India.

True education or education worth the name must be liberal education, education unfettered by any barrier whatsoever. It is based on true culture which no doubt is the basic principle and factor of any real progress of any nation. To-day in India we are paralysed by a sense of helplessness, a soulless stupidity and the want of initiative in any direction. Bitter dissension, discord, jealousy, hatred eat into the vitals of the nation piecemeal with the result that the whole fabric is tottering to a fall. In order to put a stop to it, what is wanted is the reconstruction of India on an entirely new basis—the basis of culture—the basis of harmony and real education. Any talk about a fellowship seems to be a delusion when the special characteristics, the basic principles of the Indian people, their culture, traditions etc. are given the go-by. How can there be a fellowship based on the inadequate knowledge and understanding of the different cultures prevalent among the different sects and communities of India? A brief survey of the educational conditions of this country would show that the system of education instead of leading to progress has been a bar in itself. It is not for a moment to be thought that I am leading in an attack against the modern education—what I want to impress on you with all the fervour of one who is greatly interested in the welfare of his country and as a very humble worker in the cause of Indian Culture—is that the system of education that is imparted in our schools and colleges is utterly false to the true ideal of India. What strikes one as something simply unaccountable on the part of some of the leaders and other educationists is that though they have sometimes raised their voice of protest against the soulless present-day system of education in India, but no effective ways and means have been adopted or even suggested as an alternative for this system. But to-day we have undoubtedly precipitated to a crisis, the result of which is sure to be far-reaching. We are face to face with new environments, a new society—a world that is changing daily. Any educational reconstruction of India would necessitate a different course of teaching and training. The minds of our youth

must be widened to welcome a bigger world. A cultural fraternity must be set up so that each might know his neighbour more fully than before.

It is a historical fact which you are all aware of that the ancient Greeks regarded the outside world as barbarous only because they did not know or care to know of their neighbours more fully. But times are changed. An insular stupidity though justified in those days, would at present lead to serious results. In India we are in the midst of a calamity—a calamity that is of mutual misunderstanding and has been brought about by an inadequate knowledge and understanding among the different sects and communities of India.

As apart from politics, the question of a better understanding and a greater cultural synthesis is no doubt a problem to which the attention of all educationists should be drawn.

A brief survey of the educational conditions of India would also show that any attempt at progress is bound to fail unless it takes into consideration the different cultures of India and the fundamental unity underlying them.

The glorious days of ancient India when the *Rishi* sang in full throated ease, "Oh Ye, hear, the children of Amrita", when educated women took their seats side by side with their husbands in the assembly and the Parliament, when Gargi, Maitrayee and others prayed for the attainment of final bliss in the never-to-be forgotten lines—

“येनाहं नामृता स्यां तेनाहं किं कुर्याम् ।”

“Oh, what shall I do with that which shall not ensure me the final bliss?” These fill our mind with noble thoughts and ideals but bring us no consolation whatsoever other than a glorious past, in an age when we are daily brought face to face with despondency, despair, misery for being unable to provide for our needs and necessities. But the present and the future must be reconstructed on the high ideals of the past and by an acceptance of all that is best and noble in our culture and national life.

As the basis for an educational reconstruction of India I would humbly suggest the following methods :—

(1) Inculcating the ideal of a fundamental Unity by a course of public lectures, talks, maps, charts, pictures, etc. in all schools and

colleges to be arranged by all the educational organisations and institutions.

(2) Installation of the Radio in all schools and colleges by raising a minimum amount of subscription or by donations raised by public appeal.

(3) Teaching by the help of radio talks and discourses the basic principle of a unity underlying the different cultures prevalent among the different sects and communities of India.

(4) By arranging exchange professorships on the fundamental unity with relation to the revival of the best of all cultures in India.

(5) The ideal of a cultural heritage to be preached regularly in all schools and colleges.

(6) Celebration of the lives of great men of this country and all occasions with the life of a great mind to be observed as national festivals.

(7) Arrangement of village fairs, exhibitions, public demonstrations in order to revive all that is best in the different cultures of India.

(8) Arrangement of substantial prizes for the best discourse on the cause of Indian Culture.

(9) Giving a healthy impetus to the growth of a literature which will bring out the best of all cultures and communities in India.

(10) Making the film of this country to play a greater part in depicting of all the best of the Indian people and the different cultures.

The movement for cultural unity is undoubtedly the remedy of the many evils of the present generation. Universal religion or any sectarian religion would equally be a source of danger and conflict. Definite ideals of a common culture and heritage which would usher in an age of new renaissance are vitally needed to reconstruct a modern India.

Not only should the educationists but the authorities also should try to bring about a greater cultural synthesis and a better understanding among the different sects and communities by including through text books and such other treatises the ideal of a common culture and heritage and a spirit of fundamental unity transcending the barriers of caste, creed or community. Unless education teaches man to feel for each other by a greater knowledge and understanding of all that is best in

the different communities the result as has been disastrous. In such a state of ignorance of each other, the children and the youth of the different communities would grow in complete ignorance and misunderstanding which might lead to serious results. Some are yet under the mistaken idea that it is the duty of the political leaders to create a better understanding among the different sects and communities but to build up a common cultural platform in order to evolve a clear cut programme for the inculcating of the cultural heritage of India and to build up a powerful modern Indian people who are sincerely interested in the educational development of their country are needed. A fuller knowledge of the best of every community and culture is the ABC of any real and permanent understanding among the different communities and it is the intellectual and cultural basis which alone can ensure better results more effectively.

The Association of Indian culture, on behalf of which I stand before you, wants to herald the dawn of a new renaissance—a new fellowship—the fellowship of fraternity—of culture. The Association is not a mere organisation nor the embodiment of an idea but the dynamic expression of what many are dreaming for days and months together. The Association not only tries by methods already formulated to revive and re-create the past but to build up a common cultural platform where all shades of opinion might meet to work out the nation's goal and might usher in a world movement signs of which are already manifest.

6. THE WAY TO WORLD PEACE *

BY

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In this essay, we mean by "war" a contest waged through destruction of life and property by groups over which, as groups, no common or recognised restraining authority has been set. It will be here maintained that wars are not inevitable convulsions when difficulties in international relationships reach a crisis, but they may well be solved through exercise of statesmanlike virtues and advanced freedom of intercourse and understanding among men.

* A summary of the paper read at the Sectional Conference on 29-12-37.

It has been wisely thought that after many millenniums of the war-system, the other—the peace system—is well worth a trial. Its failure can do no more than send the cause of civilisation back to the court of war, whose efficiency for destruction has almost reached its zenith.

It is further said that the Central Board for the outlawry of war must be equipped with all sorts of arms to enforce its decrees—and not merely with the harmless one of economic blockade. In other words, the centralised judgment must be backed by centralised force. That is to say, all governments and nations must contribute to the maintenance of an army, a navy and an air force which may be turned against them as rebellious members of a great Union. It is hoped that with such mechanisms, freely established by willing majorities among states, international tranquility may be assured with the same degree of success that is observed in maintenance of domestic order. Nations must send up causes of disputes for arbitration or decision by the League.

But the nations have hitherto been suspicious of the League arrogating to itself all the powers and functions of a super-state. To prevent this from ever maturing, they have proposed commissions of enquiry, councils of conciliation, boards of arbitration and courts of judicial procedure. But all the instrumentalities have evidently failed. The warring nations are too quick for these dilatory tactics of the League Council to bring them back to reason.

The remedy did not lie in the limitation of armaments, for belligerency always leads to mistrust of motives. Besides the warlike preparations for defence can in a moment change its objective, and may turn into preparations for attack.

Nor in the last analysis can you arm the League to make it undertake "Wars to end wars". For the League might be used by a dominant group of nation-states for their own ends.

Further, as B. Russel says, "all the defects of the League may be summed up in the one fact that it is not a government. A government has legislative, executive and judicial functions; it does not require unanimity (as the League does) but can act by a majority. The League of nations has no legislative body; neither the Council nor the Assembly can coerce dissentient members—the League has no executive: the only force at its disposal is that of member states, which is used or withheld as national governments decide, not as the League may demand" (1)

1. Bertrand Russel's "Which Way to Peace" ? (pp 69-70).

The history of the League of Nations, so far as the present time is concerned is the history of a tragedy, in which the tragic impulse is a cross-purpose between an intellectual assent to the new principle of international interdependence and the old-world impulse of paying one's service to the old principle of state-sovereignty. (2) The idea of state-sovereignty is almost obsolete and incompatible with freedom or good life. And yet it is possible, on the other hand, that our effort at international organisation may break down. Institutions which have accredited power will refuse to part with it. A state which was Laviathan once, will not amiably take the hook. Any one who considers the possibilities of conflict, political, economic, racial or even religious antagonisms, the hatreds engendered by principles and policies, may be pardoned if he concluded that the possibilities of peace are infinitely small, and there is no chance of peace and happiness except as we put our shoulders to the wheel to create peace. To create it, the state must humble itself, the rich must sacrifice. Revolutions generate passions and the desire for retaliation. The histories of Italy, Germany and Russia show that classes will fight to retain their authority and that they are never prepared to show justice to their opponents. Their supremacy is entirely based on their pursuit of the gospel of violence. "The victory of peace", says Laski, "depends upon an intense and wide-spread will to peace (and not pacifism as a policy); and that will can neither be intense or wide spread, so long as the interest in its consequences is so different. The idea of sacrifice for the sake of righteousness is not yet a part of the mental habits of mankind..... The mere knowledge that further conflict on any wide spread scale will make the inheritance of civilisation something less than a memory may stir us up to the temper in which justice is no longer an empty ideal" (3).

Aldous Huxley has offered in his essay "*What are you going to do*", a few suggestions for a Constructive Peace Movement in society which should be organised like the monastic orders of the early Christian Church. The essence of them is a personal and group effort to prevent a war-like mood. All that is required is to change this mood. Hence the duty of every lover of mankind, of every one who cares for any aspect of civilized life, of every parent who desires the life of his progeny is to abstain from war and to persuade others to do the same (4). Let our schools and public institutions have for their goal the making of man ready for inter-national cultural contacts, which will serve only to

2. H. J. Laski's "Introduction to Politics". (p. 96 et seq; 1931 ed.)

3. Vide Laski's "Introduction to Politics" (pp. 106-7)

4. Vide B. Russels's "Which way to Peace" (p. 223).

widen and liberalise their outlook without thoroughly denationalising them.

It can be shown by rapid survey of the history of gone-by civilisations, how one after another, they have arisen, how they have developed power over material things, and have crashed into ruin because they could not find a way to gain a corresponding power over themselves, a way to control and transcend the individualism which increased power over material things had brought inevitably in its train. It is no exaggeration to say that there are in these days tens of millions of men and women of good will scattered throughout the world, who would only be too thankful to help to bring to an end the reign of violence, if they knew how it might be done. The first step in that direction, it is perfectly clear, is that they should be made aware of each others' existence, and realise their own united strength. Why should not an attempt be made on a world wide scale, to bring together all those who, regardless of the innumerable ways in which they may in other respects differ, agree at least in this : *that humanity is one and indivisible* ; that because this is a fact in nature, capable of verification from internal, if not from external evidence, we do but hasten the destruction of all that is best in life, if we deny that fact in the actions of our daily life. To hold before mankind the ethical ideals of Christ, of Tolstoy and, in recent times, of Mr. M. K. Gandhi, may certainly be helpful. Christ's appeal is to love : "Thou shalt love thy neighbour as thyself". If we genuinely and systematically obey this precept, you will feel a great dislike of violence, either public or private.

But there are persons that hold that war is itself glorious and peace ignoble. Ruskin as well as Trietschke traces much of the good in arts and civilisations from wars. Nietzsche rejects the Christian teaching, "turning to your enemy the left cheek when the right is struck," as the index of a 'slave morality.' To him, as to the present-day Germans, the man that counts is the *hero, the super-man*. The mass of mankind are nearly "food for powder". Obviously, as things stand, victory goes to the most tyrannical and the most ruthless of heroes. Peace is ignoble, because it give no scope to heroic qualities. The whole out-look is a rationalisation, or in psycho-analytic phraseology, a sublimation of the love of power, associated with love of cruelty for its own sake. B. Russel thus speaks of it (Vide "*Which way to peace*" ? p. 170) : "In Carlyle and Nietzsche, who gave literary forms to the doctrine in the modern world, love of power was unsatisfied, and was exacerbated by physical causes. The temperament which finds such a doctrine acceptable is clearly one which

has suffered some serious damage, either to unwise or cruel treatment in childhood—our schools are partly responsible for creating this kind of complex through harsh treatment in the name of discipline (this parenthesis is ours)—or through undeserved economic failure, or through ill health or some other misfortune.” Finally he says: “A world in which these teachings find wide acceptance must be one in which there is appalling political and economic mal-adjustment.”

It will be our purpose to dwell at some length on the duties of schools and colleges—which ought to be more sympathetic, more humane rather than authoritarian in their treatment—in order to more fitly carry on their duties as international teaching institutions. In the meantime it will be our duty to show how a nation can develop (i) political internationalism, (ii) economic internationalism, (iii) cultural internationalism. The phraseology is borrowed from C. Delisle Burns who develops these heads in various works, specially in his article on “*Modern Theories and Forms of International Organisation*” contributed to *An Out-line of Modern Knowledge*.

(1) The political condition for peace, some say with C. D. Burns, is the existence of a single supreme World Government, possessing irresistible force, and able to dictate its terms to any recalcitrant State; and, moreover, should have the right to make chemical and air warfare its special prerogative. But this is perhaps a far-off dream. In the meanwhile, let us reorientate the state in relation to the League. As Mr. C. D. Burns points out, before 1870 the State was chiefly a system for maintaining law and order by the enforcement of regulations in a given territory, and the exclusion from that territory of any other power by armed men. Treaties then meant either preparation for or prevention of wars. Since 1918, it has become conventional for the States to say that armed forces are for defence.

These same States, however, are now found discharging functions with regard to the industrial organisation, health and education, which are closely connected with Government. The functions of great States are now expressed in framing factory laws, organised preparation and distribution of preventive medicines, and in the school system. But in such functions, the States are not opposed to each other. Indeed, a modern State cannot fulfil its functions, even for the sake of its own citizens, without co-operating with other States: and the Secretariates for Commerce, Industry, Transport, Finance, Health and Education in each modern State act, should act in co-operation with similar offices

in other States. Thus the practice of Government is being internationalised.

(2) Economic internationalism means the possession of raw materials of value, such as oil, which must be in the hands of the international State. Economic disarmament is only another name for economic justice. How the discovery of an oil field gives rise to a scramble amongst imperialist powers ultimately leading to a diplomatic bargain or a war, how the local tribes are summarily turned out of their holdings, or are given a few shares (as in the case of the Anglo-Persian Oil Company) can be easily inferred. Hence the need of the ownership of the international State in regard to raw materials. Nor will the injustice or incentive to war, so long as it is purely national, be lessened by Socialism (Vide "*Which way to peace ?*" p. p. 175-6).

(3) Thirdly, we have to get rid of the evils of our methods of training. Mothers and nurses will have to severely combat with their own tendencies to correct a child by physical violence. Unknown to them feelings of friendlessness and mistrust are generated in the child and no less are the complexes known as sadism and masochism. In this connection, B. Russel gives us his experience, which is as follows :—

"The general view has always been that the emotions of those who have no power are laughable. When I was a child, I was told : 'You must not have your little likes and dislikes.' Being already of a metaphysical and mathematical turn of mind, I could not see why my likes and dislikes should be 'little' ; there seemed no reason why the size of a person's emotions should be proportioned to the size of his body. But I was, of course, too prudent to express this doubt ; I merely resolved inwardly that, when I came to have children I would not treat them with derision or contempt, I firmly persuaded that those who fail in this way.....are laying the foundation for love of violence, and for character which will rebel against perpetual peace as a prison to impulses of rage". (Vide p. 182).

Further, in countries where schools are compelled to preserve strict discipline, a militarist mentality is created. "In the countries which have military dictatorships," says B. Russel, "including Russia, there has been a great retrogression in the last ten years, involving a revival of *strict discipline, implicit obedience, a ridiculously subservient behaviour towards teachers* and passive rather than active methods of acquiring knowledge. All this is rightly held by the governments concerned to be

a method of producing a militaristic mentality, at once obedient and domineering, cowardly and brutal." Hence he concludes:—"There should be in schools as little discipline as is consistent with acquiring knowledge, and no corporal punishment whatever." The problem for the educator who will not be allowed to rely upon obedience and discipline a source of social cohesion in a class-room is difficult, but not insoluble. "He has to preserve individuality without producing anarchy. This means that what is necessary in the way of social co-operation must not be very difficult, and must not involve any very severe repression of impulse". If peace is to be made secure on earth, such an education will, sooner or later, have to be inaugurated everywhere, if necessary, through the direct intervention of the international authority.

7. EDUCATION AND WORLD PEACE.*

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The political horizon to-day looks darker than before. "The growing cost of maintenance of the vast panoply of armaments reflects the incredible folly of civilisation", says Mr. Neville Chamberlain. So the whole fabric of civilisation needs overhauling at this juncture. We, educationists, assert that education and religion are destined to play an important part in the re-adjustment of human relations that will ultimately lead to universal disarmament. This problem resolves itself into one of re-adjustment between the spiritual and the material plane.

Education in particular ventures to step in where the League of Nations in its political sphere has failed to all appearances. We know that the selfish instinct in man, whenever it has leapt to life, has brought about many an armageddon. "It must be all lies and of no account when the culture of a thousand years could not prevent this stream of blood being poured out, these torture-chambers in their hundreds of thousands." (1) Disarmament conferences have been of little avail. The world is thirsting for peace—for the establishment of a world-state for the matter of that. "Below all these processes the great effort of the world-state gathers form and possibility in men's minds. A time is coming when

* Taken as read before the Internationalism & Peace Section on 29-12-37.

(1) All Quiet on the Western Front.

we shall be saying, "To the devil with parties and divisions and nations and sweep and spill the worn-out packs of cards aside and put all the tables together" (2). All our knowledge, our mastery over nature and our age-old wisdom have not so long helped us in this. This machine age—this age of competitions and rivalry has blurred our vision of a higher being that man really is. An Englishman rightly says, "Not yet by love but by fear are we bound. To be bound at all is something gained, but it can only be a second-rate millenium in which nation shall no longer rise up against nation not because it does not want to wipe the other off the map but because it is afraid that the inhabitants of its great cities will be choked to an agonising death by poison gas. If the lion is ever to lie down with the lamb, we hope it will not be merely because the lion has discovered that the lamb has cunningly soaked his skin in poison and so would prove fatal eating, but because the lion has genuinely developed a preference for a vegetarian diet" (3).

How can the lion develop a preference for a vegetarian diet? "It is through education helped by religion," is our bold answer. Both nature and nurture make a full-fledged man. We should so nurture the human plant that it may learn to love one another to whatever clime or race it may belong. "Man has a dual nature. At every stage and in every sphere of his mental evolution whether in intellectual or in moral questions, he is torn between two equally powerful tendencies. One is to accept the universe as it first presents itself to him—that is to say, as a system of which he is in every respect the centre. The other is to correct and transcend this first impression and to see oneself as part of a general system" (4). International institutions like Tagore's Viswabhārati in India and the International College at Helsingør in Denmark are laudable attempts at holding the balance between the two. Co-operation of scholars of different nationalities and an exchange of scholars and teachers make these places meeting grounds for all—"meeting places of such people as would share in a common aspiration for the inner regeneration of man through a cultural fellowship of love and brotherhood". The child, when he comes in contact with the master minds full of human sympathies, gradually realises that they are all members of the same society, i. e. the human society. Again, the Humanitarian School situated near Amsterdam is a practical expression of the hankering of the human soul for peace after the bloodshed and carnage of the last European War. It is a school which believes whole-heartedly in

(2) H. G. Wells. (3) *The Statesman*, Calcutta, Dec. 25, 1934.

(4) *Bulletin of League of Nations Teaching*, Dec. 1934.

universal brotherhood and peace. "The school tries to inculcate its ideas in the children not by direct moral instruction but by the attitude of the teachers and through the type of emphasis placed in the teaching of history, geography and literature" (5). The teachers, be it noted, try to live up to the ideals they preach.

History, geography and literature should be so taught as to bring out the importance of international fellowship and interdependence of nations. Occasional visits to centres of culture should be arranged. Correspondence between children of one country and those of another, such as that started by Dr. Sven V. Kundsén of Boston, Massachusetts, U. S. A., is likely to do something in the matter of international understanding. Children should be encouraged to visit international exhibitions of arts and industries and museums and art-galleries that have collections from various countries. International games, such as those played now-a-days, should form a chief item on the educational programme. School children and college students may with profit take part in the Olympic Games which emphasise that there is no colour bar in the republic of sports. Social service—help for others in distress in foreign lands, though occasionally rendered, will engender in the child mind a feeling of brotherhood. "It is not enough to teach the horrors of war and to avoid every thing which would stimulate international jealousy and animosity. The emphasis must be put upon whatever binds people together in co-operative human pursuits and results, apart from geographical limitations. The secondary and provisional character of national sovereignty in respect to the fuller, freer and more fruitful association and intercourse of all human beings with one another must be instilled as a working disposition of mind. This conclusion is bound up with the very idea of education as a freeing of individual capacity in a progressive growth directed to social aims" (6).

The importance of the Radio in developing cultural contacts irrespective of geographical barriers cannot be too strongly emphasised. The much talked of international fellowship or intellectual co-operation will remain a pious wish merely, until the making of the international mind is an accomplished fact. Educational broadcasting is the most appropriate vehicle for securing international understanding. The important achievement of the Radio in the realm of spiritual values is that it leads, through progressive conquest of time and space, to the establishment of an Empire of Mind.

(5) New Schools in the Old World.

(6) John Dewey in "Education & Democracy".

Broad principles of religion supporting the idea of the unity of mankind ought to be inculcated in the mind of the child. Efforts should be made, alongside of this, to develop his spiritual nature. The experience of Dr. Rudolf Steiner at his Waldorf School, Stuttgart, and that gained from the Indian indigenous system of hoary antiquity will help us in this direction. All these will combine to form a world conscience and adjust the whole mentality of the individual so as to embrace international relations. In this way, the narrow instinct of selfishness will give place to a noble instinct of selflessness. This aspect of education should be emphasised to the lasting benefit of mankind as a whole by creating a favourable environment for the child and by influencing his behaviour in the manner indicated.

Men, we note in passing, who have the true spirit of religion in them are trying to unite mankind. The World Congress of Faiths seeks "to bring out and intensify that sense of community which is latent in all men and so form a fellowship of common understanding and mutual appreciation" till the incohesion of a crowd can be transformed into the fellowship of a choir. The principle of non-violence ought to be inculcated through religion, as was done by Asoka the Great in ancient India. Again, the preaching of the Vedantic doctrine of the identity of God with man and that of man with every other on Earth will in the long run bring about a change of heart among peoples inhabiting different parts of the globe.

We find to-day that re-arming has become a necessity with Britain, a great world power, to defend the peace of the world; and Mr. Anthony Eden professes, "We never forget that rearmament is a means to an end and not the end itself." All this sounds very well in theory. In spite of the pious wishes expressed by statesmen like him nations are merrily adding to their armaments, threatening world-peace.

It is high time that man should realise that his destiny lies not in a clash of interests, a clash of arms but in furthering the cause of humanity at large. The League of Nations will do well to pay more attention to the intellectual sphere than to the political. When the brotherhood of men is established, man will be free in an atmosphere of peace and good will to pursue his activities in different spheres of life, preserving in him what Sir John Woodroffe calls "the seed of race". It has been aptly said, "If the international ideal involved an attempt to turn out French, Swiss, German and Polish children to the same pattern—

to make them into colourless and standardised beings—it would be a dire illusion” (7).

“Most problems to-day”, says Tagore, “have become international problems and yet the international mind has not yet been formed, the modern teacher’s conscience not having taken its responsibility in helping to invoke it”. The educator, we venture to assert, will have to play a new role. It is not the statesman or the politician but it is the educator who will bring the vessel of the water of salvation to the door of mankind.

Disarmament will follow as a necessary corollary if and when the peoples of the world are ‘peace-minded’. To achieve this the League of Nations should devise a twenty or twenty-five-year plan of educational reconstruction on the lines indicated above. At the end of this period a set of people, let us hope, will emerge into society—people who will really desire peace and cut down armaments. A state of military preparedness and a feeling of insecurity will be gone. This you may call a miracle if you will ; but this will be wrought in all probability. We eagerly wait for that millenium when the flag of humanity will be unfurled in the Parliament of Man in the Federation of the World.

8. INTERNATIONALISM AND THE PROBLEM OF WORLD PEACE*

BY

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The entire world to-day is akin to a military camp or a powder-magazine. Despite all peace talks and futile Disarmament Conferences, re-armament is going on apace in almost all the countries in the East and West. Germany is bent upon regaining her lost dominions, Mussolini aspires to be a second Julius Caesar, while Japan dreams of a vast Asiatic empire. Panic is universal and a mutual distrust is the order of the day. The greatest thinkers of the East and West, H. G. Wells, Bernard Shaw, Romain Rolland, Rabindranath, Arabindo, and Professor Radhakrishnan agree in thinking that the world is nearing its end ;

(7) Bulletin of League of Nations Teaching, Dec. 1934.

* Taken as read at the Internationalism & Peace Section on 29-12-37,

astrologers, Indian and European, have drawn a lurid picture of destruction and decay. The ingenuity of the most fertile brain has been exhausted in the invention of formidable engines of destruction the League of Nations seems powerless and a gloom of despair hangs over the earth. How can a world-war be averted and civilisation saved?—this is a problem that demands immediate solution.

It is worth while to trace to some extent the genesis of the present race of re-armament.

The signatories of the Treaty of Versailles, sowed unwittingly the seeds of a future war. Rich with the spoils of the last great war, England and France set up a League of Nations, led not so much by a philanthropic motive as by a natural desire to protect their new possessions, little dreaming that Germany, who fell fighting like Abhimanyu of the Mahabharata, amidst an array of allies, will not only have a speedy resurrection but will come out of the grave—a full-fledged man of might. Their pleasing hope received a rude shock when Japan pounced upon Manchuria in utter defiance of the League, and ultimately withdrew from it. Emboldened Germany soon followed in her wake, and ambitious Mussolini found a golden opportunity of annexing Abyssinia, a member of the League. His speedy victory over an ill-equipped but a heroic nation, with the help of aeroplanes and poison gas, paved the way to the present troubles in Spain, which have practically involved all the great European Powers except the British who are preparing and awaiting the solution of Indian problem. The triple alliance of Germany, Italy and Japan has made the situation grave, and nobody knows when and where the conflagration may set in.

It is not difficult to imagine that universal disarmament may avert the calamity. But can we expect that Britain will agree to throw down her tanks into the English Channel, Italy will sink her war vessels into the Mediterranean, and Japan will bury her weapons in the Pacific?

Let us for a moment discuss the causes that lead a nation to resort to armament. The causes are three-fold (i) Self-defence, (ii) fulfilment of imperialistic designs and (iii) suppression of internal disorders. Of these the first two are much more important than the third.

Armament for self-defence may become unnecessary when nations will have ceased to suspect one another and recognised fully one another's right.

Armament for imperialistic purposes may become unnecessary when a true spirit of non-violence and universal brotherhood will have developed among all nations.

The problem is therefore much more moral and spiritual than political.

The present world appears to be an equilateral triangle of force, fraud and fear. Men are sick of sham conferences, broken pledges and diplomatic tactics.

The true remedy lies not in the pomp of power, the glitter of gold, or the clatter of arms but in a filtered mind serene, big with universal love and universal benevolence.

Europe and Asia have long forgotten the lessons of great Masters,—Jesus, Chaitanya, and Buddha. The white followers of Christ and yellow disciples of Buddha, are ready to cut each other's throat.

The cult of non-violence preached by the new Christ,—the Saint of Sabarmati has fallen flat on the people almost everywhere on the globe, but it is the only saving principle at the present moment.

To be brief, the world-mentality will have to be changed—a thorough cleaning of the heart is the need of the hour. But it is an uphill work and will require a good deal of time. It may be possible to begin it on the following lines :—

(i) Formation of a League of Peace-makers and Spiritualists who should undertake a world tour to preach the gospel of non-violence and universal brotherhood.

(ii) Literature based upon the teachings of Christ, Buddha, Tolstoy and Gandhi may be disseminated all over the world.

(iii) Introduction of moral and religious instruction in all educational Institutions.

(iv) Prohibition by moral persuasion of the use of Science for destructive purposes.

The above steps, if taken, will counteract to a certain extent, the war propaganda that is being carried on by the Dictators of Europe. Mussolini cries from the house-top—"What maternity is to a woman, war is to a man". Stalin delivers now and then inflammatory speeches to the citizens of Leningrad and Moscow, and boasts of his mighty preparations in two fronts, capable of opposing any power or combination of Powers.

In Japan, boys and girls of tender age are being taught to use rifles and machine guns. The softer sex must be as hard as steel and be ready to rush to the battle-field whenever emergency arises. Hitler says to his Nazi followers—"Look here, you must make Germany great and powerful, you must have new colonies and achieve new territories; and in doing so you are justified in killing millions, trampling upon the weak and razing the rest of the universe to the ground."

In fact, a sort of perverted patriotism fills all Europe to-day. In the midst of such an atmosphere, how can disarmament be possible? Some men, therefore, are pessimistic and seem to say—"It is too late to mend".

Despite all possible efforts, we may fail—for man proposes, but God disposes. If Humanity fail, Nature must assert herself and set things right.

Should a world-war happen, it will not be a war between one nation and another; it will be a conflict between Might and Right, Labour and Capital, Matter and Spirit, Science and Philosophy—between the God in man and the Brute in him.

A golden age—a happy millennium—the dream of poets and prophets—may naturally follow with a new type of men and women, "true to the kindred points of Heaven and home",—and in this new order of things, who can say that "the half-naked seditious fakir" of India will not become the idol of a world disarmed?

XIV. POPULAR LECTURES.

I. REPORT OF THE PUBLIC MEETING

ON

Monday, the 27th December, 1937.

There was a public meeting at the Senate House, Calcutta, at 6 p.m. on Monday the 27th December, 1937.

Mr. Justice C. C. Biswas, C. I. E., who presided over the meeting, said :—

“Ladies and Gentlemen,

I confess to a feeling of considerable diffidence in rising to address the Conference. If, however, I venture to do so, it is not because I am in a position or have the presumption to offer you a thesis on some definite problem of education, but because it gives me an opportunity to bid you all a cordial welcome to this hall and to say how very much Calcutta appreciates the honour of the presence of so many distinguished educationists from all parts of India and from over-seas. We look forward to a great deal from you, and we are confident we shall not be disappointed.

Within the last quarter of a century the world has been moving very fast, and the old order rapidly changing, yielding place to the new, and nowhere have the signs of change been manifesting themselves more strikingly or with greater promise of fruitful results than in the domain of education. What the outcome will be, it is too early to say : probably long and difficult will be the period of travail before the issues emerge in definite shape, but the conscious stirrings of life which are already so plainly perceptible cannot but fill us with every hope for the future. The conviction is being borne in upon us from all sides with increasing emphasis that education is our only safety, social, political and economic, and that outside of this ark, in the words of Mann, all is deluge. Education is no longer regarded as merely a matter for school and college, but overspreads the whole of life. It is a problem as much for the physiologist as for the psychologist, as much a question of teaching as of fostering creative activity, as much an individualised process as a social phenomenon. It is a process of growth,—growth not under the

pressure of artificial stimulus, but in conditions of freedom which alone can lead to that flowering of the personality wherein lies the essence and purpose of life.

Almost all the world over to-day, we see therefore a movement on foot for emancipating education from the bondage of old and time-worn ideas and ideals, and a growing recognition that in and through education alone can man find his soul. And who can doubt that in this task of giving education a new direction and a new outlook so as to make it subserve the highest ends of national and international life, there is not only scope but urgent demand for active and co-ordinated effort on the part of all who are interested in the welfare of the race,—of philosophers and statesmen, of social workers and scientists, of experts and laymen, of private individuals and the State ?

Should India lag behind in this forward move ? Well, gentlemen, this Conference shows what answer you think should be given to this question. Much as has been done, however, you will recognise that great deal more has yet to be done, if only in the way of educating public opinion itself as to the value and urgency of a new departure in educational policy. More than that, there is the need of rousing the State to a recognition of its duties and responsibilities in the matter. In a country like India with its vast size and its vast population, the task is doubtless one of immense difficulty, but if ever there was a time for an immense effort of education, it is now when not only are there diverse forces at work on all sides challenging the old order, social as well as economic, but to crown all, a new experiment in democracy has been introduced which only a well-directed education can save from ending in the worst form of tyranny and internecine strife. Well, gentlemen, India's future is at stake : will her sons fail her in this supreme hour of trial or will they not act the nobler part in helping her to achieve the freedom which is her destiny by so organising her system of education as to make every child grow to the full stature of its personality ?

Speaking at a gathering of such eminent persons who have made education the sole or main business of their lives, it would be rash on my part, even if I had the capacity, to try and analyse the varied or complex problems which call for solution : suffice it to say that all that private enterprise and the State combined have done during the past hundred and seventy years of British rule represents but an infinitesimal proportion of what the situation demands. It has created a microscopic minority called in the *intellegentia* of the country, but that is about all, for, even

literacy has not spread to more than one tenth of the population,—a record surely not to be proud of. It is not difficult to imagine, therefore, what tremendous lee-way has yet to be made up, even in the way of diffusing the rudiments of elementary education, not to speak of building up a system of education which commencing at the earliest years will work itself in and through the whole of life. And yet that is the paramount need of the hour, a need on the fulfilment of which more than on anything else depends the true realisation of national life. Not politics, not even economics alone will save India—but only education, more education and better education. May that be the message of the All-India Education Conference, and may it resound from one end of the country to the other till it calls forth an answering echo from every heart ; then and then alone will India hold her head high among the free nations of the world. *Bande Mataram.*”

Dr. Laurin Zilliacus, Leader of the New Education Fellowship, speaking next, said *inter alia* :—

“I do not believe very much in setting up Peace as an aim or as the aim isolated and working for it. Goodwill is a good thing, but a very vague idea of peace is not enough. I believe in peace that comes with the growth and development of a really stable and just society, a society where no human being treats others as mere instruments or in other words, there is no exploitation of one human being by others, a society where there is no domination over one section or group of persons by others, a society which will be a world society. There is no stability, no peace, no kind of social and economic justice possible so long as any part of the world is allowed to lag behind another in this respect.”

“Your chairman has spoken of strength that must be achieved in every form of society. I agree with him only if we take strength in a very wide sense of the term. He instanced Japan that was achieving strength. Well, they are achieving strength, no doubt, as thousands are finding to their cost. They are achieving strength and proving it in blood. But I do not believe that it is strength in the long run. I believe that the sword has never proved itself to be a useful and dependable source of strength and that a nation that turned to that kind of strength is sooner or later going to find out that they have been building upon a weak and unstable kind of society. It is a just and human society where each individual is regarded as a precious asset and it is that kind of society that we aim at and that kind of society is a world society. That is the way to work for peace.”

2. REPORT OF THE PUBLIC MEETING

ON

Tuesday the 28th December, 1937.

There was another public meeting at the Senate House, Calcutta, at 6 p.m. on Tuesday the 28th December, 1937.

Addressing the meeting, the **Hon'ble Khan Bahadur Azizul Haque**, Speaker, Bengal Legislative Assembly, emphasised that the educational problem in this country had to be thought out very seriously, particularly because of the fact that they were still backward in the matter of education. That was the immediate problem, but he did not think there was cause for despair. He had seen the manner in which educationists and the average citizen had taken up the problem of education and he thought that the time would come when they would be able to find a solution of their educational problems. Education, he emphasised, transcended communal jealousies, political rivalries and economic barriers and he was sure that the time would soon come when they would be able to sink their differences and look upon education as a concern of the whole nation.

"Education for life and industry," was the theme of the lecture delivered by **Mr. Salter Davies**, Director of Education, Kent (England), who spoke next. He said *inter alia* :—

"It is true that our definition of education must depend upon the meaning that we give to the end of life itself. And before we can arrive at a satisfactory definition of education we must make up our mind, however partially, however incompletely, as to the ends for which we have been placed upon this earth.

✓ Briefly put, there are two views about the end and purpose of life. One view is that the end of life is to live for one's selfish purpose. The other view is that the main purpose of life is to serve, to do what one ought to do to serve the common cause. I think that these two views are not so far removed as they might at first sight appear to be. It all depends upon the interpretation that one gives to it because is it not true that none can serve a community as he ought to serve a community unless he develops his own individuality, his own personality to the fullest possible extent? And that doctrine might be applied to our national life

as well as to our individual life. It is the duty of every nation to develop its own genius, its own particular culture to the fullest extent, but nationalism must not stop there. Every nation has its own contribution to make to the common weal and nationalism may become a curse instead of a blessing if it is solely concerned with the interests of one particular nation. We are all members of one whole and each individual and each nation must keep in view the good of the whole.

There is in certain countries a philosophy which has gained a great popularity in recent days, philosophy that the sole duty of the individual is to the state which implies that one has to obey slavishly the commands of his leader. We have seen the development of that philosophy in some countries of Europe. It is true that particular philosophy has welded these nations together into unity which those of us who believe in free democracy never accept because that unity has been achieved by force, by the concentration camps, gangster clubs and murderer's bullet and by other methods which in free democracy we can never tolerate.

Those nations teach us that truth is not truth unless it tends to serve the interests of the State, that beauty is not beauty unless it emanates from one particular race under consideration. It seems to be more important than anything else at this crisis in world affairs that we make up our minds clearly as to the philosophy underlying that sort of teaching.

The end of the life is to learn to distinguish between the temporary and eternal values of life and no education is worth the name unless it teaches our young people to respect these eternal values. The underlying purpose of education is therefore to teach our youths the values of life.

Regarding the relation of education to industry, there are two extreme views in the matter. The first extreme which was very common in my country some thirty years ago, is that Education is for life and not for livelihood, and that embodies a mixture of truth and falsehoods. And the other extreme is represented by those people who tell us that the only purpose of education is to train the boys and girls for livelihood. I feel that this view is as false as the other and that the truth lies between these two extremes. Education for life and not for livelihood! How absurd! If livelihood is an important and integral part of our life, then education must be largely meaningless and futile unless it prepares the young people to earn their livelihood. As I have said, the truth lies between these two extreme views. It has been one of the greatest tragedies of

education in all countries that the educational system which has been evolved in that country failed to attach importance to the training of the hand, to manual work. I think there is nothing which it is necessary to emphasise more than the dignity of work. It does not depend upon the nature of work, but upon the spirit that is brought to it.

The quality of our education depends more than anything else upon the personality and quality of teachers. I do not think that any scheme of education, however admirable in theory it might be, has any chance of success unless it succeeds in attracting to the teaching the best men of the nation for the greatest work that has to be done by the nation. The selection and the training of teachers is in my opinion the most vital problem that any country has to face."

Mr. W. C. Wordsworth said that there were so many outstanding problems in education in India that their visitors from abroad might think they had no ideas. In India, a poor land, thought was inevitably far ahead of achievement. Many experiments had been tried, some with poor results. Nor were Governments or universities unaware of what change was required.

He would, as illustration, point to Calcutta's new regulations for the matriculation ; in his opinion the new place for English in the curriculum would be a power for good. He was glad that one speaker had noticed the possibilities of Basic as a path to English for the Indian boy.

Examinations were an evil, a necessary evil. No country could do without them. But if there was little credit in passing, there was certainly none in failing to pass them, as some critics seemed to imply.

There was no necessary antithesis between primary and secondary education, but this difference was visible, that primary education had meant the education of those who were not zealous for it; secondary education, the education of those who were zealous.

They had done something in India, tried more, thought still more. Defects and deficiencies were easy to see, not so easy to remove in a land where money was hard to find.

3. "PEACE THROUGH SCHOOL"*

PROF. PIERRE BOVET

(Of the New Education Fellowship from Switzerland)

Ladies and gentlemen, Teachers, Gurus of India,

May I first thank you, and congratulate you, for having on your programme given a place, and the first one, to the international aspects of the educational problem.

Nationalism and Internationalism, their place in Education ;—this problem is still unsolved. Yet we believe that a solution ought to be found. We know that these two ideas are not incompatible. When coming across this admirable effort of your countryman Mr. G. S. Dutt, the Bratachari Movement and watching these folk dances so fully and beautifully inspired by the love of the regional soil and soul, I was glad to hear that threefold affirmation :—

We take the Vrata to serve Bengal

Along with Bengal to serve Bharat

Along with Bharat to serve the world of Humanity.

Friends, I confess that I come from a continent where Nationalism is so frequently and so terribly associated with hatred towards all who do not belong to the same race or the same party ; do permit me to express the hope, and the prayer, that your National ideal may always remain as it is now connected with a will of non-Violence.

PEACE THROUGH SCHOOL. When two months ago, landing in Madras, I was first asked to speak on this subject, I was warned that it did not appeal to Indian teachers. I began my lecture by telling my audience that Indians were so peaceful that they were not interested in peace. I have since discovered that Indians are after all not so peaceful, and that they too are interested in peace.

Of this we have had in these last days very many proofs. We have all, I am sure, read with deep emotion that admirable discourse of your great poet who could not celebrate the anniversary of his city of peace—Santiniketan—, without first mentioning the anguish of his heart at the thought of the children who die victims of an impious war.

*Lecture at the N. E. F. Conference on 29-12-37. (Vide p. 60.)

And in this very Conference, you have made room for an Internationalism and Peace Section. The opening addresses have mentioned your connections with that valiant Federation of Teachers' Association so active in promoting International Understanding,—with the World Federation of Educational Associations which a few months ago in Tokio discussed the best means of presenting to school children the peace ideal at the very moment when in the streets crowds were shouting for war.

That the ideal of peace is an urgent concern of Indian schools you have moreover emphasized to-day when the presidential address has alluded to two great schemes and projects on which attention is now focussed in your country, describing one of them as a school curriculum based on the will of peace, and the other as introducing war into the schools.

As an European I thank you for all these different proofs of the interest Indian teachers are taking in the cause of peace. That I should address you on this subject seems to me an invitation to bring owls to Athens. Still, as the conditions and the means to secure Civic and National Peace are the same as the factors of International Peace, I shall try to give you some information about our experience and efforts in the last twenty years.

If my time allowed it, I might recall here the chief points of a recent discussion in Aligarh Moslem University, when I tried to show that the existence in man of a fighting instinct was no reason why we should abandon the fight against war. Instincts can be sublimated.

This sublimation is one of the tasks of Education.

In so far as the fighting instinct is concerned, the Scout Movement is a wonderful object lesson. The fighting tendencies of the boys is there made use of for civic welfare. Now that the Indian Scouts have organised themselves as a national unit directly affiliated to International Headquarters, may I express the hope that, in full agreement with the original programme of Lord Baden-Powell, the Indian Scouts may become a force working both for National and for International Peace.

When we think of what the school ^{may} do for peace, we are first led—as the Committee appointed to that effect by the League of Nations has been led—to consider a number of particular devices, which may also find an application in your effort to achieve a better national understanding. A revision of text-books, so that History or Geography as presented

to school children should not become incentives to hatred, but truly means of better understanding. The French Union of Teachers, and the Scandinavian school authorities have done a great deal in that line, and so have other countries.

Inter-school correspondence is of great value. May I tell you that in France and in Australia there are many children who wish to get a correspondent in India. I have been asked to tell it to you. Almost in every country there exists a National Bureau for International Scout Correspondence, to which you might apply.

These schemes and many others have been discussed ten years ago at a conference convened in Prague, where another means of fostering peace was brought to the forefront, namely an International Language. All the debates of this Conference were translated into Esperanto so that teachers from 18 different countries could follow them easily: Esperanto may be learned in a few weeks (or even a few days by a good linguist); to speak it, one wants practice, but to understand the proceedings of a Conference is a very easy matter.

Yet more and more, as Dr. Zilliacus has just been pointing out, teachers have been led to recognize that these indigenous devices and methods of Peace Education do not tell the whole story. Whenever you are deeply concerned with an educational problem, you come to recognize that its solution involves the whole personality and touches all the different aspects of education. Reason, Heart, Imagination, will have to be trained, if we are to realize what Peace means and what it involves.

And not only the whole individual Personality but all spheres of Life. The World Conference of the New Education Fellowship last year in Cheltenham has brought this truth very clearly before us.

A better education involves a deeper realisation of the need of social progress. Peace Education has very definite social implications. Our French friends in Cheltenham were very emphatic in this respect, and they had a right to be.

Peace Education implies also a deeper realisation of the spiritual forces to which we should appeal. That was India's message in Cheltenham, eloquently voiced through Professor Radhakrishnan.

The goal is high; the implications are great. Let us not despair.

For twenty years we have worked in the schools for Peace. We have achieved nothing. For twenty centuries, Christmas has just been reminding us, Peace on Earth has been proclaimed ; where do we stand ? Let us recall the brave word of William the Silent : "There is no need of Hope to enterprise, nor of success to persevere."

We have seen our duty, let us persevere and do all we can in our schools to prevent that our children should be to-morrow slaughtered, or slaughterers. In this effort the schools all over the world need the co-operation and example of the teachers of India.

SOCIAL SIDE OF THE CONFERENCE

I. Tennis Tournament.

It is disappointing to note that there were only four entries in the All-India Teachers' Tennis Tournament held under the auspices of the Conference. All the matches were played on the courts attached to the Presidency College through the courtesy of the college authorities. Our thanks are also due to Mr. S. C. Sen, M. A., of that college for having supervised all the games.

The semi-finals were played on the 28th December. In the first match Mr. S. P. Bejal (Govt. High School, Bareilly, U. P.) beat Principal P. Bose (Bangabasi College, Calcutta) comfortably in two straight sets. The second match between Mr. Nathu (the holder) and Mr. J. N. Majumder (Calcutta) was more closely contested, Mr. Nathu winning by 6-3, 7-5.

The final was played between Mr. Bejal and Mr. Nathu on the 29th December, 1937, the former winning in three straight sets.

II. Entertainments.

A.

The Calcutta University Institute gave a reception to the delegates to the All-India Educational Conference at the Institute Hall at 8 p.m. on the 27th December, 1937.

The function started with Atul Prasad Sen's sweet music "Bala-Bala-Bala Sabe etc", sung by the girls of the Bharati Vidyalaya. Mr. J. N. Basu,

M.A.; B.L., M.L.A., Sectional President of the University Institute then accorded a warm welcome to the distinguished delegates from all over India.

Then commenced the musical entertainment programme of *Sanjit Sammelanee* under the lead of Mrs. B. L. Chaudhury and Mrs. Indira Debi. The music, both vocal and instrumental, and the series of dances by the pupils of the Sammelanee charmed the audience with all their brilliance of culture and melody. The programme ended with the "Bande Mataram" song by the girls of the Bharati Vidyalaya.

B.

On the 28th December, 1937, the Post-graduate students of the Calcutta University presented a variety programme at the University Institute Hall, to entertain the delegates to the Conference. A large number of delegates and professors of the University was present.

The programme included a musical variety and a playlet "Birinchi Baba". The function was a grand success.

C.

At 6 p.m. on the 29th December, 1937, the Mayor and the Councillors of the Calcutta Corporation gave a Civic Reception at the Town Hall to the delegates to the All-India Educational Conference and the New Education Fellowship Conference. Besides the delegates and the officials of the two conferences a large number of prominent citizens and officials were present at the function.

Welcoming the delegates the Mayor said that it was in the fitness of things that the two Conferences were being held in Calcutta which was a noted centre of education and which, perhaps, was the first place in India where educational reforms had been put into practice. He hoped that the deliberations of the conferences would be of enduring good to the cause of Education.

Principal P. Seshadri, President of the All-India Federation of Educational Associations, gave a suitable reply on behalf of the delegates, thanking the Mayor for the reception accorded to them.

D.

At 9 p.m. the same evening (29th December, 1937) the authorities of the Y. M. C. A., Wellington Branch, arranged an Exhibition Game of

Rink Hockey for the entertainment of the delegates. Some of the best exponents of the game in India participated in the match, and the delegates were highly pleased to witness the second fastest game in the world. It was a new experience for most of them.

E.

There was a demonstration by girl and boy *Bratacharis* at the City College compound at 4 p.m. on the 30th December. Mr. G. S. Dutt, Founder President of the Movement, himself participated in the demonstrations. He explained the inner significance of the vows or *Vratas* taken by the *Bratacharis*, and explained how the Movement was calculated to bring about the physical, mental, cultural and national improvement of the whole country. A large number of delegates, including those of the New Education Fellowship from abroad, were present and were highly pleased with what they saw and heard.

F.

The Boys of the Rani Bhabani School also arranged a Variety Entertainment at the School Hall at 8 p.m. on Thursday the 30th December, 1937. The comic skits and the music, both instrumental and vocal, were highly appreciated by the delegates present,—the *Bhatial* tune appealing to them most.

III. Excursions.

The following conducted excursions to places of interest in or near Calcutta, were arranged by the Reception Committee.

28th December—The party first visited the Alipur Observatory and then the Indian Museum where Dr. P. Bagchi (Calcutta University) kindly took the visitors through the various departments. The party next visited the factory of the Lily Biscuit Coy., the authorities of which entertained the guests with refreshments and presented each with some of their products.

29th December—A visit was arranged to the Sree Ramkrishna Math at Belur. The Sannyasins of the Math received the party very kindly and served them with *prashads*.

30th December—Two alternative excursions were arranged for :—

- (i) One party was taken to the Marble Palace, Deaf and Dumb School and Pannalal Seal's Vidyamandir. In the last named place the delegates were entertained with music and

refreshments, and each one was presented with some of the articles made by the students of the Vidyamandir.

- (ii) A second party visited the Calcutta University Library and the Blind School at Behala.

These excursions were very popular with delegates from outside Bengal and about 150 delegates joined them in three days.

31st December—A party of about 60 delegates (including those of the N. E. F. delegation) visited Santiniketan at Bolepur. After a short rest, the party was divided into 6 batches and shown round the China Bhawan, Kala Bhawan, Sishu Bhawan and other departments of the *Biswabharati*. A special programme of variety entertainment was arranged in the evening at the "*Uttarayana*", the poet's abode, and the poet himself was present among the delegates for about an hour and a half. The party were highly pleased with all that they saw and heard there and in fact some of them were so much imbued with the mystic atmosphere that they went out for a stroll at 2 a. m. in the night. The party left Santiniketan the next day.

PART II

The All-India Educational Exhibition

I OPENING CEREMONY

A. PROCEEDINGS.

The opening ceremony of the Exhibition was held in the lawn of the City College, in the premises of which the Exhibition was housed, under a Shamiana lent for the occasion by the Superintendent, Government House. Punctually at 3 p.m. the Hon'ble Mr. Fazlul Huq, Chief Minister, Bengal, arrived and was received at the gate by Mr. Sanat Kumar Roy Chaudhuri, Mayor of Calcutta and the Chairman of the Reception Committee. As the Chief Minister was conducted to the pandal, the drummers and the buglers of the Second Calcutta Boy Scouts' Association welcomed him.

The proceedings began with a national song sung by the girls of the Bharati Vidyalaya. The Mayor having welcomed the Hon'ble Mr. Fazlul Huq and the delegates present in a neat little speech, the report of the Exhibition Committee was read on behalf of the Secretaries by Mr. A. N. Basu. Following the reading of the report Mr. G. T. Hankin, His Majesty's Inspector of Schools, England, and a member of the New Education Fellowship Delegation, outlined in a short speech the tendencies in English Education and explained how they were illustrated by the Exhibition sent by the Board of Education, England.

In declaring the Exhibition open, the Hon'ble Mr. Fazlul Huq delineated with his characteristic eloquence the Government policy in Education in the Presidency. The Hon'ble Mr. Fazlul Huq and his party accompanied by Messrs. Sanat Kumar Roy Chaudhuri, K. P. Chattopadhyay, A. N. Basu, Monoranjan Sengupta and Ramani Mohan Roy were then conducted round the Exhibition, Mr. S. C. Dutta, Secretary, Exhibition Committee and Mr. G. T. Hankin, H.M.I.S., acting as guides. The guests and the delegates were in the meantime treated to a programme of gymnastic feats demonstrated by Paul's Gymnasium and Keshab Academy.

The Hon'ble Minister left at about 4 p.m. when the Exhibition was thrown open to the public.

B. SPEECH OF MR. SANAT KUMAR ROY CHAUDHURI

Chairman of the Reception Committee.

Ladies and Gentlemen, on behalf of the Reception Committee of the 13th session of the All-India Educational Conference I welcome to this

exhibition our Chief Minister, the Hon'ble Mr. A. K. Fazlul Huq who has kindly consented to open this exhibition. I also welcome those of you, Gentlemen, who have come from other provinces and from beyond the seas for participating in this conference and also in the opening of this exhibition.

It is not my intention to make a long speech, but I want to emphasise that it is in the fitness of things that the exhibition should be opened by our Chief Minister who is also the Education Minister of Bengal. I hope that this only augurs well for the future that there will be a closer co-operation between the Official Department of Education and those who are working outside in the sphere of Education. I further hope that it will mean a closer and more intimate connection between the Governmental and private activities in the field of education.

I will not detain you longer because there are certain other functions that have got to be performed before the Hon'ble Minister opens the exhibition. The report of the Secretary of the Exhibition Committee has got to be read and there will be a speech by Mr. G T. Hankin who has come all the way from England to show his exhibits.

C. REPORT OF THE EXHIBITION COMMITTEE.*

Mr. Chairman, the Hon'ble Mr. Fazlul Huq, Ladies and Gentlemen,

In organising the Exhibition we have been actuated throughout by the thought of helping the teacher in his day-to-day work and illustrating the tendencies that are apparent to-day in the instructional organisation of our school system. It was the desire of the Reception Committee to set up only a typical exhibition. The exhibits we have been able to collect with our limited resources are as varied in character as they are heartening. Apart from the merit of the exhibits which in some cases are of a very high order they cannot fail to focus one's attention to the significant fact that great as are the handicaps under which teachers in this unfortunate land of ours have to work, they are not insensible to the pressing problems of the day. There are unmistakable indications of efforts on their part to throw off the domination of the thought of the Matriculation and to minimise the rigours of a misplaced emphasis on education for fact absorption. The problem of wide-spread unemployment among the middle class people

* Read by Prof. Anath Nath Basu, Jt Secretary of the Reception Committee.

has reacted on the instructional organisation of a few of our progressing schools and the unaided efforts on their part as manifested by their exhibits are indeed praiseworthy.

The section devoted to material aids to teaching is well worth a close study. Those who are interested in craftsmanship in teaching will find in this section ample materials which in originality and usefulness can vie with costly appliances of the kind imported from foreign countries. The Nursery and Kindergarten Schools have been well represented and here interested parents will find toys and devices that will make the education of their toddlers a joyous adventure.

The exhibits from Santiniketan are, as they have always been, unique in design and craftsmanship and they form a part of the exhibits collected by the Council of New Education Fellowship, Bengal. Schools for physically as well as mentally defective children have stalls of their own and interested visitors will find in them ample evidence of what great joy the educator's art can add to these unfortunate lives. Those who care for Statistical information in the field of education will find ample materials in the room detailed for diagrams and statistics. In the same room have been placed several interesting exhibits which bring to light Bengal's contribution to the cultural renaissance of modern India.

The chief centre of attraction will probably be the exhibition of some 250 photographs illustrating tendencies in English education. The central idea that runs through these pictures is that the child is to be regarded as a living organism and that the problem of education is best approached from the point of view of the development of the individual child. They have a further message for our educational leaders and it is that education is not a matter of authoritative control of a non-academical character but one of willing and sympathetic co-operation. We do not, however, like to forestall Mr. Hankin who will presently give you a fitting introduction to his exceedingly instructive exhibition. We are grateful to Mr. Hankin for bringing the exhibition all the way from England and to the Director of Public Instruction, Bengal, for making it available to us.

We are indebted to the local committee of New Education Fellowship for the collection of a large number of interesting exhibits from some of the progressive schools in and around the city. Our thanks are also due to the Government Physical Training Centre for their helping us to set up the Physical Education Section of the exhibition. The Corporation

Commercial Museum Publicity Department, the publishing and other firms, the educational institutions, Social Service Organisations, the Director of Industries and numerous individual educationists voluntarily helped us in various ways and we take this opportunity of extending our grateful thanks to them.

The Mayor and the Corporation of Calcutta by donating Rs. 1000 and the authorities of the City College by housing the exhibition have contributed in a very large measure to the organisation of the exhibition and we hereby express our indebtedness to them. It is in the fitness of things that the first educational exhibition in the province since the Government of India Act came into operation should be opened by the first responsible Minister of Education and Premier and we add our tribute of gratefulness to the welcome extended to the Hon'ble Mr. Fazlul Huq on behalf of the Reception Committee. Once more we thank one and all who have helped in the organisation of the exhibition.

One word more and we have done. In the midst of feverish activities occasioned by this exhibition, the thought that has always been uppermost in our mind is that appliances and teaching devices notwithstanding, education cannot progress faster than the teachers themselves progress and that the teachers are but the products of the environments that the community and the State they serve create for them. We give vent to this thought not in the way of airing a grievance but because we feel it to be our sacred duty to state the truth which it has been our privilege to realise through pain.

D. SPEECH OF Mr. G. T. HANKIN.

Ladies and Gentlemen,

It is a great pleasure for me to see that the official exhibition of the Board of Education, England, has been allowed to be a part of your exhibition. I have taken this exhibition through Australia and Newzealand and shown it to, perhaps, 15,000 teachers there. But, here, it is a special pleasure for me to take part in the exhibition of the All-India Educational Conference.

I do not believe in one country copying the education of another. Every country must work out its own system of education to suit its own culture, its own tradition and its own needs. But we can all learn from each other not by imitation but by considering the principles on which the educational system of a country has been organised and seeing how far they apply to our own countries.

In England we just had what I may call a revolution in our education ; our philosophy of education in the last ten years has changed. As the last speaker has said, teachers in England are extraordinarily free. Every Head teacher is to make out for himself the syllabus for his school,—a work really very responsible.

Do you know that we publish in England a book called "Suggestions for Teachers" ? That is published by the Central authority, the Board of Education, England.

This exhibition roughly puts before you in visible form the application of those principles which we now believe to be vital to our education in England. Please remember that England is an industrial country. England has a democracy which has a long history behind it. There are certain principles in English education to-day which you will see in the exhibition and which, I hope, you will regard as worthy of your consideration. I will just give you five principles and I ask you to see whether you believe in them, not to imitate what we did in England but to carry it out in the way as to suit your conditions and needs.

We now put health as the most important thing in our education. It is considered vital to the well-being for the entire nation. The next point is the co-operation of the parents. We are endeavouring to have the parents interested in the works done by the teachers. I may tell you it has taken 30 years to get compulsory elementary education in all parts of the country.

Now, there is first of all "health", secondly, co-operation of parents and thirdly we believe that the first necessity for education of the young is individual activity. Children should not always be sitting and listening to the teacher. But we believe individual activity is the most important as a general principle in the education of children. The principle of individual activity means development of character. It means development of initiative and the sense of responsibility. Another most important point in our educational system to-day is collective activity. We realise that children have got to live in a community, work together and live together. You will find illustrated throughout the exhibition collective activities in various forms.

What has happened with regard to the teaching of basic three R's, namely reading, writing and arithmetic ? We believe we get these better fixed in the child's mind by causing the mind to find itself interested than we had by following the old method of keeping children sitting and

listening to their teachers. We believe that the latter type of education has not any permanent effect on the mind of the children. You will also find a change in the discipline of our school. Punishment in good schools is disappearing because the children are happy and enjoying themselves and have come to understand and enjoy their activities. The result is, in good schools there has been a change in the whole atmosphere.

I do not say all schools in England are perfect. That is absurd. What I try to show is the example of the average good schools in England. It is very difficult to understand the educational system thoroughly of another country from mere pictures and diagrams. All I must ask you to do is to consider those main principles and see how far you will apply them in the educational reorganisation which is coming in this country under the new Government of India Act.

E. ADDRESS

BY

THE HON'BLE MR. A. K. FAZLUL HUQ.

Ladies and gentlemen, let me begin by thanking the organisers of this function for the honour they have done me by asking me to take part in this ceremony of the opening of the exhibition. I think that it is because at the present moment I happen to be connected with the management of the department of education in the administration of Bengal that I have been asked to come here and perform the opening ceremony. Because I cannot persuade myself to believe that I possess, apart from this fact of my being in charge of the Portfolio of Education, any particular qualities either of service or of any record in educational work which might have entitled me to the great honour you have conferred upon me.

However, I welcome this occasion because it gives me an opportunity of assuring you that the present Government is not only not inimical to the ideas of educational progress but that the present Government is anxious as much as is humanly possible within the resources at their command to continue the greatest work of education of our countrymen which has been going on with such marvellous rapidity and success during the last century. It was just a century ago that the famous Educational Despatch decided once for all the question of higher education of our

countrymen and during these hundred years education has made progress which has been an object of admiration of those who are competent to deal with it and have given their verdict on the possibilities of expansion of education in India in all its branches—thus enabling India to occupy her real place in the vast commonwealth of nations. It is, therefore, a great pleasure for me to welcome here the representatives from beyond the seas so that they might see for themselves the great work England has done in India and the manner in which India has responded to the call of England to make progress along well-ordered lines of educational development.

Ladies and Gentlemen, these exhibitions and conferences have a value of their own. It is under the auspices of the All-India Educational Conference that we are going to have what we call an Educational Fellowship which has a much wider range than the Educational Conference itself, because it includes among its members educationists from all parts of the world. We have amongst us educationists like Prof. Bovet, Dr. Salter Davies, one of the greatest of England's educationists, Rector Ziliacus and Mr. G. T. Hankin who has just addressed us and who has taken the trouble to come over here with his exhibits in order to illustrate the tendencies in English education.

I must confess I was somewhat doubtful as to the real import of the word 'tendencies' as applied to education and it is after hearing Mr. Hankin that I have been able to persuade myself that there is nothing sinister in it but that it only exhibits the line on which education had developed in a particular country with special reference to the needs and requirements of the country and with special reference to the lines on which education seems to have prospered.

As regards our tendencies in Indian education I am not competent to say much. The only tendency I have noticed is the tendency to quarrel amongst ourselves and the tendency to put obstacles in the way of educational development. The tendencies of which Mr. Hankin spoke are certainly of a very different character. I am glad we have heard from one who holds a position of almost an expert in educational matters the manner in which certain fundamental points have been kept in view and can be kept in view in order to make education really useful to the people. The first and foremost point he has stressed is the necessity of health in children. I have not had the good fortune and the privilege of being brought up in any of the European universities but I had the opportunity of visiting some of the educational institutions of England a

few years ago. And I noticed what great value is attached to the health of the children, of boys and girls, attending the schools in England and European countries in general. It is a fundamental necessity that boys and girls should be enjoying good health so that they might really profit by the course of instruction. There are certain difficulties in our way in the matter of improving the health of our children or keeping them fit for the purpose of receiving the fullest advantage from the education which we are going to impart. At least this is the problem we have got to consider and solve.

Then comes the question of co-operation between the parents and the teachers. Certainly and very obviously, it is a very good thing in order to make education really effective. In India the great and colossal illiteracy stands in the way of that co-operation. In course of time when that illiteracy is removed it may be possible to have that kind of co-operation to which Mr. Hankin has referred. And it is certainly a fundamental point in order to make education really successful and effective.

I am glad that Mr. Hankin has told us that it took them nearly thirty years to introduce something like universal education in England. I hope that newspapers will give due publicity to this so that our critics may not be led to put too many inconvenient questions to us to introduce free and compulsory education in the course of twelve months. It is really a baffling problem, bristling with difficulties and I think that not even the most devoted of educationists can deny that these difficulties are certainly real, and in some cases, colossal, requiring all the resources of the nation to remove them and make education free to the people at large.

Before I conclude I wish to refer to two points which I cannot ignore on an occasion like this. It seems to me that one of the objects of the conferences and exhibitions like this is to emphasise the problems that confront the teachers all over the world—problems although varied and different as they proceed from country to country are generally essential in their fundamentals and more or less capable of solution in a somewhat similar method. The second object is to bring together the teachers and professors working under different conditions and in distant climes to compare notes, interchange views and benefit one another by such interchange of views, and take lessons derived from their mutual co-operation.

There is the third point which follows as a corollary from what Mr. Hankin has just spoken. It is by conferences of this character that

we are led to believe that in the field of education there can be hardly any room for narrow-mindedness. A lesson like this is absolutely necessary at the present moment when even educational institutions are being utilised for narrow and sectional propaganda. I do not wish to refer to controversial matters on an happy occasion like this but I wish to give an assurance to all those who are assembled here that the hope expressed by my friend the Mayor of Calcutta is also one of our hopes namely, that there should be fullest co-operation between the Government of the country and the non-officials working side by side in the field of education.

If there are persons who believe that they see in us something like the high executioner of the modern system of education they are mistaken. We are not executioners at all although sometimes we may appear as doctors. The patient shudders at the sight of the surgeon's knife even before he places himself at his hands. It is only before the operation that the patient raises objection : but once the operation is performed he sees that the hand which placed the knife in his body was the hand of a blessed one. But the Government are executioners in one sense, that is, they are executioners of your will. They will carry out whatever you will decide for the good of the people.

Ladies and Gentlemen, I have got to thank you once more for the signal honour you have conferred upon me. I know very little either of the problems or of the tendencies of education in Bengal. It is only an accident that I come to occupy the position in which I am now. Any way I have this thing to my credit that I have got a heart for the uplift of my own people. Whatever may be the political interpretation of our activities, I hope those who know us closely know that we are of the people ;—working for the people in our earnest desire to serve them. A time will come when the country will record its verdict on the work that we have done.

Ladies and Gentlemen, I declare the exhibition open.

II. SECTIONS OF THE EXHIBITION.

The exhibition was housed in the City College premises and was so designed as to emphasise the following aims :

1. To emphasise the objectives of education and advances in modern educational practice.
2. To improve teaching technique and craftsmanship.
3. To encourage handicrafts and educational handwork.

The outline below serves to show the general plan of the Exhibition.

I. Books and Appliances.

In this section eight publishing firms displayed the latest trends in the production of text as well as teacher's books. Such mechanical aids to teaching as maps, charts, globes, kindergarten appliances and the likes were also exhibited here.

II. Scientific Apparatus, Charts and Models.

This section was devoted entirely to the appliances necessary for the teaching of General Science, Biology and Hygiene. In this section were also exhibited a model school laboratory and a nature-study garden of pot plants.

III. Vocational Education.

The exhibits displayed in the section illustrated the efforts of certain schools which combined vocational education with instruction of a general character. In some of these schools the pupils met a part of their educational expenses from the sale of the products of their labour. The exhibits displayed a large variety of technical instruction.

IV. Education for Defectives.

This section was devoted to schools for the education of children handicapped by mental and physical deficiency and the exhibits displayed illustrated the methods adopted in them to fit their pupils for the life they would lead in later years.

V. Material Aids to Teaching.

In this section were displayed several ingenious teaching devices. These were mostly the work of teachers and embraced all the various

subjects taught in high and primary schools. Graded lists of words in Indian vernaculars, intelligence and achievement lists, pupils' work books and numerous pictures and diagrams were also shown in this section.

VI. Diagrams and Statistics, Books and Records.

The charts and diagrams displayed in this section were intended to answer questions relating to the spread and cost of education, the testing of intelligence, results of examinations, tenure of services in non-government schools and the like. Several rare books and records of work done by pioneers in the field of education were also shown in this section.

VII. Physical and Civic Education.

The exhibits in this section illustrated the growing importance attached to training pupils in personal hygiene, physical activities and games and collective responsibility and to the provision for a mid-day meal in school.

VIII. Adult Education.

This section illustrated the efforts of certain philanthropic organisations to spread literacy among the workers and to improve their standard of living.

IX. Students' Hand-work.

This section illustrated the growing tendency in some of the progressive schools of our country to recognise the educative value of instruction in art and hobbies requiring manipulative skill.

X. Nursery, Kindergarten and Primary Schools.

A wide variety of exhibits including sense training and kindergarten appliances, teaching devices, expression work by the pupils etc was displayed in the section.

XI. Visva-Bharati.

The exhibits from Santiniketan and the rural reconstruction centre at Surul were shown in this section. They demonstrated as usual the keen artistic sense of the students of the Tagore school.

XII. Exhibition illustrating Tendencies in English Education.

The exhibition was sent by the Board of Education, England, along with the Education Fellowship Delegation. It consisted of some 250

photographs and diagrams arranged in eight bays, each containing six screens and was designed to illustrate the tendencies of the present day public system of education in England. The outline below serves to show the general plan of this Exhibition.

Bay 1. Primary Education, Nursery and Infant stage. Buildings—The Nursery class—Health.—Manners—The Three R's—Safety First.

Bay 2.—Primary Education, Junior stage (7-11) Buildings—Health—Individual activities—The Three R's and onwards—Collective activities—*which path next ?*

Bays 3 and 4—Post-Primary Education, Senior Elementary (11-14)

Transport—Buildings—Nutrition—Physical Education—Work in the class room—Broadening Interests—The Arts—Boys' hand work—Collective activities—Rural interests.

Bay 5—Secondary Education (11-18)

Buildings—Health—The class room—Collective activities—Activities out of school—Future careers.

Bays 6 and 7—Further Education.

Buildings—Preparation for Technical instruction—Specialised instruction begins—Special trades (boys)—Special trades (girls)—Art in relation to commerce and industry—Professional Art Training—Training for Textiles—Training for other industries—Training for Agriculture—Non-Vocational classes (urban)—Non-vocational classes (rural).

Bay 8—Special services and General statistics.

The Blind and partially sighted—The deaf and partially deaf—The mentally defective—The physically defective—The English educational system—Finance—Central and Local Authority.

The Board of Education Exhibits along with those from Visva-Bharati and a few other progressive schools were grouped under the caption of The New Education Fellowship Exhibition.

Side-Shows.

In addition to a display of gymnastic feats on the opening day of the Exhibition and a demonstration of Bratachari Activities on the 30th of December, a daily show of educational films was arranged.

An Omission.

It was the intention of the organisers of the Exhibition to include Art

and Professional Education, Child Guidance and Mental Hygiene, College and University Education and a Hall of Science to complete the picture of educational activities, but on account of several art exhibitions and the Jubilee session of the Indian Science Congress synchronising with the conference week the intention could not be materialised.

Participants in the Exhibition

Besides the Board of Education, England, the Board of Industries, Bengal, the Royal Botanical Gardens, the Corporation Publicity Department, Bisva-Bharati, the Indian Statistical Society, the Government Physical Training Centre, the All-Bengal Teachers' Association, and the Social Service League, Bengal, three colleges, eighteen high schools, two nursery schools, ten primary and kindergarten schools, three special schools for defectives, four adult schools, an orphanage and eleven commercial firms helped to build up the exhibition. Exhibits were also received from several individuals working in the field of education.

Number of Visitors.

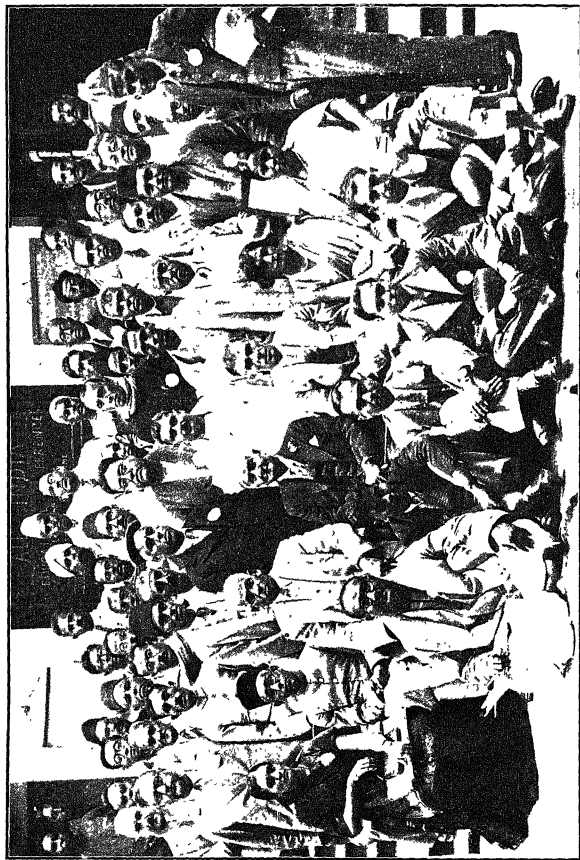
The Exhibition, it has been already mentioned, was opened at 4 p.m. on the 26th December, and remained open thereafter daily from 11 a.m. to 5 p.m. up to the 30th December. During this period it was visited by over 5000 people. On the 31st of December the exhibition was open exclusively to ladies and their number including male escorts and children was around one thousand.

PART III

First Council Meeting (1937-38)

Of the

**All-India Federation of Educational
Associations.**



A GROUP OF DELEGATES TO THE CONFERENCE.

A. REPORT OF THE MEETING

The first session of the Council of the All-India Federation of Educational Associations for 1938 was held at the Vidyasagar College, Calcutta, on Monday the 27th December 1937, at 9 a.m. with Principal P. Seshadri in the chair. About 80 members from all parts of India attended the meeting. As the work could not be finished at one session, a second session was held on Thursday the 30th December 1937, at 8 a.m., in the Senate House. The following business was transacted :—I. The minutes of the 2nd Council Meeting 1937 were confirmed. II. The Council considered, discussed and amended the draft resolutions and also other resolutions which could not be included in the draft. Resolutions were then selected for being placed before the General Session and the Sectional Conferences.

III. The Secretary's Report for 1937 was read and adopted. In this connection the meeting recorded a vote of thanks to the Secretary, Mr. D. P. Khattry, for the work done by him during the year.

IV. The Financial Statement for 1937 was adopted.

V. The draft Budget for 1938 was approved.

VI. The proposed amendments to the constitution having been withdrawn the Constitution as revised at Gwalior in 1937 was again adopted.

VII. The following resolutions were referred to the Executive Committee for opinion :

- (i) That an All-India Publication Fund be started under the control of the Federation for getting books on History and Sciences written and published in different vernaculars of India. (Hyderabad Teachers' Association.)
- (ii) That a Reader be published by the All-India Federation with the aim of promoting peace, human brotherhood and international goodwill. Such a Reader should give brief biographies of men who have won victories of peace, universal aspects of culture, and a brief history of human effort towards settlement of disputes between nations by avoiding war. Such a book may be used in schools all over India and be a source of income to All-India Federation. (Principal S. K. Roy.)

VIII. The following resolution was referred to the Editorial Board of the *Indian Journal of Education* :—

That the *Indian Journal of Education* devote a considerable amount of space to a "Readers' Digest" of important educational articles or publications obtained from as wide a source as possible. (Principal S. K. Roy.)

IX. *Resolved* that the Council accepts the invitation of the Bombay Secondary Teachers' Association to hold the next All-India Educational Conference at Bombay during the Christmas week of 1938, and appoints the following sub-committee to take steps to form the Reception Committee : (1) Principal H. V. Hampton, Secondary Training College, Bombay ; (2) Miss Kapila Khandvala, 22 B, Wellington Colony, Santa Cruz (Bombay) ; (3) Mr. C. A. Christie, Robert Money School, Bombay 7 ; (4) Mr. A. L. Majumdar, Dubash Building, Vithalbhai Patel Road, Bombay ; (5) Mr. S. U. Shukla, Fellowship School, Gowalia Tank Road, Bombay.

X. The Council considered a statement of the Secretary with regard to the *Indian Journal of Education* and the resolution passed by the last Council Meeting in this connection.

Resolved (a) that special donations be raised to meet the deficit of the Journal and (b) that all the Council members be requested to help in the enrolment of subscribers to the Journal.

XI. The meeting re-elected Mr. D. P. Khattry as the Managing Editor and Publisher of the *Indian Journal of Education* and appointed an Editorial Board and a Board of Management to assist him.

XII. The meeting settled the number and titles of Sectional Conferences for 1938, elected the Committees of the following Sections and appointed their secretaries :—

- (1) Childhood and Home Education ; (2) Primary and Rural Education ; (3) Secondary Education ; (4) University Education ; (5) Vocational Education ; (6) Adult Education ; (7) Moral and Religious Education ; (8) Health and Physical Education ; (9) Training of Teachers, Educational Experiment and Research ; (10) Examinations ; (11) Internationalism and Peace.

XIII. The office-bearers and the members of the Executive Committee for 1938 were duly elected.

XIV. The Council unanimously adopted a vote of thanks to the Chairman, Principal P. Seshadri.

B. THE SECRETARY'S REPORT FOR 1937

Foreword.

It is not the purpose of Federated Education to standardise educational methods and procedure in the different provinces and States of India but to offer intelligent co-operation and helpfulness which will advance the cause in every province or state, basing its advancement upon its own traditions, local organisations and general tendencies.

The first All-India Teachers' Conference was convened at Cawnpore in December 1925 and out of this Conference the All-India Federation of Teachers' Associations was born. The Cawnpore Conference was attended by about 300 persons representing a number of provinces, and indicated that there was a definite need for educational cooperation on the part of several provinces and states. It was followed by Conferences at Patna, Calcutta, Bombay and Madras successively, and reached its climax in the successful handling of the All-Asia Educational Conference at Benares in 1930. This brought together educationists from most of the countries of Asia and the attendance reached several thousands. The sessions were held in the grounds of the memorable Central Hindu College, in a spacious pandal especially erected for the purpose, and the efficiency with which our Committees functioned under the supervision of Principal Seshadri and Pandit Ram Narain Misra is attested by the record of the meeting, the attendance, the proceedings and the spirit of coordination and cooperation displayed therein. Our organisation has since then been gradually perfected at Bangalore, Lahore and Karachi where we gave a new orientation to our policy and converted it into "The All-India Federation of Educational Associations" thereby bringing under its wings all organisations and individuals interested in educational uplift. Under the new dispensation we have held conferences at Delhi, Nagpur and Gwalior, and have developed and extended a spirit of broadmindedness, of cooperation and service, of good will and friendship.

It is a difficult task to arrange a programme for an All-India meeting, and in the first conferences our difficulties were inevitably

exaggerated and magnified. No one knows who will attend until the eleventh hour and there is not a sufficiently intimate acquaintance with the educators all over the country to determine precedence and suitability for the various topics under discussion. The programmes are made up very largely through the suggestions of persons interested in our work and we can only incorporate subjects in which a number of persons are interested and in which such interest is expressed. But as the work of the Federation advances and as acquaintance is extended, the task becomes simplified. It is better to evolve our constitution and procedure by establishing healthy traditions and conventions than by advocating drastic changes or pursuing utopias and thus losing touch with the average educational worker through whose hands the mass of our population has to pass. The All-India Federation of Educational Associations is full of potentialities for the future and by organising an annual conference it provides opportunities of contact for all types and grades of educationists and enables them to pool their experiences and resources into one broad stream of educational propaganda.

Calcutta and the Federation.

Through all these years of growth and evolution Bengal and Calcutta have been the chief bulwarks of Federation work. The All-Bengal Teachers' Association sent its delegates to the first All-India Teachers' Conference who took an active part in founding the Federation. It was the first Association to be admitted to a full membership and ever since 1925 it has stood with the Federation through thick and thin. It is the only financially prosperous teachers' organisation in the whole country and its workers are imbued with ideals of enlightened professional solidarity definitely aiming to promote the welfare of India. It was with the help of this Association and members of teachers of the University and its colleges that we held the 3rd All-India Teachers' Conference at Calcutta, in 1927, under the distinguished presidentship of Sir C. V. Raman. Since then much water has flowed down the Hoogli and the Federation has been greatly strengthened with the help of the All-Bengal College and University Teachers' Association, the Calcutta Corporation and the University of Calcutta. The All-Bengal College and University Teachers' Association is the only association of its kind in the whole of India. Its membership includes a number of the front-rank scholars of the country and its standard of professional efficiency is to be imitated. The Calcutta Corporation sent its Chief Educational Officer, Mr. K. P.

Chattopadhyaya, to the 9th All-India Educational Conference at Karachi in 1933, and there has been no conference since then at which Mr. K. P. Chattopadhyaya, the representative of the Corporation, has not played a significant part in our deliberations. And when Mr. Chattopadhyaya is unable to represent the Corporation the Mayor himself has stepped in as the Chairman of the Reception Committee and has demonstrated to the world that the premier Corporation of India yields to none in its deep and abiding interest for the educational amelioration of the motherland. The Corporation has also broken new ground by arranging for a public Reception to the delegates of the Conference thereby proclaiming that the Indian citizen has not yet lost sight of the ancient ideal of respecting and feeding the *gurus*, the teaching fraternity. The University of Calcutta has not been behind-hand in associating itself with the Federation. It sent its delegates for the first time to our Conference at Benares in 1930 and again it sent its Vice-Chancellor, our respected friend Syama Prasad Mookerjee, as its representative to preside over the deliberations of the 11th Conference at Nagpur. The University has also given a substantial grant to the Reception Committee of the 13th Conference whose inauguration may justifiably be termed as the opening of the flood-gates of a great educational endeavour. We are meeting at Calcutta exactly after a decade and the occasion is unique ; because for the first time in the history of our Conference the premier university of India and the premier corporation of the country have joined hands with teachers' associations of Bengal to welcome the Conference and to assist it to a successful conclusion.

Our Resolutions.

The Resolutions passed at the last Conference were duly forwarded to the various authorities in the Provinces and States. The Government of India has been most irresponsible to our resolutions this year. It had not had the leisure to acknowledge them even. Perhaps it has been busy with its own educational meetings of the Central Advisory Committee and has considered its communiques to be sufficient response to all the resolutions passed in the country. It is an irony of fate that while the World Federation of Educational Associations has thought it proper to give a place on its Directorate to the representative of All-India Federation, the Government of India is reluctant to give even a seat to it, on a Board of Education for the establishment of which the Federation agitated for several years. But response from other sources are encouraging. Most of the provinces have appointed committees for

reorganisation of education and they promise to give serious consideration to our views and opinions. Like the precedent established last year I propose to incorporate a summary of the responses received in a separate note to be published as an appendix of this Report.

Meetings of the Council and the Executive.

The Executive Committee held two meetings one at Calcutta and the other at Cawnpore. At its first meeting it elected the President of the Conference and drew up its detailed tentative programme. At its second meeting it revised the scheme of Teachers' Registration Council prepared by Mr. Buch of Karachi. This scheme will be soon published for criticism.

An additional meeting of the Council was held at Cawnpore during Dasehra holidays. This meeting framed the final programme of the Conference and drafted resolutions. It has also made recommendations with regard to the *Indian Journal of Education*.

Membership.

During 1936 there were 18 Affiliated Member Associations, 6 Associate Member Organisations, and 44 Individual Members. During the year under report the Punjab Teachers' Association and the Punjab Non-Government Schools' Federation had to cease to be members owing to financial reasons. But the Bombay Presidency Secondary Teachers' Federation is an acquisition and is to be welcomed. The names of three individual members had to be removed owing to non-payment of dues but 33 more individual members have joined the Federation and the credit for their enrolment goes to Principal P. Seshadri, Miss Kapila Khandvala and Mr. A. P. Khattry. The new enrolment includes distinguished educationists like Mr. A. E. Foote, Prof. H. P. Maiti, Mr. K. K. Nanavati, Mr. Kutti Krishna Menon, Miss Qamar Jahan Jafar Ali, Rao Bahadur B. V. Samarth, Mr. J. M. Kumarappa, Mr. E. L. King, Prof. N. K. Siddhanta, Rao Bahadur Rangaswami Aiyangar and Dewan Bahadur A. V. Govinda Menon. We have now on our rolls 17 Affiliated Member Associations, 6 Associate Member Associations and 74 Individual Members.

Among the Provinces we have now no constituent association in the Punjab, the N. W. Frontier, Assam, Delhi, Ajmer and Coorg. We are glad to note the establishment of a teachers' association in British Baluchistan which has decided to join the Federation during 1938. Among the States, Hyderabad-Deccan, Mysore, Cochin, Gwalior,

Bhavnagar and Kolhapur have flourishing teachers' associations of their own. Recently a teachers' association has been started at Bhopal and will be soon affiliated to the Federation. The educationists of Travancore, Kashmir, Udaipur, Jaipur, Jodhpur, Baroda, Indore, Alwar, Kotah, Jhalavar, Aundh, Idar, Dewas Senior, Dewas Junior, Tonk and Tripura are requested to start educational associations and to establish more intimate contact with the All-India Federation.

Constituent Associations.

In the United Provinces of Agra and Oudh there are three associations affiliated to the Federation : (1) The U. P. Secondary Education Association consists of teachers of non-Government educational institutions. It has on its rolls about 200 institutions as branches and its total membership exceeds 2500. It has a permanent fund of Rs. 3650 and an annual income of Rs. 2000. It has a Benefit Society and Credit Society under its control and publishes a Teachers' Diary which is a profitable venture. Recently it has embarked on the hazardous enterprise of supplying its Journal free to the branches. It had a very successful annual Conference at Moradabad last October, under the presidentship of Acharya Narendra Deva, when it passed a number of useful resolutions. (2) The U. P. N. G. E. O. Association is an association of non-gazetted educational officers and teachers and has formulated a scheme to establish a cooperative society for its members. A Deputation of the Association waited on the D. P. I. in February last and placed before him the resolutions passed during the last two years ; the replies of the D. P. I. are favourable and encouraging. The Association awarded this year four scholarships to the sons of its deceased members. Special efforts are being made to collect funds for starting a Central library to contain latest literature on the experiments carried on in the field of education. It is holding its 18th Annual Conference with an educational exhibition at Aligarh under the presidentship of Mr. J. P. Mukherjee, who had gone to Paris Conference as our representative. (3) The U. P. Adhyapak Mandal consists of vernacular middle and primary teachers and it held a very successful annual conference at Cawnpore under the presidentship of Mrs. Vijaya Lakshmi Pandit. The Mandal has re-organised its finances and has great potentialities for the good of the country.

The Behar and Orissa Secondary School Teachers' Association consists of secondary teachers of non-Government High and Middle Schools and has to its credit an Inter-School Test Examination, for the University Matriculation in which 112 schools participated. It

continued to publish and maintain a Teachers' Journal which has improved considerably under the guidance of Principal S. K. Roy. The Association held its annual Conference in November under the presidentship of Principal Bhateja and discussed, among other things, provincialisation of Government High Schools, reorganisation of the system of grant-in-aid, Revision of the Agreement Form, Reform of examinations and defence and arbitration boards for the protection of teachers.

There are two associations in Bengal affiliated to the Federation : (1) The All-Bengal Teachers' Association held its annual conference and Exhibition during Easter holidays at Jalpaiguri under the presidentship of Dr. Ramesh Chandra Majumdar, Vice-Chancellor, Dacca University, which was a very successful function. It took up 30 cases of teachers either wrongfully dismissed or discharged, and succeeded in getting relief in ten cases. Some of the cases evoked considerable public interest. It lodged an emphatic protest against the Government Circular arranging for the payment of grant-in-aid, in two six-monthly instalments and has got it annulled. It organised a successful public meeting in commemoration of the death anniversary of Rai Saheb Ishan Chandra Ghosh, one of its founders ; and also a Deputation which waited on the Chief Minister thrice to discuss the problems of the proposed Secondary Education Board. The Secretary sought interviews with the Vice-Chancellor and the Registrar and discussed with them weighty problems affecting teachers' interests. The approximate income from its publication amounts to about Rs. 5000/- while 42 widows, 2 orphans and 6 teachers received aid from the Teachers' Benefit Fund. At a conference of Teachers called by the Chief Minister to discuss the situation arising out of students taking part in politics, the Secretary appealed to the authorities to handle the situation with tact and moderation. There are 24 district teachers' associations and several sub-divisional associations, all autonomous bodies affiliated to the Association. There are 818 High Schools and 112 Middle Schools connected with it and District Teachers' Cooperative Relief Societies with a total capital of 4 lacs. The Association organises a Physical Training Camp each year for physical training of teachers which is recognised by the Education Department. It also holds District Inter-Test Examinations. (2) The All-Bengal College and University Teachers' Association has applied itself this year to the creation of a Benefit Fund for its members, which is nearing fruition ; to the reopening of the question of deprovincialisation of Government Colleges unsuccessfully ; and to the problems of secondary education,

The Punjab Non-Government Schools Federation held a Conference in April last after a break of two years under the Presidentship of Mr. A. Yusuf Ali. The Federation has been giving serious attention to the question of Reorganisation of Educational System and of Grant-in-Aid system. The Association with the Federation has also protested against the undue interference of Inspectors in the internal administration of Primary and Middle Schools.

The All-Gwalior State Teachers' Association, the Scindia Schools Teachers' Association, the Government Teachers' Union for Berar, and the All-India Feudatories Educational Association have been functioning as usual and there is nothing special to report about them:

The Hyderabad-Deccan Teachers' Association has thirteen branches and over 800 members. Its Central Executive drew up a programme for the monthly meetings of branch Associations and appointed Sub-Committees to prepare a report on school-hygiene and to frame rules for starting School museums. The reports of both these Committees are very interesting reading. At its monthly meeting the Association discussed diseases common to school children, school furniture and equipment, personal hygiene, mental hygiene and school building. A public lecture was delivered in October by the Medical Inspector of Schools. As usual a school-gardens' competition was arranged in which Secondary and Primary Schools took keen interest. The Eleventh Annual Conference of the Association will be held in January 1938 under the presidentship of the D. P. I. when there will be demonstrations in Teaching, lectures and Mushaira. The Association library has been considerably improved while its Quarterly Journal, the *Hyderabad-Teacher*, has been rendering valuable service to the teaching profession. The teachers' club also has been functioning creditably.

The Federation of Recognised Educational Institutions of C. P. & Berar was started in November 1932 and has now a roll of 84 institutions. The D. P. I. has given permission to Government institutions to join the Federation but they have not taken advantage of the permission on a large scale. The Federation has been consolidating its constitution and has been pressing on the Government to start a policy of gradual transference of the whole of Secondary Education to private management, to take over the whole of Primary Education into its hands, to introduce the double shift system in schools and to reduce the number of papers in English to two. The Federation has an annual income

of Rs. 475 and an annual expenditure of Rs. 112 only and is the cheapest teachers' organisation in existence in the country. It held its 7th Annual Conference at Amraoti under the Presidentship of Hon'ble the Minister of Education which was a great success and which adopted important resolutions for the Reorganisation of Education.

The province of Sind has three constituent associations of the Federation : (1) & (2) The Sind Secondary Teachers' Association and the Association of Heads of Recognised High Schools, Karachi, have been busy concentrating on the problems of reorganisation in their Province. (3) The Primary Aided Schools Association of Karachi has requested the Municipal Corporation to appoint a Medical Inspector of Primary School children. It held a girls' sports tournament in April last in which pupils from 7 primary schools took part. A boys' sports tournament was also held. The Association has requisitioned a representative from the Moga School to give a lecture on teaching illiterate adults to read by the moga system. It is making arrangements for its Annual Conference to be held in January, 1938 in connection with which an exhibition of hand-work and a variety entertainment have also been planned.

The Bombay Secondary Teachers' Association is now a registered body and has appointed local secretaries for every school. During the year under report it organised three lectures, three debates and a symposium on home-work. The members of the Association were treated to a free Cinema show through the courtesy of Shalini Cinetone and Peerless Pictures, Bombay, where Mrs. Sarojini Naidu addressed them on "Film in National Life." During the Presidency Conference the members were shown free another picture, through the courtesy of Bhavanani Productions. The Association is preparing a scheme of teachers' register and of Provident fund. Its Journal is a creditable achievement. The total income during the year was Rs. 2494-0-0 while the expenditure was Rs. 1847-0-0 only. The association is to be congratulated on its sound finances.

I am glad to report the formation of the Bombay Presidency Teachers' Federation which has been affiliated to the All-India Federation of Educational Associations. The President is Mr. Hampton and the General Secretary is Mr. C. A. Christie. The Federation and the Association have invited the next All-India Educational Conference to Bombay.

The Montessori Society, Bhavnagar, has been doing sterling work and deserves imitation.

There are two Associations in Cochin State connected with the Federation : (1) The Cochin Teachers' Association held its joint assembly under the Presidentship of Dr. C. J. Varkey which was opened by Hon'ble Dr. P. Subbarayan. The Mathai Memorial lecture was also delivered. The D. P. I. convened a meeting of representatives of the various associations to discuss the means of attainment of better professional solidarity and efficiency. The association has been given representation on the Text-Book Committee and will soon start a Cooperative Mutual Benefit Fund. (2) The Cochin Women Teachers' Association has on its rolls 606 teachers divided into 8 groups. The All-Cochin Girls' Inter-Schools sports and tournaments were conducted under the auspices of the Association with the aid of a Government grant. All the groups have had their annual conferences whose general features were model lessons, papers and discussions. The Association has been granted representation on the Text-Book Committee.

The Kolhapur Secondary Teachers' Association arranged a number of lectures and talks under its auspices. The Executive of the Association did valuable work in selecting text-books for use in Secondary Schools. The Headmasters of local private High Schools frequently met together to make representation to the local authorities about problems of local interest.

The Mysore State Education League has 350 members on its rolls and held a successful annual conference in November last under the Presidentship of Rector L. Zilliacus. The Conference passed resolutions opening a section for Primary Education, for planning Refresher Courses for Middle School Teachers, for introducing morning sessions of schools ; and appointed three Committees to study the vocabulary of S. S. L. C. in Mathematics, Science and Geography. The Education Department gives encouragement to the League and considers its resolutions sympathetically. The League has formulated specific proposals for the teaching of English Grammar in High Schools, has prepared a memorandum on the pay and prospects of teachers, and has investigated the causes for failure at the Middle School Examination in English. The League also inaugurated an adult education week in a village near Mysore, where lectures were delivered and Bhajan and Kirtan were demonstrated.

The South India Teachers' Union has formed New District Guilds in West Godavari, Mangalore and Cuddapah. The Seventh South Indian Education Week was held in October last and did valuable work in bringing the activities of school to the notice of the public, and in stimulating teachers to vigorous efforts towards enabling the schools to fulfil their purpose. The Central theme was 'Education and Changing India.' An Educational Exhibition, demonstration of physical activities and Oratorical and Elocution Contests were organised at different centres and attracted a large number of elementary schools also. It was instrumental in forming an influential Reception Committee to arrange for the lectures and discussions by the International Delegation of the New Education Fellowship. Mr. Hankin also showed his interesting exhibits. The 28th Annual Conference of the Union was held at Tanjore in May last with Sectional Conferences, refresher courses and an educational exhibition. The *South Indian Teacher*, the official organ of the Union, is well received by teachers and has been playing an important part in extending the influence of the Union. The *Balar Kalvi*, the Tamil monthly of the Union, is mainly intended for the spread of elementary education and is also well received by teachers. The Protection Fund of the Union is also flourishing. We congratulate the Union on the support that it has been giving to the All-India Federation and its Journal. It was a happy thought to celebrate the World Goodwill Day on the occasion of the celebration of the Education Week. Among its branches the activities of the Salem District Teachers' Guild deserve special mention.

The Committees of Sections.

The Committees of Sections and their Secretaries have done their best to further the objects of their committees and have been considerably helped in their work by the local Secretaries at Calcutta. We cannot be too grateful to our committees and secretaries for the honorary work done by them at considerable sacrifice. In this connection the work of the Secretary of the Rural and Primary Education Section—Sardar A. T. Mukerjee—who has issued two hundred letters and circulars, and has himself borne expenditure of printing and postage deserves special mention. I am grateful to Prof. C. R. D. Naidu for the work done by him as the Secretary of the Physical Education and Health Section.

Individuals.

The Individual and Council members have not been slow in furthering the objects of the Federation. The chief among them is Principal P.

Seshadri, who has made it the business of his life to look after this great movement of educational amelioration and to develop it on healthy lines. The Secretariat at the Headquarters are indebted to him for the invaluable help that he has given them and the time and money which he has spent ungrudgingly to make their path smooth and easy. His suggestions have always proved of immense value while his influence has been cast towards improving the work of the Federation. He was the President of the Indian Delegation that visited Japan at the time of the World Conference in August last, and he has been praised and appreciated not only by his colleagues in the delegation but by responsible officials of the World Educational Conference. We are deeply grateful to him for his continued and ever-growing interest in Federation work and pray that he be long spared to foster and cherish the ideals of this organisation in the formulation of which, his has been the lion's share.

Dr. G. S. Arundale, the President of the Theosophical Society and the President of our 4th Conference, has been hard at work endeavouring to strengthen in the public press the essential principles of National Education which he has embodied in a little booklet entitled 'Education for happiness', to be published shortly. He has also throughout the year, been active in connection with the two schools, the Besant Memorial School and the Olcott Memorial School.

Dr. Ziauddin Ahmed, the Vice-Chancellor of the Muslim University and the President of our 8th Conference, has been taking keen interest in our work. He is specially interested in examination section which he had prevailed upon the Federation to start. I am sorry to report the death of Sir Syed Ross Massood, the President of our 9th Conference, who has been long associated with our work and strongly advocated its ideals. His is the first gap in the list of our Presidents, and I place on record our deep sense of grief at the loss of a noble patron.

Rao Bahadur Thakur Chain Singh, the President of the 10th Conference, visited Japan as one of our delegates and is always interested in our affairs.

Mr. Syama Prasad Mookerjee, the President of the 11th Conference has already been mentioned for his activities.

Pt. Iqbal Narain Gurtu, the President of the last Conference, gave us the handsome donation of Rs. 100 to meet the deficit of the Journal.

Pt. Ram Narain Misra, who has this session retired from the

Head-mastership of the Central Hindu School, Benares, is always helping the Secretariat with suggestions and active work. He presided over the Council meeting at Cawnpore and has been chiefly instrumental in securing donations to meet the deficit of the Journal.

Sardar Kibe of Indore has the good of the Federation at heart, makes useful suggestions for the extension of our work and has not only himself given a donation of Rs. 100 but has also helped us in realising donations from others.

Both the Sirdars—Angre and Shitole—of Gwalior have each given a donation of Rs. 100 and deserve our warmest gratitude. We are sorry to learn of the accident to Sirdar Shitole and hope he will soon be his usual self again.

Principal K. S. Vakil of Kolhapur and Principal F. G. Pearce of Gwalior have done splendid work to spread the ideals of the Federation and we cannot be too thankful to them for their abiding interest. We are grateful to Mr. Vakil for his donation of Rs. 25.

Mr. C. V. Chandrasekharan has been connected with us for a number of years and has done considerable spade-work in connection with the starting of the Travancore University. He is now the Pro-Vice-Chancellor of this University which is sure to prove of considerable utility in future. The Federation is proud of Mr. Chandrasekharan's association with its work and hopes he will win greater laurels in the future years to come.

Mr. Abdus Salam Siddiqi, the Assistant Director of Education, Bhopal; is mainly responsible for the establishment of the Bhopal Teachers' Association and he deserves well of the Federation.

Mr. Gijubhai Badheka, the Seretary of the Home and Childhood Education Section, has started about 22 organisations for the welfare and education of children in the various parts of the Cutch, Gujrat and Bombay Presidency. He has held three All-India Children's Conferences and is just now making arrangements for a 4th All-India Children's Gathering at Bombay. He is responsible for the celebration of Children's Days. He has arranged a series of lectures through teachers in Cutch and Gujrat for the education of teachers and parents. He has retired from active service from Shri Dakshinamurty Bhavan, where he was working as a life member. A purse of Rs. 10,000 was subscribed and presented to him on the 21st November 1937 by Darbar Gopal Das Bhat, the President

of the Reception Committee of the Haripura Congress. We wish him rest from the labours but continued activity in the cause of Children's welfare.

Sardar A. T. Mukherjee delivered lectures on primary education at different places. He addressed the Nabadwip Primary Teachers' Conference and convened the Nadia District Teachers' Conference. He also addressed the All-Bengal Primary Teachers' Conference and was invited by the District Magistrate of Nadia to lecture on Primary Education in the sub-divisions of the district. Sardar A. T. Mukherjee has been connected with the Federation for a long time and his interest increases with the passage of years.

Professor Amaranatha Jha of Allahabad University did not only himself give a donation of Rs. 50 but also helped the Secretary in securing donations.

Dr. G. S. Krishnaiyya, the Secretary of the Teacher Training, Educational Research and Experiment Section, was invited to preside over the Carnatic Education Week in October. He delivered an address on "Education for National Unity" at the Bombay Presidency Teachers' Annual Conference held at Sholapur. The Madras University has invited him to serve on a committee to plan a second year course for Teachers studying for B.Ed. and M.Ed. He has also addressed a Conference of all the Christian High Schools of the Bombay Presidency. He is a frequent contributor to Educational Journals and is now investigating the question of Educational Research in India.

Prof. C. R. D. Naidu, the Secretary of the Physical Education and Health Section, has visited many educational institutions in U. P., Punjab and C. P. and has emphasised the need of raising the average health of boys and girls. He has also been giving a series of demonstrations and lectures to parents and guardians. He is preparing a scheme of physical culture for the physical growth, as well as for resistance to, and prevention of diseases.

Prof. H. P. Maiti of the Calcutta University has been trying to do measurement work in Education in which he has spent a good deal of his energy and money as well. He feels strongly the existence of inaccurate return of age in schools and wishes that the entry of the wrong age in the school register be considered a crime for punishment. He gave two lectures under the auspices of the 'Social Hygiene and Child Guidance Society,' Calcutta, and four lectures under the 'Parents' League', Udaipur.

He also presided at a Teacher's Conference at Udaipur. He has constructed two sets of mental group tests in Bengali, one suitable for the junior ages and the other for the Senior after three months' preliminary experiment, and has been trying to standardise them. He is the Secretary of the Indian Association for Mental Hygiene, Calcutta Branch, and has advised on many cases of problem children in addition to conducting psycho-analysis. He is organising the N. E. F. group at Calcutta and is in charge of answering parents' questions over the children-behaviour-trouble in the *Balhit* of Udaipur.

Mr. N. Kuppuswami Iyengar of Training College, Trivandrum, has been trying by means of lectures, articles and talks to popularise the idea that useful manual work should form an integral part of the education of every pupil from the first class to the University.

Prof. L. R. Shukla of Benares Training College has been busy trying to bring to perfection simplex group tests to suit Indian conditions. He has helped in collecting statistics with regard to translations of Terman's Tests. He is a frequent contributor to Hindi Magazines on educational psychology.

Principal A. V. Kutti Krishna Menon of Zamorin's College, was a member of our delegation to Japan. He is very much interested in the work of the Federation and has sent a number of suggestions for our consideration.

Professor Hansraj Bhatia of Birla College, Pilani, has delivered lectures on Child Education including two broad-cast talks from Delhi Station. He addressed a refresher course of Primary School teachers and has brought out a book on educational psychology in Hindi. He is a frequent contributor to the leading journals and magazines of the country and has been addressing groups of teachers in various places in the Punjab and Rajputana. He has started a publishing house at Lahore, 'The New Era Publishers,' entirely financed by him, and will publish standard books on Education and allied subjects in English and Hindi. He proposes to start a technical journal for teachers in Hindi.

Mr. Shrimali of Udaipur has been trying to develop cooperation between the parents and teachers under the auspices of the Parents' League, Udaipur, of which he is the Secretary. The League also publishes a monthly educational journal named '*Balhit*' in Hindi under the editorship of Mr. Shrimali and such literature in Hindi and English which helps the parents in understanding the inner nature of their

children. The Vidya Bhawan of Udipur of which Mr. Shrimali is the Head Master has given him facilities to conduct mental tests and has also permitted him to take up cases for psycho-analytical treatment which he has been doing.

Miss Kapila Khandvala of Bombay is an acquisition to the Federation. She has not only acted as the Secretary of the Indian Delegation to Japan but has helped the Secretariat the most in enrolling individual members and subscribers to the Journal. She read a paper at the World Conference at Tokyo and delivered speeches in China where she was acclaimed as a friend of freedom.

Mrs. Lila M. Khandwala and Miss Lilavati Doctor have started the Balmandir Montessori Institution for children at Santa Cruz where in course of three years they have attracted about 50 children. They had been to Japan as delegates of the Federation and took part in discussions on Education and allied subjects.

Pt. Shyam Sunder Misra has established a High School at Bhagalpur without any monetary help from any one else. He is devoting his time and energy to this institution and it is his ambition to make it the most modern High School in the country. He was the Secretary of the Reception Committee of the 9th Behar and Orissa Teachers' Conference and is now the Secretary of the Behar and Orissa Secondary School Teachers' Association.

Mr. K. P. Krishna Menon of Mannar has organised an All-Travancore Private School Teachers' Union and hopes to get it affiliated to the Federation.

Prof. Dewan Chand Sharma of Lahore gave a handsome donation of Rs. 100 for the Journal and has been writing and speaking about the problems of education throughout the year. It is a pity that in the Punjab the teachers have not yet understood the need for organisation.

Mr. K. S. Dikshit of Satara has been helping the Raiyat-Shikshan Sanstha of the district whose objects are to spread Primary and Secondary education, to create suitable teachers, to train village workers, to open free libraries and to popularise the ideal of earning before learning. The institution has a hostel of 200 inmates, 40 per cent of whom are untouchables. The branches of this hostel are now found at Poona, Bombay and Baroda. The Sanstha has also started a rural training school which is managed by Mr. Dikshit. It has been recognised by the

Education Department and is training twenty-five teachers this year. It has a primary practising school attached to it and a free reading-room. Mr. Dikshit is engaged in carrying on a unique experiment which will surely be watched with interest and sympathy.

Mr. R. N. Basu of Adra, attended our Executive Committee meeting and is keenly interested in our work. He has been helping the Provincial Association of Behar and Orissa a good deal. He has audited its accounts, prepared budget estimates, drawn up a scheme for propaganda and has been of considerable help to its inter-school-test Examination-Board.

Mr. Tarani Mohan Chakravarti of Jalpaiguri has helped the Secretariat by making collections for the Endowment Fund, by securing subscribers for the Journal, by persuading individuals to become members and by making the activities of the Federation known in the Rajshahi division.

The life of Mr. Harbhai Trivedi of Kathiawar is one long propaganda for New Education. He has visited the principal cities of Gujerat and Kathiawar, delivered lectures on New Education, held group discussions in Cutch and presided over the second conference of Chhatralayas in Cutch. He was a member of the Indian Delegation to the World Conference and took prominent part in Secondary Education Section. He has established many contacts with educationists in Hong Kong, Singapore and Ceylon and is the President of the Cutch Branch of the New Education Fellowship. He is now busy writing a book on "Japanese Education" in Gujerati.

Mr. A. R. Narain Pai of Cochin was the convener of the Health and Physical Education Section of Cochin Teachers' Conference at Trichur. He helped in holding a two days' conference of teachers of his group when model lessons were given and papers were read. Under his guidance the Gosri Scout Club, the free public room and Library and the Gymnasium have flourished. He is their founder-president and spends money over them. He has organised an athletic association and a Gosri Scout Printing Service which are doing useful work. The Gosri Scout Journal has been published usefully for over 15 years.

We are grateful to Mr. K. P. Chattopadhyaya for not only helping us with advice but for giving a donation of Rs. 25.

Mr. Manindra Mukerji of Feni is helping the Secretariat by persuading individuals to enrol as members of the Federation.

Prof. A. V. Mathur, the Secretary of the Secondary Education Section, has contributed articles on educational subjects to journals and has published Part II of his book on Psychology and Principles of Education. He attended the Bombay Presidency Educational Conference and gave a talk on The Wardha Attitude Towards Education.

The Indian Journal of Education.

I am glad to report that we were able to meet the deficit of 1937 with the help of donors whose list is appended herewith. The journal has met the approval of the educationists and educational associations of India and abroad. Complimentary letters of encouragement and appreciation have been received from Educational Associations of U.S.A., Great Britain, France, Geneva, and Germany and exchanges have been offered unsolicited. This year's deficit is less than last year's and I appeal to the members of the Council to help me in tiding over it.

The Gwalior Conference Report.

I regret very much that it has not been possible for the Reception Committee of Gwalior Conference to bring out the report.

The Secretary's Office.

During the year under report the Secretary had to issue about 6000 letters and circulars and had to publish a Federation Council Number of the *Indian Journal of Education* in place of the old bulletin. The Federation clerk is overworked and deserves increment. It is high time also that we had our own typewriter and Duplicator. At present we are working with borrowed machines free of charge. It is for the Council to improve the financial status of the Secretariat.

Conclusion.

In conclusion I have to express my grateful appreciation of the Secretariat of the Reception Committee at Calcutta who have given me co-operation and goodwill, specially Prof. K. P. Chattopadhyaya, Prof. A. N. Basu, Prof. R. M. Roy, Mr. Monoranjana Sen Gupta and Mr. B. N. Chakravarti whose assistance and spirit of accommodation have made indelible impression on our minds. I have also to place on record my appreciation of the work done by Prof. D. K. Sakhwalkar, the auditor, for his patient and laborious work in checking the accounts and my brother, Mr. A. P. Khattry, in helping me to prepare the accounts and to discharge my duties as the Manager of the Journal.

C. RESPONSE TO RESOLUTIONS

The resolutions passed at the Twelfth All-India Educational Conference, 1937, Gwalior, were communicated to the authorities concerned and their replies are embodied in the following notes.

The resolutions about promoting the establishment of an All-India Institute of Education and Psychological Research and about the representation of the All-India Federation of Educational Associations on the Central Advisory Board of Education have not evoked any response from the powers that be.

The Deputy Secretary to the Education Department of the Government of United Provinces informs us that the whole scheme of education is under consideration. He commends to our notice the D. P. I.'s annual and quinquennial reports which would be published shortly. The Secretary, Board of High School and Intermediate Education, U. P., is unable to place our resolution before his Board owing to its peculiar regulations.

The Secretary to the Education Department of the Government of Bengal has requested the D. P. I. to send us the 9th Quinquennial Review on the Progress of Education in Bengal which will be published shortly.

The Hon'ble Minister of Education of Bombay Presidency informs us that his Government is engaged in the task of reorganising education in all its many aspects, but he finds it impossible at this stage to express any opinion either about the work done by his government or about its attitude towards the question in general.

The Registrar of the University of Bombay and the Secretary, S. S. L. C. Board, Madras, have only acknowledged receipt of resolutions. Prof. H. R. Divekar of Gwalior has been informed by the Government of the State that our resolutions are under consideration and that no specific action has been taken on any of them ; but as the attitude of the Government seems favourable he expects action in the near future. The Headmaster of Lovett High School, Gyanpur, reports that the Director of Education, Benares State, has moved adoption of some of our resolutions which are receiving attention.

I am grateful to the Syndicate and the School Board of the University of the Punjab, the Executive and Academic Councils of the University of Lucknow, the Executive and Academic Councils of Nagpur University, and the authorities of Mysore University for their valuable opinions on the resolutions sent to them. My thanks are also due to the Prime Minister of Raj Alwar, the Vidyadhikari of Baroda, the Chief Inspectress of Kashmere and the Education Department of Kolhapur for the detailed opinions of their respective Government with regard to our resolutions. I have deeply appreciated the help received in this connection from the Secretaries of All-Bengal College and University Teachers' Association, All-Bengal Teachers' Association, U. P. Secondary Education Association, Bombay Secondary Teachers' Association, Federation of Recognised Educational Institutions, C. P. & Berar, and the Association of Heads of Recognised High Schools, Karachi.

The resolution with regard to the promotion of exchange of educational workers and administrators is considered desirable everywhere but owing to difficulties involved it has not been possible to give a practical shape to it in any part of the country.

The resolution in respect of safeguarding interests of workers in educational institutions has been discussed in every province. The U. P. Secondary Education Association has been able to secure agreement forms for heads and assistants of privately managed institutions and also an Arbitration Board to settle cases of teachers. But both of these require improvement. Provident Fund is compulsory for all permanent secondary teachers in this province. The Prime Minister of Bombay has made the announcement that he would definitely institute a Provident Fund for secondary teachers and also that he would, in every possible way, improve the condition and status of teachers in Bombay Presidency. In Sind no determined efforts have yet been made in this direction. The Baroda State has made definite pension rules and regulations in pursuance of the policy underlying this resolution. The rules in the Mysore State are liberal and meet the situation. In Alwar State new gradation rules have been lately framed and seniority lists of teachers prepared. Recently there has been a considerable improvement in the pay, prospects and status of teachers there. The posts of all the teachers are responsible and there is perfect security of tenure so long as they remain efficient. Efforts are being made in this direction in Kolhapur also. The University of Nagpur is alive to the needs of such safeguards and is preparing a College Code to regulate these matters. The interest of teachers are absolutely safe in the University of Mysore.

Our resolution with regard to giving priority to the education of girls and women in future programmes of education, has been received favourably. The United Provinces Government is keenly interested in the education of girls and offers them all kinds of facilities to prosecute their studies. In the Central Provinces, girls' schools get recognition from the Government without much trouble. A College for women which was lately established at Nagpur secured a grant from the Government almost immediately after it was started and receives much encouragement. The Chief Inspectress of Kashmere is alive to the needs of the girls' education and is doing her best for it. In Baroda every possible effort is being made for the advancement of the education of girls and women. In Mysore State due consideration is given to the education of girls consistent with social conditions and financial limitations. In Alwar Raj orders have been issued allowing girls up to a certain age to attend boys' primary schools and it is expected that the number of girl students would increase considerably. The expenditure on Girls' Education in the State has quadrupled during the last five years. The University of Nagpur considers that the progress of higher education among the women of the Central Provinces is not unsatisfactory. The University of Mysore is in favour of giving all encouragement to women's education but not of priority.

The resolution dealing with the equipment of institutions for girls and women has not received approbation in all parts of the country. Many girls' institutions in United Provinces, Central Provinces and Bengal are teaching Domestic Science as a subject for the High School Examination. In Sind most of the institutions for girls ignore or pay very little attention to cookery, laundry, and home management and are mostly duplicates of boys' institutions. In Kashmere, in each of the two Girls' High Schools maintained by His Highness's Government there is a Domestic Economy Mistress, in the grade of Rs. 125-5-150, who gives special attention to those subjects and also to needlework and hygiene. Two teachers have taken a course of training in Domestic Economy held in the Punjab. In Baroda State, all Domestic Science subjects are fully attended to in the institutions meant for women. In Mysore State, provision for teaching Domestic Science is available only in some of the girls' schools. In Alwar Raj there are arrangements for teaching Domestic Science including cookery in most of the girls' schools. Domestic Science is an optional subject for women candidates at the Intermediate (Arts) Examination of the Nagpur University and a course in the subject is provided in the Central College for Women at Nagpur,

which is the only exclusive institution for women in the University. In the University of Mysore, a diploma course in Domestic Science is under consideration.

As regards the proposal for a planned advance over the whole field of public education the Governments of the various provinces are marking time, awaiting recommendations from their expert committees. In Mysore State there is co-operation between the Local Bodies and the Government. The Local Bodies manage only Primary Education for which Government contribute the major share. Since the Educational Code of the State is strictly followed by the Local Education Authorities there is no restricted planning. In Alwar Raj, more and more funds are made available by the State for the expansion of education, particularly in the rural districts.

The question of the modification of the courses and system of education in order to make the institutions multilateral has been receiving attention at the hands of the authorities concerned. The Congress Ministry in United Provinces, are alleged to be embarking on a radical reform of educational system but have not yet decided anything finally. In Central Provinces, an attempt has been made by the Education Department for collecting information and opinion regarding the feasibility of starting vocational instruction in schools side by side with general education. But nothing has come out of the attempt except "The D'Silva System" of primary education which makes provision for a few handicrafts in the curriculum. In Baroda they have made a beginning in big high schools. The D. P. I. of Mysore State is of opinion that the existing courses in institutions provide scope in this direction. In Alwar Raj efforts are being made to introduce the idea. The State of Kolhapur expects a lead in this matter from British India. The Nagpur University offers a wide option to the students in the selection of their subjects. Well-planned multilateral courses can be introduced only at the cost of existing courses or with the aid of additional funds, of which there is no prospect in immediate future. The University of Mysore has revised its S.S.L.C. Scheme in order to make institutions multilateral.

The suggestion about providing equally for the Humanities, the Sciences and the practical pursuits has been noted by most of the education departments. But a revision and readjustment of existing course has not been undertaken anywhere. The University of Mysore does not consider the suggestion to be altogether feasible.

The problems of introducing the teaching of Sex Hygiene in schools and colleges bristles with difficulties especially as every teacher cannot be trusted with it. In Baroda, the Education Department has issued instructions to schools that students should read some important literature on the subject in the upper classes of secondary schools. In Mysore State, Biology is taught in High Schools but pure sex instruction is not considered desirable. At Alwar, they are arranging with the State Surgeon for a course of lectures on Sex Hygiene to be delivered in their college. The authorities of Kolhapur consider the matter controversial and lacking unanimity of opinion. The University of Mysore have made provision for it in their B.T. Course.

Whether separate institutions for rural, technical and commerce training are undesirable at this stage in education, is a question which every education department is reluctant to answer, as the matter is under the consideration of experts.

The suggestion to compel the authorities of religious institutions to impart primary education to boys and girls of their respective faiths in their respective localities does not seem to find favour with any Government. The D. P. I. of Mysore is of opinion that the grant given to temples etc. is so small that it is not possible for them to provide educational facilities out of the grant. Some of the mutts and mosques in the State do maintain religious classes. In Baroda State, primary education is compulsory as well as free. The Government of Kolhapur would like to examine the question in all its bearings before agreeing to it.

The question of making educational institutions residential also is mainly a matter of finance. A fairly large number of institutions in United Provinces has hostels attached to them, but the majority of scholars on the roll live outside the hostels. In Kashmere, a hostel for girls has recently been opened by a group of aided schools and is being recommended for grant-in-aid. In Baroda State the residential system is flourishing. In Alwar Raj the residential system is being encouraged and hostels for Rajputs, Bhargavas, Brahmans, Jains and Khandelwal Vaishyas are already in existence under proper supervision and control. The Kolhapur Government thinks the cost of the scheme will be very great.

The use of the film in educational institutions is also dependent on financial conditions. There are a few institutions in United Provinces that regularly use the films as a means of imparting instruction. The

use of the film as a supplementary means of instruction is recognised at Karachi also and a co-operative scheme has been introduced in about 10 High Schools. The Chief Inspectress of Kashmere is of opinion that films would be particularly helpful in that State where the children are cut off from the rest of the world. Most of the girls there have never seen a railway and other such things, and it is very difficult to make them realise what these instruments of civilisation are. For purdah girls particularly, who never go outside their own particular part of the towns, films would be extremely useful. In Baroda, magic lanterns and slides are largely used on different subjects in several schools in accordance with the scheme of visual instruction prevalent there. The Vidyadhikari considers films to be rather expensive. The Education Department of Mysore and the University both realise the importance of the subject but are unable to take up the question owing to want of funds.

The idea of parent-teacher association is slowly gaining ground. There are no regular associations in United Provinces but parents are always invited to meet teachers in school functions. The Vidyadhikari of Baroda agrees with the suggestions and is giving practical shape to it. The Government of Alwar is also keen about it.

Our resolution about establishing child guidance clinics has not evoked much response. In Mysore State, the Sisu Vihar, conducted by Dr. Gopalswamy, for which a grant is given by the Government, serves this purpose.

As regards the establishment of nursery schools for pre-school children, no government considers it a practical proposition at present. In Baroda State the Education Department is running and encouraging Kindergarten and Montessori schools for children below the age of 7 in almost all taluka towns. The matter is also receiving the attention of Mysore State authorities.

No response has been made from any quarter with regard to starting a central institute for training teachers for pre-school education. In Baroda State, provision for subjects like Kindergarten and Montessori methods is made in the curriculum of training schools, and a Montessori expert has been engaged by the Government.

Our resolution with regard to planning for compulsory primary education has been receiving a good deal of attention throughout the country. Since the Congress accepted office, the Hon'ble Minister of

Education for Central Provinces has been making earnest and sincere efforts to establish primary schools called "Vidya Mandirs" in almost every village. It is yet to be seen how far the scheme would become successful. In Baroda State, the primary education is already free and compulsory ; while Mysore State has adopted definite planning. The Wardha Scheme of Mahatma Gandhi and the report of Dr. Zakir Husain Committee are engaging the serious attention of the Congress Ministries as well as of educationists and politicians of other provinces also.

The proposal about the establishment of reading rooms and libraries for rural areas has not been widely discussed. In Central Provinces, the Government gives some yearly grants for establishing and promoting rural libraries, but no further attempt has been made in this direction. In Baroda the rural library movement has been organised on a large scale. The Education Department of Mysore is not at present in a position to embark on an ambitious scheme in this direction, but is giving small grants to libraries and reading rooms of which there is a fairly large number in the State. The Local Bodies are also giving grants to some of them. In Alwar Raj, a travelling library has been started in one of the Nizamats and reading rooms opened in some of the villages in other Nizamats also. In the vernacular middle school libraries, books are issued to school-boys as well as to adults.

The question of Governments giving adequate grants to District and Municipal Boards to make primary education free and compulsory has generally been shelved owing to financial stringency. In Sind the year's budget has provided a little increased grant for primary education, but adequate grants are missing.

No home work is given to the children of lower primary classes either in Baroda or in Mysore or in Alwar. The other provinces have not paid much attention to this question.

As regards adaptation of rural school courses to rural pursuits and the training of rural teachers, most of the provinces are alive to these and have appointed expert committees to make recommendations. In Central Provinces, Mr. D' Silva's Scheme aims at the purpose. In Baroda and Mysore, these ideas have already received a practical shape. In Alwar, teachers are encouraged to take an active interest in rural affairs and help in the improvement of rural conditions.

The question of refresher courses for secondary teachers has not

received the attention that it deserves. The U. P. Secondary Education Association is proposing to organise some refresher courses this year. In Baroda and Mysore, refresher courses are arranged from time to time.

Definite rules for the constitution and conduct of managing committees of non-government institutions do not exist anywhere. The U. P. Secondary Education Association is approaching the Hon'ble Minister of Education in this connection. The Vice-Chancellor of the Calcutta University has invited the All-Bengal Teachers' Association to submit to him a draft of the rules desired by it. The University of Nagpur has appointed a small committee for the preparation of a College Code for the guidance of colleges in the University, but the Education Department of Central Provinces does not seem to be moving in any way in this matter.

No University in India has planned to undertake adult education work in the form of extramural activities. Extramural lectures are arranged by the Universities in U. P., but, as these are all in English only, they fail to produce the desired effect. In Central Provinces these activities are already undertaken by students' societies in some of the colleges to a certain extent only. The Universities of Nagpur and Mysore arrange for Extension Lectures for the benefit of the public as well as the students.

The resolution about opening an Employment Bureau at every University has met the approval of Calcutta University particularly. The Appointment and Information Board of the University seems to be doing some good work in its own limited way. This question is also under the consideration of the University of Mysore. The syndicate of the University of the Punjab do not consider any action on their part desirable, as the Punjab Government itself was considering the question.

The introduction of Domestic Science for women students at university stage is not a settled fact. The University of Nagpur only has recognised Domestic Science as one of the optional subjects to be taught to girl students.

Our recommendation about establishing a University Grants Committee in each province is not acceptable to any University. It is certainly not acceptable to the University of Mysore. The Nagpur University is of opinion that, as there is only one University in Central Provinces, the fixing of Government grants for the University should remain a

matter for direct negotiation between the university and the provincial government rather than for indirect approach through any committee. The Executive Council of the University of Lucknow has recorded the resolution. The Syndicate of the University of the Punjab is of opinion that the institution of such a committee is not necessary in its provinces.

The question of a programme of adult education is being tackled at different places in different ways. The Congress Ministry in United Provinces is very keen on the removal of illiteracy. Almost 1200 rural reconstruction workers have been appointed and education will be their chief work. The present Ministry in Bengal has directed Government officers in rural areas to devote their spare time to adult education.

The problem of prescribing manual training and educational handwork as a compulsory part of the scheme of studies in schools, has been solved more in theory than in practice. In United Provinces, these subjects are optional. In Baroda, clay modelling, drawing and gardening have already been introduced in the curricula of primary schools. The Education Department of Mysore State is not prepared to endorse the view in its entirety. In Alwar, it is proposed to introduce manual training in one school from the next session.

The establishment of model technical schools in every province is more of a dream than a reality. In Baroda, the State has already started industrial schools in the districts for technical education.

The establishment of at least one technical and industrial college in each division is also an ideal to be attained in future. There is a Technological Institute at Cawnpore, in United Provinces. A Technological Institute of Science is likely to come into existence within a period of five years at Nagpur. The Baroda State maintains a central technical institute called Kala Bhawan in the capital.

The need for co-ordination of technical education with other forms of Secondary Education and with regional as well as local industrial activities, is not realized in its true perspective, although sporadic efforts have been made here and there to achieve this object. The Education Department of Mysore State is alive to this need and is giving practical shape to its fulfilment.

The encouragement of private institutions for physical instruction suggested by the Conference is a matter for serious consideration. In United Provinces, physical instruction is compulsory in schools and

intermediate colleges, and the help of the private institutions is freely taken. In Baroda State, physical education is compulsory in all educational institutions and grants are given to private enterprise to encourage physical education in the Raj. The University of Mysore will gradually give effect to a scheme to make physical education compulsory in the University eventually.

As regards due consideration being given to athletes and sportsmen in the matter of appointment in schools and colleges, the opinions are often divided and in practice no partiality is shown to such people. In Baroda State, there is a provision of this kind in the service rules. The Education Department of Mysore will give due consideration to this suggestion, while the Government of Alwar have accepted it. The University of Nagpur is in favour of the proposal. The University of Mysore do not wish to make it compulsory.

In order to improve the physical health of school children physical education is made compulsory in schools of United Provinces. Four special officers are attached to Training Colleges to train teachers for physical education. During the last three years, the High School Education Board of Central Provinces as well as the Nagpur University have prescribed a course of physical education for schools and colleges. In Baroda State, the experts are preparing a revised scheme of compulsory physical education for schools. In Mysore State, efforts are being made to improve the physical instruction in schools and a committee has been appointed to go into the question.

The problems of nutrition have not received adequate attention at the hands of Indian educationists, while practically little effort has been made to combat under-nourishment of school children. In United Provinces a scheme of compulsory distribution of sprouting gram is in vogue and a special fee of two annas per scholar is levied for the purpose. Free milk to poor girls is given in one aided school in Kashmere and the Chief Inspectress would like to see this practice extended. The Education Department of Baroda agrees with the principle of the suggestion and is considering the matter. In Alwar Raj also the question of supplying pure milk and sprouting gram to school children in the capital is under consideration. The University of Mysore are also considering the matter.

Our resolution about establishing personal contact between boys and teachers has been generally approved. In United Provinces,

extra-curricular activities of various kinds have been harnessed for the purpose. In Baroda State the scout movement is flourishing. In Alwar also much is being done in this connection. The Kolhapur Durbar are making special efforts to achieve the object.

The introduction of additional lessons about the lives of saints and prophets of other faiths in denominational institutions has not been accepted as a general rule, and no responses have been received in this connection.

In United Provinces, there are no public examinations before the end of the lower secondary stage. In Central Provinces the Hon'ble Minister for Education is proposing to drop the High School Entrance Examination even. In Baroda State, in Mysore State and in Alwar State no such examination exists.

No efforts have been made to devise standardized mental tests in Indian schools. It is receiving the attention of the Education Department of Baroda.

No definite scheme has yet been brought forward to bring modern literature on education within easy reach of vernacular school teachers. In Baroda State, good books on pedagogy are translated in the vernaculars and published under the Sayaji Sahityamala Series by the Translation Bureau of the State. In Mysore State considerable encouragement is being given in this direction and there has been considerable improvement in vernacular literature in recent years. This kind of work is also being carried out in the S. M. T. Teachers' College, Kolhapur.

The University of Nagpur have forwarded our resolution about the necessity of training college teachers doing research work to the Principal of the Training College, Jubbulpore. The Mysore University gives all facilities in this connection. The Vidyadrikari of Baroda State is in favour of the proposal but finds the question of expense to be a hindrance.

The teacher training curricula do not pay special attention to the study of the backward child and no one is willing to undertake an experiment in this connection.

A faculty of education exists in the universities of Nagpur, Calcutta, Patna, Benares, Aligarh, Punjab, Mysore, Bombay and Madras. There is a proposal to start a faculty of education at the University of Allahabad.

There has not been much response to our suggestion for celebrating a World Goodwill Day in schools and colleges. The University of Mysore has no objection to participate if a day is instituted.

Our proposal about broadening the syllabus in History and Civics so as to include a study of modern national and international movements has been accepted by the Director of Public Instruction in Mysore in S.S.L.C. Course, but he does not find it practicable in all grades of schools. The D. P. I. of Baroda is of opinion that this change should be introduced for Higher Education in Colleges only.

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 24. S. K. Acharyya, 8 Nilambar Mukherjee Street, Calcutta.
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COMMITTEES OF SECTIONS FOR 1938.

Objects.—To make surveys, to hold enquiries, to make researches and experiments, to publish literature, to help and encourage the workers and to co-ordinate all the work being done in different parts of the country, with regard to the subject allotted.

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3. Pars Ram, M.A., Forman Christian College, Lahore.
4. H. R. Bhatia, M.A., Birla College, Pilani (Jaipur).
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3. Abdus Salam Siddiqui, B.A., LL.B., Assistant Director, Education Department, Bhopal.
4. Miss E. Chauner, Chief Inspectress of Girls' Schools, Jammu and Kashmir State, Residency Road, Jammu Tawi.
5. Miss S. McMannes, Sub-Assistant Inspectress of Schools, 13, Old Dingigul Road, Madura (South India).
6. N. Y. Baokar, Inspector of Schools, Gwalior.
7. N. L. Kitroo, Headmaster, Sri Pratap High School, Srinagar.
8. Rev. Dr. A. E. Harper, Training School for Teachers, Moga (Punjab).

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3. B. N. Chakravarti, M.A., B.L., 209, Cornwallis Street, Calcutta.
4. J. Chattopadhyaya, Headmaster, Mrs. K. M. Perin Memorial High School, Jamshedpur.
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5. Ramani Mohan Roy, M.A., Ripon College, 24, Harrison Road, Calcutta.
6. K. P. Chattopadhyaya, M.A., Professor of Anthropology, Calcutta University, Calcutta.
7. N. K. Siddhanta, M.A., Professor of English, Lucknow University, Lucknow.
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9. S. K. Yegnanarayana Aiyar, M.A., 41, Singarachari Street, Triplicane, Madras.

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5. C. V. Chandrasekharan, M.A. (Oxon), Pro-Vice-Chancellor, Travancore University, Trivandrum.
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7. Mrs. Saroj Yodh, C/o Dr. Yodh, Napean Sea Road, Bombay.

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7. S. Thakur, Headmaster, H.E. School, Buxar (Shahabad).
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4. C. R. D. Naidu, 143/6, Tulsicharan Dey Lane, Shibpore (Howrah).
5. K. N. Roy, Assistant Director, Physical Education, Bengal, Calcutta.
6. D. B. Kothiwala, M.A., Raja Ram College, Kolhapur.
7. Dewan Bahadur A. V. Govinda Menon, C/o A. V. K. K. Menon, Principal, Zamorin College, Calicut.

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6. Dr. Saadullah, Head of Bengali Department, Dacca University, Dacca.
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12. Mrs. Paranandiker, Secondary Training College, Bombay.

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 2. S. K. Roy, M.A., P.O. Kanke (Ranchi).
 3. Dr. V. S. Ram, M.A., Ph.D., Lucknow University, Lucknow.
 4. S. C. Basu, M.A., Bengal Correspondent, League of Nations, Calcutta.
 5. Mrs. S. Bose, Principal, Balika Vidyalaya Inter. College, Cawnpore.
-

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II. Chairman or Conveners of Reception Committees Under Para V (e).

13. D. P. Khattry, B.A., L.T., Headmaster, Pt. Prithi Nath High School, Cawnpore.
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17. S. K. Yegnanarayana Aiyar, M.A., 41, Singarachari Street, Triplicane, Madras.
18. Ram Narain Misra, B.A., P.E.S., (Retired) Kal Bhairava, Benares.
19. C. Krishnaswami Rao, B.A., Headmaster, Government Normal School, Malleswaram P.O., Bangalore (Mysore State).
20. Diwan Bahadur Raja Narendra Nath, M.A., "Fairfields", Ferozepur Road, Lahore.
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22. Dr. Zakir Hussain Khan, M.A., Ph.D., Principal, Jama Millia, Delhi.
23. M. B. Niyogi, M.A., LL.M., Judge, High Court, Nagpur.
24. Rao Bahadur L. B. Mulye, B.A., Minister, Gwalior State, Laskar (Gwalior).
25. Sanat Kumar Roy Chaudhury, M.A., B.L., Mayor of Calcutta.

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27. Sardar V. B. Shastri, Baroda.
28. Raja Bahadur Kushalpal Singh, M.A., LL.B., Agra.
29. Sardar Lt. Col. M. N. Shitole, Gwalior.
30. Raja Panchamsinghji of Pahargarh, Gwalior.

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31. S. K. Acharyya, M. Sc., Calcutta University, Science Department, 8, Nilambar Mukherjee Street, Calcutta.
32. R. K. Chakrabarti, M.A., Bangabasi College, 3/1/B Amherst Street, Calcutta.
33. Dr. S. P. Agharkar, Professor of Botany, Calcutta University, Ballygunj Circular Road, Calcutta.
34. D. Pal, M.A., Vidyasagar College, Calcutta.
35. R. M. Roy, M.Sc., Ripon College, 24, Harrison Road, Calcutta.

V. All-Bengal Teachers' Association.

36. Rai Saheb Hari Das Goswami, M.A., Headmaster, Railway Indian High School, Asansol (E.I.Ry.).
37. Birendra Nath Chakravarti, Editor, All-Bengal Teachers' Journal, 209, Cornwallis Street, Calcutta.
38. Jogesh Chandra Sen, B.A., Headmaster, Pogose High School, Dacca.
39. Prafulla K. De Sarkar, M.A., Headmaster, Bholanath Biseshwar Academy, Rajshahi.
40. Monoranjan Sen Gupta, Secretary, All-Bengal Teachers' Association, 209, Cornwallis Street, Calcutta.

VI Behar and Orissa Secondary Teachers' Association.

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42. Shyam Sunder Misra, Headmaster, Shyam Sunder Institution, Bhagalpur.
43. S. K. Roy, M.A., P.O. Kanke (Dist. Ranchi).
44. Kapildeo Narain, Headmaster, Miller High English School, Patna.
45. Shukdeo Thakur, Headmaster, Buxar H. E. School, Buxar (Behar).

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46. Miss S. Bhargava, M A., Head mistress, Kishori Raman Girls' High School, Muttra.
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50. H. R. Wilson, B A., L.T., Headmaster, Parker High School, Moradabad.

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52. G. S. Srivastava, B.A., L.T., Government High School, Cawnpore.
53. T. N. Mathur, B.Sc., L.T., Government High School, Hapur.
54. Ram Swarup Sarma, B.A., L.T., Government High School, Srinagar (Garhwal), U.P.

55. P. N. Chakravarti, B.A., L.T., Government Jubilee High School, Gorakhpur.

IX. U. P. Vernacular Teachers' Association.

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57. Surya Bali Tripathi, Bisharad, Ramnagar Mandhna (Cawnpore).
58. Bhagwan Dayal Agnihotri, Headmaster, Middle School, Madhoganj (Hardoi).
59. Satti Din Dikshit, Headmaster, Middle School, Nawabganj, Gonda.
60. Ram Swarup Sharma, Headmaster, Primary School, Singahi (Kheri).

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61. James M. Ram, B.A., L.T., Headmaster, M. M. High School, Dhamtari (Raipur).
62. T. N. Wazalwar, B.Sc., LL.B., B.T., Superintendent, Neill City High School, Nagpur.
63. S. L. Pandharipande, M.A., Principal, City College, Nagpur.
64. N. S. Hadas, B.Sc., LL.B., Superintendent, Sule High School, Nagpur.
65. The Principal, M. M. High School, Dhamtari (Raipur).

XI. The South India Teachers' Union.

66. M. S. Sabhesan, M.A., 41, Singarachari Street, Triplicane, Madras.
67. E. H. Parameshwaran, M.A., L.T., Headmaster, Thirthapatti High School, Ambasamudram.
68. S. Ranganatha Iyengar, M.A., L.T., London Mission High School, Gooty.
69. T. P. Srinivasavaradan, Hindu High School, Triplicane, Madras.
70. S. Natarajan, M.A., 41, Singarachari Street, Triplicane, Madras.

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71. Khan Bahadur S. D. Contractor, B.A., Katrak Parsi Colony, Bunder Road, Extension, Karachi.
72. Narain Singh Advani, Headmaster, N. J. High School, Bunder Road, Karachi.
73. Ram Sahae, B.A., B.T., Principal, L. R. D. A. V. High School, Princess Street, Karachi.
74. G. W. Jog, B.A., B.T., N. J. High School, Bunder Road, Karachi.

75. J. C. Buch, B.A., B.T., S.T.C., Shri M. M. V. Vidyalaya, Princess Street, Karachi.

XIII. The Association of Heads of Recognised High Schools, Karachi.

76. Mangharam L. Chablani, M.A., S.T.C.D., Principal, H. L. C. Model High School, Karachi.
 77. D. V. Mirchandani, Headmaster, Karia High School, Karachi.
 78. C. E. Anklesaria, Headmaster, Mama Parsi Girls' High School, Karachi.
 79. Miss Talker, Lady Principal, C. Indian Girls' High School, Karachi.
 80. L. A. Jagtiani, Principal, Marwari Vidyalaya School, Karachi.

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 82. A. L. Mazumdar, B.A., S.T.C., Dubash Building, Top Floor, Vithalbhai Patel Road, Bombay 4.
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 85. V. K. Joshi, M.A., S.T.C., C. L. Boys' High School, Dadar, Bombay.

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 87. Rev. Dr. J. Mackenzie, M.A., D.D., Wilson College, Bombay 7.
 88. S. U. Shukla, M.A., T.D., Bar-at-Law, Fellowship School, Gowalia Tank Road, Bombay 7.
 89. B. Abreo, B.A., B.T., Gulshan Mahal, First Floor, Lady Jamshedji Road, Mahim, Bombay 16.
 90. Miss Kapila Khandvala, M.A., B.T., 12B, Willingdon Colony, Santa Cruz, Bombay Suburbs.

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 92. Mirza Ziauddin Beg, B.A., B.T., Honorary General Secretary, Hyderabad Teachers' Association, Hyderabad-Deccan.

93. T. A. Lingam, B.A., L.T., Assistant Master, Government Darul Uloom High School, Hyderabad-Deccan.
94. Ishwar Singh, Assistant Master, Government Darul Uloom High School, Hyderabad-Deccan.
95. G. A. Chandawarkar, M.A., Headmaster, Government Middle School, Sultan Bazar, Hyderabad-Deccan.

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98. Dr. K. N. Kini, M.A., Ph.D., District Educational Officer, Bangalore.
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102. Shrimati Taraben Modak, B.A., C/o K. V. Modak, Pleader, Bansda (*via* Billimora).
103. N. K. Bhatt, M.A., Principal, Shri Daxinamurti Vidyarthi Bhavan, Bhavnagar.
104. Gijubhai Badheka, Daxinamurti Balmandir, Bhavnagar.
105. Ram Bhai, Manager, Daxinamurti Balmandir, Bhavnagar.

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108. A. V. Mathew, B.A., B.T., S.M.T., Teachers' College, Kolhapur.
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110. A. D. Deshpande, B.A., LL.B., B.T., Headmaster, New School, Kolhapur.

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112. Dr. H. R. Divekar, M.A., D. Litt., Headmaster, V. C. High School Lashkar.

113. Zia-ul-Haq Siddiqi, Headmaster, A. V. M. School, Bhind.

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114. F. G. Pearce, Esq., B.A., Principal, Scindia School, Fort, Gwalior.
 115. V. L. Phatak, B.A., B.T., Scindia School, Fort, Gwalior.
 116. J. P. Gunawardhana, B.A., B.T., Scindia School, Fort, Gwalior.

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for Berar.**

117. N. G. Agashe, B.A., L.T., Government Normal School, Akola (Berar).
 118. S. S. Pendharkar, Government High School, Khamgaon (Berar).
 119. S. Y. Solapurkar, Government High School, Khamgaon (Berar).

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 121. N. G. Srinivasa Aiyar, M.A., L.T., Editor, Teachers' Magazine, Ollur.
 122. T. H. Krishna Aiyar, B.A., Secretary, Cochin Teachers' Association, Trichur.

XXIV. Cochin Women Teachers' Association.

123. Mrs. K. M. George, B.A., L.T., Inspectress of Schools, Trichur, Cochin State.
 124. Mrs. A. Velayudha Menon, B.A., L.T., Headmistress, Girls' High School, Ernakulam, Cochin State.
 125. Miss V. K. Dravpathi Amma, B.A., L.T., Headmistress, Victoria Jubilee Girls' High School, Trichur (Cochin State).

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 127. Sansar Chand, Headmaster, D. A. V. School, Sushila Bhawan, Karachi.
 128. Mrs. G. S. Contractor, C/o Khan Bahadur S. D. Contractor, Retired Educational Inspector in Sind, Karachi.

XXVI. Individual Members Under Para V. (c).

129. Amaranatha Jha, M.A., Head of the English Department, University of Allahabad, Allahabad.

130. Mannoo Lal Misra, M.A., Senior Lecturer in Mathematics, Agra College, Agra.
131. Diwan, Chand Sharma, M.A., Professor of English, 1A, Court Street, Lahore.
132. Hans Raj Bhatia, M.A., Birla College, Pilani.
133. A. E. Foote, Headmaster, The Doon School, Dehradun.
134. A. V. Kutti Krishnan Menon, M.A., B.L., L.T., Principal, Zamorin College, Calicut.
135. N. K. Siddhanta, M.A., Professor of English, Lucknow University, Lucknow.
136. A. P. Khattry, B Com., LL.B., Advocate, High Court, Post Box No. 52, Cawnpore.

XXVII. Calcutta Reception Committee Under Para V (b).

137. Manindra Chandra Mukherjee, Feni H. E. School, Feni, Noakhali.
138. Sarat Chandra Dutt. Collins' High School, Dharrumtala Street, Calcutta.
139. Anathnath Basu, Teachers' Training Department, Calcutta University, Calcutta.
140. Dr. Satyananda Roy, Principal, Corporation Training College, Calcutta.
141. S. K. Chatterji, 14, Ramanath Mazumdar Street, Calcutta.

XXVIII. Indian States.

142. P. A. Inamdar, M.A., D.P.I., Idar State, Himmatnagar.
143. C. V. Chandrasekharan, M.A. (Oxon.), Pro-Vice-Chancellor, Travancore University, Trivandrum.
144. Rao Saheb D. V. Kulkarni, M.A., Headmaster. S. S. High School, Aundh (Satara).
145. K. L. Shrimali, M.A., B.T., Headmaster, Vidya Bhawan, Udaipur.
146. N. Kuppaswami Aiyangar, M.A., Senior Lecturer, Training College, Trivandrum.
147. N. L. Kitroo, Headmaster, Sri Pratap High School, Srinagar (Kashmir).
148. R. B. Kumbhare, M.A., B.T., T.D., Headmaster, V. C. High School, Lashkar.
149. Mohammad Osman, Divisional Inspector of Schools, Aurangabad (Hydrabad State).
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151. S. Ali Akbar, M.A. (Cantab.), Special Inspecting Officer for Schools and Secretary, Board of Secondary Education, Hyderabad Deccan.
152. Kumar I. N. Menon, M.A., B.Litt., Director of Public Instruction in Cochin, Trichur.
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154. R. A. Adke, M.A., L.T., Headmaster, King Emperor George V High School, Dewas Senior.
155. K. K. Nanavati, Director of Education, Alwar State, Alwar.
156. Harbhai Trivedi, Headmaster. Daxinamurty Vinaya Mandir, Bhavnagar.

XXIX. Coopted Members Under Para V (f)

157. D. K. Sakhwalakar, M.A., LL.B., Professor, D. A. V. College, Cawnpore.
158. Sardar A. T. Mukherjee, M.Sc., M.R.A.S., Headmaster, Hindu High School, Nabadwip.
159. A. C. C. Hervey, M.A., I.E.S., Principal, Government College, Ludhiana.
160. V. Prasad, B.A., 103, Hewett Road, Allahabad.
161. A. S. Sinha, M.A., L.T., D. A. V. College, Dhera Dun.
162. K. P. Chattopadhyaya, M.A., Professor of Anthropology, Calcutta University, Calcutta.
163. M. S. Sundaram, M.A. Professor of English, Agra College, Agra.
164. Lalit Mohan Bhattacharya, M.A. Maharaja Cossimbazar Polytechnic Institution, Calcutta.
165. G. F. Andrews, M.A. Assistant Physical Director to the Government of Madras
166. K. V. Phadke, M.A. Headmaster, Sir Marwari Vidyalaya High School, Cawnpore.

XXX. Lady Members Under Para V (h).

167. Mrs. S. Chanda, Headmistress. Girls' High School, Jalpaiguri (Bengal).
168. Mrs. Hannah Sen, Directress, Lady Irwin College for Women, New Delhi.
169. Mrs. S. Bose, B.A., Principal, Balika Vidyalaya Inter College, Cawnpore.
170. Mrs. Lilavati M. Khandvala, Superintendent, Montessori School, Mohan Villa, 2nd Hasanabad Lane, Santa Cruz, Bombay.
171. Miss McMannes, Sub-Assistant Inspectress of Schools, Madura,

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I Full Membership

1. *The All-India Feudatories' Educational Association*.—Secretary : Sardar C. S. Angria, Sambhaji Vilas, Gwalior, C.I.
2. *All-Bengal College and University Teachers' Association*.—Secretary : Ramani Mohan Roy, M.Sc., Ripon College, 24, Harrison Road, Calcutta.
3. *All-Bengal Teachers' Association*.—Secretary : Monoranjan Sen Gupta, 209, Cornwallis Street, Calcutta.
4. *Bihar and Orissa Secondary School Teachers' Association*.—Secretary : Shyam Sunder Misra, B.A., B.Ed., Headmaster, Shyam Sunder Institute, Bhagalpur.
5. *U. P. Secondary Education Association*.—Secretary : V. Prasad, B.A., 103, Hewett Road, Allahabad.
6. *U.P. Non-Gazetted Educational Officers' Association*.—Secretary : Brahma Swarup Saxena, M.Sc., L.T., Government High School, Cawnpore.
7. *U. P. Vernacular Teachers' Association. (U. P. Adhyapaka Mandal)*.—Secretary : Jagdeva Singh Visharad, Rural Knowledge Teacher, P. O. Madiyahun (Dist. Jaunpur).
8. *The Association of the Heads of Recognised High Schools, Karachi*.—Secretary : M. L. Chablani, M.A., S.T.C.D., Principal, H. L. C. Model High School, Karachi.
9. *The Sind Secondary Teachers' Association, Karachi*.—Secretary : J. C. Buch, B.A., B.T., Shri M. M. V. Vidyalaya, Princess Street, Karachi.
10. *Montessori Society, Bhavnagar*.—Secretary : Gijubhai Badheka, Daxinamurty Balmandir, Bhavnagar (Kathiawar).
11. *The Bombay Secondary Teachers' Association*.—Secretary : C. A. Christie, B.A., B.T., Robert Money School, Bombay, 7.
12. *The Kolhapur Secondary Teachers' Association*.—Secretary : A. D. Deshpande, B.A., LL.B., Headmaster, New School, Kolhapur.
13. *The Hyderabad Teachers' Association, Hyderabad-Deccan*.—Secretary : Mirza Ziauddin Beg, B.A., B.T., C/o Inspector of Schools, Headquarters, Hyderabad-Deccan.

14. *The South India Teachers' Union*.—Secretary : M. S. Sabhesan, M.A., 41, Singarachari Street, Triplicane, Madras.
15. *Mysore State Education League*.—Secretary : K. Srinivasa Acharlu, M.A., B.T., Headmaster, District Normal School, Tumkur (Mysore State).
16. *The Federation of Recognised Educational Institutions, C. P. and Berar*.—Secretary : S. L. Pandharipande, M.A., Principal, City College, Nagpur.
17. *The Bombay Presidency Secondary Teachers' Federation*.—Secretary : C. A. Christie, B.A., B.T., Robert Money School, Bombay 7.

II. Associate Membership.

1. *The Scindia School Teachers' Association, Gwalior*.—Secretary : Avadh Behari Saran, Scindia School, Fort, Gwalior.
2. *The Government Secondary Teachers' Union for Berar*.—Secretary : S. Y. Solapurkar, M.A., L.T., Government School, Khamgaon (Berar).
3. *The Primary Aided Schools Association, Karachi*.—Secretary : Miss F. E. Turner, C. E. Z. Mission, Karachi.
4. *The Cochin Teachers' Association*.—Secretary : D. Harihara Aiyar, Palliam Road, Ernaculam (Cochin).
5. *The Gwalior State Educational Association*.—Secretary : N. V. Vaidya, B.A., L.T., V. C. High School, Gwalior.
6. *The Cochin Women Teachers' Association*.—Secretary : Sry. P. Ammu Amma, L. S. G. School, Mattancherry, Ernaculam (Cochin State).

PART IV

**Report of the Reception
Committee.**

REPORT OF THE WORK OF THE RECEPTION COMMITTEE.

At the twelfth session of the All-India Educational Conference, held in Gwalior in December, 1936, the delegates from Bengal extended the invitation to hold the thirteenth session of the Conference in Calcutta. This invitation was accepted and the Council of the Federation appointed a small *ad hoc* Committee, consisting of Messrs. K. P. Chattopadhyaya, Monoranjana Sen Gupta and A. N. Basu, to take necessary steps in this connection. The third session of the All-India Educational Conference, it may be remembered, was held in Calcutta in 1927. So this province has the unique privilege of holding two sessions of the All-India Educational Conference within a small compass of ten years.

The *ad hoc* Committee began its spade work from the beginning of 1937. After a few months the Reception Committee was formed and Mr. Sanat Kumar Roy Chaudhury, M.A., B.L., the Mayor of Calcutta, very kindly accepted its Chairmanship; other office-bearers were also appointed and the Reception Committee began its work in right earnest. The Committee also appointed a Working Committee and several sub-committees for making necessary arrangements for the Conference. The list of office-bearers and members of different sub-committees are given in the appendix.

The office of the Reception Committee was located at 209, Cornwallis Street. The All-Bengal Teachers' Association kindly placed their office at the disposal of the Reception Committee and the office-bearers, members and the staff of the Association rendered very valuable services to the Reception Committee.

The Reception Committee held four meetings. But the Working Committee and the different sub-committees met more frequently and the preparatory work proceeded apace.

The first task of the Reception Committee was to arrange for the necessary funds and to select the venue of the Conference. The All-Bengal Teachers' Association gave a donation of Rs. 300/- to the funds of the Reception Committee. The authorities of Calcutta University signified their co-operation by making a grant of Rs. 500/-. The Corporation of Calcutta came forward with grant of Rs. 1000/- for the

Exhibition and Rs. 500/- for the Conference. The Government of Bengal through the Ministry of Education also sanctioned a grant of Rs. 1000/-. It may be noted here that the Corporation also decided to accord a civic reception to the members and delegates of the Conference and sanctioned a handsome amount for this purpose.

With the above handsome grants the problem of finance was partially solved. But more money was needed and this could be raised by enlisting patrons and members for the Reception Committee. The Reception Committee enlisted 140 members. The Committee was also fortunate in securing six patrons each one of whom gave a donation of Rs. 50/-.

The Senate House of the University was selected as the venue of the main sessions of the Conference and the Vice-Chancellor and Syndicate very kindly placed it at the disposal of the Committee. The authorities of the Vidyasagar College and the City College also kindly lent their premises for holding the Sectional meetings and the All-India Educational Exhibition respectively.

For housing the delegates the authorities of the Ripon College, the Vidyasagar College (Women's Dept.), the Rani Bhawani School and the Metropolitan School generously placed their buildings at the disposal of the Reception Committee. The Bharati Vidyalaya and the Metropolitan School and Vidyasagar College authorities also lent the Committee the use of their buses for the conveyance of the delegates. The Committee takes this opportunity of recording their sense of gratitude to the authorities of all these Institutions.

By the third week of December the preparations were complete. The Volunteer Corps was formed, arrangements for housing the delegates were ready. Materials for the Exhibition were collected and classified and other necessary matters were attended to.

Delegates enlisted in good numbers and they began to come from the 25th December, 1937. Volunteers were sent to meet the delegates at the Stations and the Enquiry Committee which was located in the Vidyasagar College took up the work of attending to the various needs and requirements of the delegates.

The total number of delegates who attended the Conference was

528. The following table gives the distribution of the delegates according to the Provinces and States they came from :—

Assam	5
Bihar & Orissa	20
Bombay Presidency	26
Central India	5
Central Provinces	12
Hyderabad, Sind	1
Madras	16
Rajputana States	7
Punjab, Delhi & N. W. F. P.	24
South Indian States	13
Western India States	2
U. P., Agra, Oudh	32
U. S. A.	1
Bengal	364
	<hr/>
	528

Delegates from outside the province were accommodated in the rooms of the Metropolitan Institution (Main), Rani Bhawani School and the Women's Dept. of the Vidyasagar College which are in close proximity of each other. Catering arrangements were made in the Rani Bhawani School, and the delegates who partook of the meals highly appreciated the arrangement.

The table given above will show that a large number of delegates came from different parts of Bengal. They were accommodated in the rooms of the Ripon College.

For medical aid to the delegates and for looking into the sanitary conveniences the Committee secured the voluntary services of Dr. J. N. De, M.B., D.P.H. (London) who was helped by a band of medical volunteers.

The Conference actually commenced its business in the afternoon of the 26th December, when the Hon'ble Mr. A. K. Fazlul Huq, Chief Minister (and Minister of Education), Bengal, opened the All-India Educational Exhibition. A beautiful *samiana*, lent on the occasion by the Superintendent of the Government House, was specially erected for the function on the lawn of the City College. The Exhibition was located in the spacious halls of the College, and the opening ceremony was graced

with the presence of eminent educationists hailing from different parts of the country and from abroad. Mr. G. T. Hankin, one of H. M. Inspectors had brought down some very interesting exhibits all the way from England ; they were displayed in the New Education Fellowship section and were a special attraction to the visitors. Arrangements had also been made to entertain the visitors to the Exhibition with film shows on educational subjects. The Exhibition served as an eye-opener to the public, who came to realise what great changes had come to pass in the theory and practice of education and what potential contribution it could make towards the national regeneration of India.

The Reception Committee acknowledges with pleasure the receipt of contributions towards the expenses of the Exhibition from Messrs. Longmans Green & Co., Oxford University Press, Blackie & Sons, Cooper & Co., (Bombay), Allied Publishing & Stationeries Co., (Bombay), Scientific Supplies Co., Kamala Book Depot, Bengal Chemical & Pharmaceutical Works, Macmillan & Co., Indian School Supply Depot,—at the rate of Rs. 20/- to 25/- from each.

The General Sessions of the Conference and the public addresses arranged under its auspices were held in the historic seat of learning, the Senate Hall of the University of Calcutta. Mr. Syamaprasad Mookerjee, the Vice-Chancellor, was to have opened the Conference, but unfortunately owing to indisposition he had to leave Calcutta a few days before the Conference and the mantle fell upon the worthy shoulders of Sir Nilratan Sircar, ex-Vice-Chancellor of the University and the most eminent physician of Calcutta. The inaugural address of Sir Nilratan and the welcome address of the Mayor of Calcutta, Chairman of the Reception Committee, and the Presidential Address of Dr. Reddy, reproduced elsewhere, were immensely appreciated by the audience. The extensive space of the Senate Hall was literally packed up during the opening session of the Conference. The function was as solemn and impressive as it should be, and its memory will surely be cherished by all who were present in that memorable afternoon.

The sectional meetings were held in the lecture rooms of the Vidyasagar College, which was founded by the late Pandit Iswar Chandra Vidyasagar of revered memory, one of the greatest pioneers of Education and Social Reform in this country.

One special feature of the Calcutta session was the number of special evening lectures arranged during the session of the Conference. The

Reception Committee was fortunate in having the following gentlemen for this purpose :—

The Hon'ble Mr. Justice C. C. Biswas, Calcutta High Court.
Mr. W. C. Wordsworth, Associate Editor, the Statesman.
Mr. E. Salter Davies, Director of Education, Kent, England.
Prof. P. Bovet of the University of Geneva.
Mr. L. Zilliacus, Leader of the International N. E. F. Delegation.
The Hon'ble Mr. Azizul Haque, Speaker, Bengal Legislative Assembly.

Another feature was the Civic Reception given by the Corporation. On the afternoon of the 29th December, 1937, the Mayor and the Councillors of the premier city of India were "At Home" in the historical Town Hall of the city. The function was largely attended by the delegates and the elite of the town and enjoyed by every one present.

For the convenience of delegates and visitors the Reception Committee published a "Hand-book of Calcutta", a handy volume of 102 pages interspersed with beautiful illustrations. The volume gives a fairly detailed description of "the development of the educational system in the Presidency."

The Committee also published daily BULLETINS during the Conference week giving news of Conference activities and drawing the attention of the delegates to the educational problems of the day.

The Reception Committee made elaborate arrangements for leavening the arduous work of the Conference with entertainments. The musical soiree of the students of the Sangit Sammilani, the dramatic performance of the Post-Graduate students of the University of Calcutta, the Rink Hockey display (only one of its kind in the whole of India) at the Y. M. C. A. (Wellington Branch), played a great part in alleviating the stress and strain of the Conference. The Reception Committee would be failing in their duty if they did not mention in this connection the unique demonstration of folksongs and folkdances given by a picked group of Bratacharis under the distinguished leadership of the Founder-President of the Movement, Mr. G. S. Dutt, I. C. S., in the evening of the 30th December.

The Reception Committee also made arrangements for excursions for the delegates to various places of interest in and around Calcutta, and also to Santiniketan. Though in the crowded programme the delegates found it difficult to take full advantage of this arrangement many of them joined the excursions and enjoyed the trips.

There was a great demand for seats for the excursion to Santiniketan ; but to suit the convenience of the Santiniketan authorities the number had to be limited and on the morning of 31st December some 60 delegates travelled to Bolpur. The tour was conducted on behalf of the Reception Committee by Messrs. Ajit Banerjee and Nagendra Chandra Parial. The Santiniketan authorities made splendid arrangements for the entertainment of the delegates, and the poet, in spite of his failing health, attended the functions. The Excursion was immensely appreciated by the delegates and they have, no doubt, carried a very pleasant memory of the tour to their respective fields of activities.

The Conference came to an end practically on the 31st by which date the majority of the delegates had left. But then came the task of winding up, sending back the exhibits, paying the bills, and auditing the accounts and publishing the reports. All these have been satisfactorily done. The Reception Committee takes this opportunity of thanking Mr. M. K. Deb, B.Sc., G.D.A., R.A., C.R.A. (Glasgow), for serving as the honorary auditor. The audited accounts and the reports will show how the Reception Committee has discharged the duties undertaken by it on behalf of this Province, in connection with the Thirteenth session of the All-India Educational Conference. Our concluding words are words of grateful thanks to all those who co-operated with us in bringing this Conference to a successful close.

A. Patrons

1. Mr. A. N. Chaudhuri.
2. Mr. P. C. Coomar.
3. Mr. Debi Prasad Khaitan.
4. Mr. Durga Prasad Khaitan.
5. Dr. Narendra Nath Law.
6. Raja P. N. Tagore.

B. Donors

1. University of Calcutta	...	Rs. 500	0	0
2. Corporation of Calcutta	...	1500	0	0
3. Government of Bengal	...	1000	0	0
4. All-Bengal Teachers' Association	...	300	0	0
5. Mr. S. Muluk Singh Bedi	...	25	0	0
6. Dr. R. C. Majumdar	...	5	0	0

C. Office-bearers of the Reception Committee

Chairman

Mr. Sanat Kumar Roy Chaudhuri (Mayor of Calcutta)

Vice-Chairmen

Dr. B. C. Ghosh, Principal, Vidyasagar College, Calcutta ; Rai Saheb Haridas Goswami, E. I. Ry. School, Asansol ; Mr. S. Suhrawardy, Calcutta University ; Mr. Pramatha Nath Banerjee, Principal, University Law College ; Mr. W. C. Wordsworth, Associate Editor, "Statesman", and Late D. P. I., Bengal ; Rai Khagendra Nath Mitra Bahadur, Calcutta University ; Mr. Joges Chandra Sen, Dacca Pogose School.

Hony. General Secretary

Mr. K. P. Chattopadhyaya (Calcutta University)

Hony. Jt. Secretaries

Mr. Anath Nath Basu (Calcutta University) ; Mr. Manoranjan Sen Gupta, Secretary, A. B. Teachers' Assn. ; Mr. R. M. Roy, Secretary, A. B. C. U. Teachers' Assn.

Hony. Treasurer

Mr. Rabindranarayan Ghosh, Principal, Ripon College.

Hony. Asst. Treasurer

Mr. Sachinandan Sil, Jt. Secretary, A. B. T. Assn.

D. Working Committee

- 1-14. Office-bearers of the Reception Committee, *Ex-Officio*.
- 15-27. Sectional Secretaries, *Ex-Officio*.
28. Mr. Rajkumar Chakrabarti (Bangabasi College)
29. Mr. Devaprashad Ghosh (Ripon College)
30. Mr. Sushil Kumar Acharyya (Calcutta University)
31. Mr. J. Lahiry (Ballygunj Govt. H. E. School)
32. Mr. Girindra Nath Banerjee (Bowbazar H. E. School)
33. Mr. Amrita Lal Ghosh (City College)
34. Mr. H. P. Maiti (Calcutta University)
35. Mr. A. K. Chanda (Asst. D. P. I., Bengal)

E. Sectional Sub-Committees

Note—The Chairman, the General Secretary, the Joint-Secretaries and the Hony. Treasurer are ex-officio members of all the sections.

1. Exhibition—

Mr. S. C. Dutt (Collins Institution)	} <i>Jt. Secretaries-in-charge.</i>
Mr. Jnananjan Neogy (Cal. Corpor.)	

Mr. Lalitmohan Bhattacharyya (Cassimbazar Polytechnic Inst.)
 Mr. K. K. Mookerjee (Cal. Univ. Teachers' Tr. Dept.)
 Mr. Mohit Kumar Banerji (Bally Banga Sishu Vidyalaya)

2. Accommodation & Messing—

Mr. Birendra Nath Chakrabarti (Rani Bhawani School) —
Secretary-in-charge.

Mr. Harendra Nath Bose (Keshub Academy)
 Mr. A. K. Banerji (Vidyasagar College)
 Mr. Nirmal Chandra Chakrabarti (City College)
 Mr. S. L. Mukherji (Vidyasagar College)—*Secretary, Messing.*
 Mr. Manoranjan Das Gupta (City College)
 Mr. Sukhen Chatterjee (Calcutta Corporation)
 Mr. Bejoy Behary Bose (Madarat Popular Academy)
 Mr. Umapati Trivedi (S. M. Vidyalaya)
 Mr. P. K. De Sarkar (B. B. Academy, Rajshahi)
 Mr. Jitendra Ch. Chakrabarti (Dacca Jubilee School)

3. Volunteers—

Mr. S. K. Chatterjee (St. Xavier's College)—*Secretary-in-charge.*
 Mr. J. K. Seal—*Captain.*
 Mr. Palakdhari Singh (Calcutta Corporation)

4. Propaganda & Publicity—

Mr. Santosh Kumar Dutt (A.B.T. Assn.)—*Secretary-in-charge.*
 Mr. Sailendra Nath Banerjee (Chetla H. E. School)
 Dr. D. N. Sen (Hindusthan Standard)
 Mr. M. K. Bose (Amrita Bazar Patrika)
 Mr. Hemendra Prasad Ghosh (Basumati)
 Mr. Bankim Sen (Desh & Ananda Bazar)
 Mr. K. M. Neogy (Associated Press)
 Mr. B. B. Sen Gupta (United Press)
 Mr. Bepin Behary Banerjee (Metropolitan Inst., Bowbazar branch)

5. Papers and Lectures—

Dr. Satyananda Roy (Teachers' Tr. College, Cal. Corporation)—
Secretary-in-charge

Mr. J. Lahiry (Ballygunj H. E. School)
 Dr. S. P. Chatterjee (Teachers' Tr. Dept., C. U.)
 Mr. Humayun Kabir (Calcutta University)

6. Excursions and Handbook—

Mr. Ajit K. Banerjee (Teachers' Tr. Dept., C. U.)
—Secretary, Excursion.

Mr. Mohit K. Banerjee (Banga Sishu Vidyalay, Bally)

--*Secretary, Handbook.*

Mr. S. C. Dutt (Collins' Institution)

Mr. N. C. Bhattacharya (S. C. College)

Dr. Probodh Bagchi (Calcutta University)

7. Entertainments—

Mr. Sachindra Nath Banerji (Asst. Referee, High Court,

Calcutta)—*Secretary-in-charge.*

Mr. M. M. Bose (Emeritus Professor—S. C. College.)

8. Enquiry & Reception—

Mr. Manoranjan Sen Gupta—*Secretary-in-charge.*

Mr. Biren Roy (Mitra Institution—Bhowanipur branch)

Miss Mira Datta Gupta (Vidyasagar College)

Mr. Nirmal Dhar (Kamala High School)

9. Pandal Arrangements—

Mr. Nirmal Chandra Sinha (Keshub Academy)

—*Secretary-in-charge.*

Mr. Nagendra Chandra Parial (Madarat Popular Academy)

Mr. D. N. Pal (Metropolitan Institution)

Mr. Aloke K. Sen (Vidyasagar College)

10. Finance—

Mr. S. N. Seal—*Secretary-in-charge.*

Mr. K. P. Chattopadhyaya (Calcutta University)

Mr. S. K. Chatterjee (St. Xavier's College)

Mr. Abani Mohan Bose (Ashutosh College)

Mr. D. Pal (Principal, Uttarpada College)

11. Tennis Tournament—

Mr. K. D. Ghosh—*Secretary-in-charge.*

Mr. S. C. Dutt (S. C. College)

Mr. S. C. Sen (Presidency College)

12. Publication—

Mr. R. M. Roy (Ripon College)—*Editor and Secretary-in-charge.*

Mr. M. K. Sen (Vidyasagar College)

Mr. K. K. Mookerjee (Teachers' Tr. Dept., C. U.)

Mr. P. B. Mukherjee (Mitra Instn.—Bhowanipur branch)
 Mr. S. C. Dutt (Collins Instn.)
 Mr. S. K. Dutt (A.B.T.A.)

13. Medical Relief and First Aid—

Dr. J. N. De—*Officer-in-charge.*

F. Local Secretaries of Sectional Conferences

Childhood & Home Education—Dr. Satyananda Roy, M.A., Ph.D.

Principal, Corporation Teachers' Training College.

Primary & Rural Education—Mr. H. K. Mondol, M.A.

Headmaster, Collins' Institution.

Secondary Education—Mr. J. Lahiry, M.A., B.T., T.D.

Headmaster, Ballygunj Govt. H. E. School.

University Education—Mr. Raj Kumar Chakrabartti, M.A., B.L.

Bangabasi College.

Adult Education—Mr. Kamalakanta Mookerjee, M.A., B.T.

Teachers' Training Dept., Calcutta University.

Examinations—Mr. H. P. Maiti, M.A. (Calcutta University)

Physical Education—Mr. K. K. Roy, B. Sc., Dip. Phys. Edn.

Vocational Education—Mr. Lalit Mohan Bhattacharyya, M.A.

Headmaster, Cassimbazar Polytechnic Institute.

Moral & Religious Education—Mr. P. K. De Sarkar, M.A.

Headmaster, B. B. Academy, Rajshahi.

Teachers' Training etc—Dr. S. P. Chatterjee, M. Sc., Ph.D. (London.),

D. Litt. (Calcutta). (Teachers' Tr. Dept., Cal. Univ.)

Internationalism and Peace—Mr. S. C. Basu, M.A.

(Correspondent, League of Nations)

Women's Education—Mrs. P. Basak, Principal, Ver. Tr. Coll.

for Women.

G. Abstract from Audited Accounts as on 25-3-38

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Note—Out of this balance the following liabilities (estimated) for expenses have to be met—

(i) Printing of Report	Rs. 1200/-
(ii) Prizes to exhibitors	100/-
(iii) Conveyances ...	25/-
(iv) Meetings and miscell...	75/-

Rs. 1400/-

APPENDIX A.

REPORT OF THE DR. ZAKIR HUSAIN

WARDHA EDUCATION COMMITTEE.*

SECTION I. BASIC PRINCIPLES.

The Existing Educational System

Indian opinion is practically unanimous in condemning the existing system of education in the country. In the past it has failed to meet the most urgent and pressing needs of national life, and to organise and direct its forces and tendencies into proper channels. To-day, when quick and far-reaching changes are re-shaping both national and international life and making new demands on the citizens, it continues to function listlessly and apart from the real currents of life, unable to adapt itself to the changed circumstances. It is neither responsive to the realistic elements of the present situation, nor inspired by any life-giving and creative ideal. It does not train individuals to become useful productive members of society, able to pull their own weight and participate effectively in its work. It has no occupation of the new co-operative social order which education must help to bring into existence, to replace the present competitive and inhuman regime based on exploitation and violent force. There is, therefore, a demand from all sides for the replacement of the present system of education by a more constructive and human system, which will be better integrated with the needs and ideals of national life, and better able to meet its pressing demands.

Any scheme of education designed for Indian children will in some respects radically differ from that adopted in the West. For, unlike as in the West, in India the nation has adopted non-violence, the method of peace, for achieving all-round freedom. Our children will therefore need to be taught the superiority of non-violence over violence.

Mahatma Gandhi's Leadership

In this field as in so many others, far-sighted leadership has come at this critical juncture from Mahatma Gandhi, who has thrown himself whole-heartedly and devotedly into the question of evolving a system of education which will be

* Reprinted from the Harijan, dated 11-12-37.

The members of the Committee were : Dr. Zakir Husain (Chairman), S. J. Aryanayakam (Convener), Prof. K. G. Saiyidain, S. S. Vinoba Bhave, Kakasabhai Kalelkar, Kishorlal Mashruwala, J. C. Kumarappa, Shrikrishnadas Jaju, Prof. K. T. Shah and Shrimati Ashadevi.

in harmony with the genius of the Indian people, and solve the problem of mass education in a practicable way and within as short a time as possible. The basic idea of his scheme, as expounded by him in his articles in HARIJAN and at the Wardha Educational Conference, is that education, if sound in its principles, should be imparted through some craft or productive work, which should provide the nucleus of all the other instruction provided in the school. This craft, if taught efficiently and thoroughly, should enable the school to pay towards the cost of its teaching staff. According to him, this would also help the State to introduce immediately the scheme of free and compulsory basic education. Failing this, in the existing political and financial condition of the country, the cost of this education would be prohibitive.

Craft Work in Schools

Modern educational thought is practically unanimous in commending the idea of educating children through some suitable form of productive work. This method is considered to be the most effective approach to the problem of providing an *integral* all-sided education.

Psychologically it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and the mind in co-ordination. The child acquires not the superficial literacy which implies, often without warrant, a capacity to read the printed page, but the far more important capacity of using hand and intelligence for some constructive purpose. This, if we may be permitted to use the expression, is "*the literacy of the whole personality*".

Socially considered, the introduction of such practical productive work in education, to be participated in by all the children of the nation, will tend to break down the existing barriers of prejudice between manual and intellectual workers, harmful alike for both. It will also cultivate in the only possible way a true sense of the dignity of labour and of human solidarity—an ethical and moral gain of incalculable significance.

Economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilise their leisure advantageously.

From the strictly educational point of view, greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Knowledge will thus become related to life, and its various aspects will be correlated with one another.

Two Necessary Conditions

In order to secure these advantages it is essential that two conditions should be carefully observed. Firstly, the craft or productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests, and should extend into the whole content of the school curriculum. Later in the report, in making our recommendations on the choice of basic crafts we have given special attention to this point, and we would urge all who are in any way concerned with this scheme to bear this important consideration in mind. The object of this new educational scheme is NOT primarily the production of craftsmen able to practise some craft *mechanically*, but rather the exploitation for educative purposes of the resources implicit in craft work. This demands that productive work should not only form a part of the school curriculum—its craft side—but should also inspire the *method* of teaching all other subjects. Stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility in learning. This is what Mahatma Gandhi means when he says: "Every handicraft has to be taught not merely mechanically as is done to-day, but scientifically. That is, the child should learn the why and wherefore of every process"—of course through personal observation and experience. By merely adding to the curriculum one other subject—weaving, spinning or carpentry—while all other subjects are still taught in the traditional way we shall, we are convinced, encourage passive assimilation and the division of knowledge into unintelligible water-tight compartments, and thus defeat the real purpose and spirit of this scheme.

The Ideal of Citizenship Implicit in the Scheme

We are also anxious that teachers and educationists who undertake this new educational venture should clearly realise the ideal of citizenship inherent in it. In modern India citizenship is destined to become increasingly democratic in the social, political, economic and cultural life of the country. The new generation must at least have an opportunity of understanding its own problems and rights and obligations. A completely new system is necessary to secure the minimum of education for the intelligent exercise of the rights and duties of citizens. Secondly, in modern times, the intelligent citizen must be an active member of society, able to repay in the form of some useful service what he owes to it as a member of an organised civilised community. An education which produces drags and parasites—whether rich or poor—stands condemned. It not only impairs the productive capacity and efficiency of society but also engenders a dangerous and immoral mentality. This scheme is designed to produce *workers*, who will look upon all kinds of useful work—including manual labour, even scavenging—as honourable, and who will be both able and willing to stand on their own feet.

Such a close relationship of the work done at school to the work of the community will also enable the children to carry the outlook and attitudes acquired in the school environment into the wider world outside. Thus the new scheme which we are advocating will aim at giving the citizens of the future a keen sense of personal worth, dignity and efficiency, and will strengthen in them the desire for self-improvement and social service in a co-operative community.

In fine, the scheme envisages the idea of a co-operative community, in which the motive of social service will dominate all the activities of children during the plastic years of childhood and youth. Even during the period of school education, they will feel that they are directly and personally co-operating in the great experiment of national education.

The Self-supporting Basis of the Scheme

It seems necessary to make a few remarks about the "self-supporting" aspect of the scheme, as this has occasioned considerable misunderstanding. We wish to make it quite clear that we consider the scheme of basic education outlined by the Wardha Conference and here elaborated, to be sound in itself. Even if it is not "self-supporting" in any sense, it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction. It is fortunate, however, that this good education will also incidentally cover the major portion of its running expenses. We hope to show presently that within the scope prescribed by the Wardha Conference, it can do so to a considerable extent (see the Appendix). The Appendix gives the figures of the contribution to be made towards its own current expenditure by a school with the basic craft of spinning and weaving.

So far as this craft was concerned we had little difficulty in making these calculations, as expert work in this line has been going on for the last seventeen years under Mahatma Gandhi's guidance. The wages in this case have been calculated on the basis of the standard fixed by the All India Spinners' Association in Maharashtra. In the case of other crafts, calculations may be made on the basis of the prevailing market rates. Mahatmaji has definitely suggested that the State should guarantee to take over, at prices calculated as above, the product of the work done by its future citizens in school, a view which we heartily endorse. ".....every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools." (HARIJAN, 31 July, 1937).

Apart from its financial implications, we are of opinion that a measurable check will be useful in ensuring thoroughness and efficiency in teaching and in the work of the students. Without some such check, there is great danger of

work becoming slack and losing all educative value. This is only too obvious from the experience of educationists who from time to time have introduced "manual training" or other "practical activities" in their schools.

But here we must sound a necessary note of warning. There is an obvious danger that in the working of this scheme the economic aspect may be stressed at the sacrifice of the cultural and educational objectives. Teachers may devote most of their attention and energy to extracting the maximum amount of labour from children, whilst neglecting the intellectual, social and moral implications and possibilities of craft training. This point must be constantly kept in mind in the training of teachers as well as in the direction of the work of the supervisory staff and must colour all educational activity.

SECTION II. OBJECTIVES

It has not been possible, during the short time at our disposal, to prepare a detailed correlated programme of work for the whole period of seven years. However, we have tried to put down, under separate heads, the objectives of the new schools. In the future each Provincial Board of Education must include an expert curriculum maker, who will be responsible for preparing the detailed correlated programme for the complete seven years' course of studies. As a result of their valuable observations in the new schools, the teachers, working under competent supervision and guidance, will be able to supply the details which will serve as a basis for this work. We are, however, attempting to make a correlated syllabus in broad outlines which will form an annexé to this report.

Main Outlines of the Seven Years' Course of Basic Education

I. *The Basic Craft*

Such reasonable skill should be attained in the handicraft chosen, as would enable the pupil to pursue it as an occupation after finishing his full course.

The following may be chosen as basic crafts in various schools:—

- a. Spinning and weaving.
- b. Carpentry.
- c. Agriculture.
- d. Fruit and vegetable gardening.
- e. Leather work.

f. Any other craft for which local and geographical conditions are favourable and which satisfies the conditions mentioned above.

Even where an industry other than spinning and weaving or agriculture is the basic craft, the pupils will be expected to attain a minimum knowledge of carding

and spinning with the *takli*, and a practical acquaintance of easy agricultural work in the local area.

II. *Mother Tongue*

The proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people's ideas, emotions and aspirations, and can therefore be made a valuable means of social education, whilst also instilling right ethical and moral values. Also, it is a natural outlet for the expression of the child's aesthetic sense and appreciation, and if the proper approach is adopted, the study of literature becomes a source of joy and creative appreciation. More specifically, by the end of the seven years' course, the following objectives should be achieved :

1. The capacity to converse freely, naturally and confidently about the objects, people and happenings within the child's environment. This capacity should gradually develop into :

2. The capacity to speak lucidly, coherently and relevantly on any given topic of every-day interest.

3. The capacity to read silently, intelligently and with speed written passages of average difficulty. (This capacity should be developed at least to such an extent that the student may read newspapers and magazines of every-day interest.)

4. The capacity to read aloud—clearly, expressively and with enjoyment—both prose and poetry. (The student should be able to discard the usual lifeless, monotonous and bored style of reading.)

5. The capacity to use the list of contents and the index and to consult dictionaries and reference books, and generally to utilise the library as a source of information and enjoyment.

6. The capacity to write legibly, correctly, and with reasonable speed.

7. The capacity to describe in writing, in a simple and clear style, every-day happenings and occurrences, e. g., to make reports of meetings held in the village for some co-operative purposes.

8. The capacity to write personal letters and business communications of a simple kind.

9. An acquaintance with, and interest in, the writings of standard authors, through a study of their writings or extracts from them.

III. *Mathematics*

The objective is to develop in the pupil the capacity to solve speedily the ordinary number and geometrical problems arising in connection with his craft

and with his home and community life. Pupils should also gain a knowledge of business practice and book-keeping.

We feel that these objectives can be attained by a knowledge of and adequate practice in :

The four simple rules ; the four compound rules ; fractions ; decimals ; the rule of three ; the use of the unitary method ; interest ; elements of mensuration ; practical geometry ; the rudiments of book-keeping.

The teaching should not be confined merely to the facts and operations of number. It should be closely co-ordinated with life situations arising out of the basic handicraft and out of the great variety of actual problems in the life of the school and the community. Measurements of quantities and values in these connections would supply ample opportunity for the development of the reasoning capacities of the pupils.

IV. Social Studies

The objectives are :

1. To develop a broad human interest in the progress of mankind in general and of India in particular.
2. To develop in the pupil a proper understanding of his social and geographical environment ; and to awaken the urge to improve it.
3. To inculcate the love of the motherland, reverence for its past, and a belief in its future destiny as the home of a united co-operative society based on love, truth and justice.
4. To develop a sense of the rights and responsibilities of citizenship.
5. To develop the individual and social virtues which make a man a reliable associate and trusted neighbour.
6. To develop mutual respect for the world religions.

A course in history, in geography, in civics and in current events, combined with a reverential study of the different religions of the world showing how in essentials they meet in perfect harmony, will help to achieve these objectives. The study should begin with the child's own environment and its problems. His interest should be awakened in the manifold ways in which men supply their different wants. This should be made a starting point to arouse their curiosity about the life and work of men and women.

1. A simple outline of Indian history should be given. The chief landmarks in the development of the social and cultural life of the people should be stressed, and the gradual movement towards greater political and cultural unity be shown.

Emphasis should be laid on the ideals of love, truth and justice, of co-operative endeavour, national solidarity, and the equality and brotherhood of man. The treatment of the subject should be chiefly biographical in the lower, and cultural and social in the upper, grades. Care should be taken to prevent pride in the past from degenerating into an arrogant and exclusive nationalism. Stories of the great liberators of mankind and their victories of peace should find a prominent place in the curriculum. Emphasis should be laid on lessons drawn from life showing the superiority of non-violence in all its phases and its concomitant virtues over violence, fraud and deceit. The history of the Indian national awakening combined with a living appreciation of India's struggle for social, political and economic freedom, should prepare the pupils to bear their share of the burden joyfully and to stand the strain and stress of the period of transition. Celebrations of national festivals and of the "National Week" should be a feature in the life of every school.

2. The pupils should become acquainted with the public utility services, the working of the panchayat and the co-operative society, the duties of the public servants, the constitution of the District Board or Municipality, the use and significance of the vote, and with the growth and significance of representative institutions. Training under this head should be as realistic as possible and should be brought into close relationship with actual life. Self governing institutions should be introduced in the school. The pupils should be kept in intelligent touch with important current events through the co-operative study of some paper, preferably brought out by the school community.

3. The course in social studies should also include a study of world geography in outline, with a fuller knowledge of India and its relations with other lands. It should consist of :

a. Study of the plant, animal and human life in the home region and in other lands as controlled by geographical environment (stories, description, picture-study, practical observation and discussion, with constant reference to local facts and phenomena).

b. Study and representation of weather phenomena (mainly outdoor work, e. g., direct observation of the sun ; changes in the height of the noonday sun at different times of the years ; reading of the weather-vane ; thermometer and barometer ; methods of recording temperature and pressure ; records of rainy and dry days and of the rainfall ; prevailing wind directions ; duration of day and night in different months ; etc.).

c. Map-study and map-making ; the world a globe ; study of local topography ; making of and study of plans of the neighbourhood ; recognition of conventional signs ; use of the atlas and its index.

(d) Study of the means of transport and communication correlated with industries and life.

(e) Study of occupations ; local agriculture and industry (visits to fields and factories) ; economic self-sufficiency and inter-dependence of different regions ; types of agriculture and industry favoured by geographical environment ; the principal industries of India.

V. General Science.

The objectives are :

1. To give pupils an intelligent and appreciative outlook on nature.
2. To form in the pupils habits of accurate observation and of testing experience by experiment.
3. To enable them to understand the important scientific principles exemplified in
 - (a) The natural phenomena around.
 - (b) In the application of science to the service of man.
4. To introduce them to the more important incidents in the lives of the great scientists whose sacrifices in the cause of truth make a powerful appeal to the growing mind.

The curriculum should include the following topics from various sciences :

A. Nature Study

- (a) A knowledge of plants, crops, animals and birds in the environment.
- (b) A knowledge of the changes of seasons and their effect on the activity of plants, animals, birds and man.
- (c) A knowledge of crops in different seasons.

B. Botany

- (a) Different parts of plants and their functions.
- (b) Processes of germination, growth and propagation.
- (c) Work on the school garden and the fields around to give the pupils an understanding of the effects of differing conditions of moisture, heat and light, and of the different qualities of seeds and manures.

C. Zoology

A study of germs, insects, reptiles and birds as friends and foes of man.

D. Physiology

The human body, its organs and functions.

E. Hygiene

- (a) Personal hygiene ; cleanliness of teeth, tongue, nails, eyes, hair, nose, skin, clothes.
- (b) Cleanliness of the home and the village ; sanitation ; disposal of night-soil.
- (c) Pure water ; the village well.
- (d) Pure air ; the function of trees in its purification ; proper breathing.
- (e) Food, hygienic and unhygienic ; balanced diets
- (f) First aid and simple remedies.
- (g) Common infections ; contagious diseases ; how to safeguard against them.
- (h) Purity of conduct as a preservative of health.

F. Physical Culture

Games, athletics, drill (Deshi games to be encouraged).

G. Chemistry

of air, water, acids, alkalis and salts.

H. A Knowledge of the Stars

showing direction and time at night.

I. Stories

of the great scientists and explorers and of their contributions to human well-being.

VI. Drawing

The objectives are :

1. To train the eye in the observation and discrimination of forms and colours.
2. To develop the memory for forms.
3. To cultivate a knowledge of and appreciation for the beautiful in nature and in art.
4. To draw out the capacity for tasteful design and decoration.
5. To develop the capacity to make working drawings of objects to be constructed.

These objectives can be obtained by :

- (a) Drawings made by children to illustrate read or observed material.
- (b) Object and memory drawings, e. g., drawings of plants and of animal and human forms (correlated with work in general science, handicraft, etc).
- 3. Designing.
- 4. Scale drawing, graphs and pictorial graphs.

The work in drawing during the first four years should be correlated chiefly with work in reading and pictorial representation in nature study and the craft. During the last three years emphasis may be laid on design and decoration and mechanical drawing, so as to enable pupils to make correct working drawings.

VII. Music

The objective is to teach the pupils a number of beautiful songs and to cultivate in them a love for beautiful music. The child's natural sense of rhythm should be developed by teaching him to keep his own time by beating with the hand. Walking in time to a fixed rhythm can be a great aid in achieving this.

Care should be taken to select only the best and most inspiring songs; artistic interpretation of some healthy and elevating theme. Special emphasis should be placed on group or choral singing.

VIII. Hindustani

The object of including Hindustani as a compulsory subject in the school curriculum is to ensure that all the children educated in these national schools may have a reasonable acquaintance with a common "lingua franca". As adult citizens they should be able to co operate with their fellow-countrymen belonging to any part of the country. In teaching the language the teacher should in various ways quicken in the students the realisation that this language is the most important product of the cultural contact of the Hindus and Muslims in India. It is the repository--in its more advanced forms--of their best thoughts and aspirations. They should learn to take pride in its richness and vitality and should feel the desire to serve it devotedly.

In Hindustani-speaking areas this language will be the mother-tongue. But the students as well as the teachers will be required to learn both the scripts, so that they may read books written in Urdu as well as in Hindi. In non-Hindustani-speaking areas, where the provincial language will be the mother-tongue, the study of Hindustani will be compulsory during the 5th and 6th years of school life, but the children will have the choice of learning either one or the other script. However, in the case of teachers who have to deal with children of both kinds, knowledge of both the scripts is desirable.

At any rate, every public school must make adequate provision for the teaching of both scripts.

In general outlines, the syllabus of studies will be the same for boys and girls up to the 5th grade of the school. In grades 4 and 5 the syllabus in general science should be so modified as to include Domestic Science for girls. In

grades 6 and 7 the girls will be allowed to take an advanced course in domestic science in place of the basic craft.

SECTION III. TRAINING OF TEACHERS

The proper training of teachers is perhaps the most important condition for the success of this scheme. Even in normal circumstances the quality of the teachers generally determines the quality of the education imparted. When a radical reconstruction of the entire educational system is contemplated, the importance of the teachers who work out these changes is greatly accentuated.

It is therefore essential that these teachers should have an understanding of the new educational and social ideology inspiring the scheme combined with enthusiasm for working it out.

Since they are to teach not only certain academic subjects, but also crafts, their training should include a reasonably thorough mastery of the processes and technique of certain basic crafts.

Their methods of teaching and approach to subject matter will be different. They will deal with the various subjects not as isolated and mutually exclusive branches of knowledge, but as inter-related aspects of a growing and developing activity which provides the focus of their correlation. For this purpose it is essential that teachers should have some training in formulating projects and schemes of correlated studies, and thus link up life, learning and activity.

They must have an intelligent interest in the life and activities of their human environment and a thorough grasp of the intimate relationship between school and society.

Besides these points—which must be particularly stressed if the new scheme is to be worked in the spirit in which it is conceived—the teachers' training curriculum should of course include the other necessary skills and subjects.

In order to gain admission to the training institution, the candidate must have read up to the Matriculation Standard in some national or recognised Government institution, or must have had at least two years' teaching experience after passing the Vernacular Final or some equivalent examination.

Curriculum for a Complete Course of Teachers' Training (covering a period of three years).

1. (a) Growing, picking, carding of cotton (or wool), spinning of yarn and making of warp.

(b) Mechanics of the spinning wheel (or other instruments and tools involved in the exercise of the basic craft selected).

(c) Economics of village industries with special reference to the selected craft.

(d) Elementary carpentry involved in the selected craft.

2. Training in one of the following basic crafts :

(a) Spinning and weaving.

(b) Agriculture.

(c) Vegetable and fruit gardening.

(d) Carpentry.

(e) Toy-making.

(f) Leather work.

(g) Paper-making.

or any other craft which may be considered suitable for any particular locality.

3. Principles of education, which should comprise :

(a) The basic idea of education through productive work.

(b) The relation of the school to the community.

(c) Simple outline of child psychology (treated as concretely as possible) and of the psychology of acquiring a skill.

(d) Methods of teaching, with special reference to the formulation and development of projects.

(e) Objectives of the new education, studied with reference to the actual conditions of life in the country.

4. An outline course in physiology, hygiene, sanitation and dietetics referring specially to the actual problems of village life and aiming at direct, practical utility.

5. A revision and further development of the basic course in social studies directed towards securing the teacher's proper orientation to the manifold problems of his social environment. This should culminate in a broad general survey of India and the world during the last fifty years.

6. A course of lessons and directed study, in the mother tongue, to introduce the teachers to some master-pieces of Indian art and literature, thus imparting a general cultural background.

7. Knowledge of Hindustani, and the capacity to read and write both the Hindi and Urdu scripts, in both Hindustani and non-Hindustani-speaking areas. (This is essential for teachers, in ALL State schools and aided schools, if they are to further some of the basic cultural and civic objectives of this education).

8. Black-board writing and drawing.

9. Physical culture, drill and deshi games.

10. Supervised practice teaching in attached demonstration schools.

We expect these teacher training schools to be residential institutions where the students and their teachers will be in close contact with one another. They should develop co-operatively a vigorous and many-sided social and cultural life in which the individual interests of the teachers in training will find adequate expression. We therefore visualise and invite the attention of the staff of these institutions to the desirability of encouraging the growth of many and varied hobbies and social activities carried on by the teachers under training in their leisure time.

The real success of these institutions will be judged by the variety and spontaneity of the various hobbies and social activities, the enthusiasm and persistence with which they are carried out, and their reaction on the life of schools and the community.

The course as outlined above might possibly give the impression of being too heavy and ambitious, and therefore unlikely to be practicable. We are anxious to counteract that impression by pointing out that, if approached in the right spirit, it is possible to cover this ground with reasonable thoroughness. It has to be remembered, in the first place, that this is a continuous three years' course, and therefore it lends itself to a fuller planning than is the case at present. Secondly, we expect that after a few years' time when the scheme is well under way, having passed through our new schools, all the teachers recruited for training will have covered a good deal of the ground in craft training and in other subjects such as social studies. Therefore, this course will not so much teach new subjects as carry further and give a professional orientation to subject matter already studied. Thirdly, we would again emphasise the fact that at this stage the object is not to make a thorough, systematic and scientific study of these various subjects (which would be an unduly ambitious undertaking), but to centre the teaching round actual concrete problems of civics, sanitation, hygiene, first aid, child behaviour and class room practice arising in the school or in the environing community life. Of course, we hope that if professional pride has been quickened and intellectual interests have been generated, many of these teachers will continue their study privately and try to obtain a more thorough acquaintance with certain subjects. But so far as the training period of these teachers is concerned, our object is not to produce academically perfect scholars, but skilled, intelligent, educated craftsmen with the right mental orientation, who should be desirous of serving the community and anxious to help the coming generation to realise and understand the standard of values implicit in this educational scheme.

Curriculum for a short Course of Teachers' Training

To make a beginning with this scheme as soon as possible, we recommend that a short emergency course of one year's training be provided for teachers specially

selected from existing schools, national institutions and ashrams. The teachers selected should possess some back-ground of successful teaching experience or craft work, and hold out promise of working the scheme in the right spirit, with understanding and enthusiasm. The number of these teachers in any province may be determined by the number of schools which it is proposed to open at first.

The course of training for these teachers should include :

- (a) Training in carding and spinning with the *takli*. This will be compulsory, whatever may be the basic craft chosen.
- (b) Sufficient training in one of the above-mentioned basic crafts to enable the teacher to teach the first three years' school course in that craft.
- (c) A short course in physiology, hygiene, sanitation and dietetics
- (d) The basic idea of the craft school and its relation to community life.
- (e) Formulation and working of simple projects as a basis of co-ordinated teaching.
- (f) A short course of lessons on the history of the Indian national awakening and the trend of world movements during this century.
- (g) Teaching of at least 25 lessons in the practice school under proper supervision.

SECTION IV. SUPERVISION AND EXAMINATIONS

A. Supervision

An efficient and sympathetic supervisory staff is almost as important for the new schools as well-trained teaching personnel. Supervision is a fairly specialised work and we would recommend that provision should be made for the training of supervisors to meet the ever-growing needs of an expanding school system. The minimum qualification for a supervisor should in our opinion be complete training as a basic school teacher, together with at least two years' experience of successful teaching and a year of special training in the work of supervision and administration. Supervision should not be mere inspection, it should mean personal co-operation and help offered by one who knows more, to a less experienced or less resourceful colleague. Supervisors should, indeed, be able to play the role of leaders and guides in the educational experiment. In order that the more important obligations of helpful guidance and leadership may be properly fulfilled, it is necessary that the load of unavoidable administrative and routine work should be as light as possible. Therefore there should be an adequate number of supervisors, and the supervisory districts should not be unmanageably large. This will mean greater expense, but economy here will be bad economy.

B. Examinations

The system of examinations prevailing in our country has proved a curse to education. 'A bad system of education has, if possible, been made worse, by awarding to examinations a place out of all proportion to their utility. As a measure of the work of individual pupils or the schools, by a consensus of expert opinion examinations are neither valid nor complete. They are inadequate and unreliable, capricious and arbitrary. We shall take care to guard the proposed system of general national education against their baneful influence.

The purpose of the examination can be served by an administrative check of the work of the schools in a prescribed area, by a sample measurement of the attainment of selected groups of students conducted by the inspectors of the Education Board. The tests so administered should be constructed in close consultation with the specialists responsible for curriculum revision. They should be long enough to cover the whole range of the curriculum and should be in a form which makes marking objective and independent of individual judgment.

The introduction of this check-up by sample testing will add greatly to the efficiency of the school system and will in fact lengthen the teaching term of the final class by at least six weeks, the time now usually wasted on memorising "notes" and "revisions" which precede the ordeal of examinations. This period may now be devoted to a test of the efficiency of individual pupils in the basic craft over a period of weeks, to be determined from case to case, and to comparatively more intensive work for the improvement of the village community which the school serves.

The promotion from grade to grade should be decided exclusively by the teaching faculty of the school on the basis of careful records of the pupils' work. To maintain the desired level of efficiency throughout the school system, the Board of Education should conduct an annual testing of typical sections from each grade of the schools of the various divisions. As far as possible, pupils should not be made to repeat the work of a grade or any considerable portion thereof. If a large number of children in a class "fails", the work of the teacher needs watching. If a school records many failures its administration must be looked into, and if the number of failures in the whole school system is large, there is something wrong with the curriculum and the norms set for the several grades. This should be set right. There is hardly any justification for making pupils repeat the work of a grade.

The Board of Education should judge the efficiency of its schools by the sample achievement tests mentioned above by the efficiency of the pupils in the basic handicraft, and by the specific contributions made by the teachers and pupils to the improvement of the general life of the community around. An

annual district exhibition of the work of the schools will also go a long way towards keeping up a definite standard of achievement.

SECTION V. ADMINISTRATION

1. The objectives of education which we have enunciated above (Sec. II) will require that the pupils should remain at school for seven years. After careful consideration we have come to the conclusion that seven will be the proper age to enforce compulsion. Since we accept as a principle that the basic education should as far as possible be the same for all, we recommend that it should be free and compulsory for all girls and boys between the ages of seven and fourteen. As a concession, however, girls may be withdrawn after the completion of their twelfth year if the guardians so wish it.

2. We realise that by fixing seven as the age for the introduction of compulsory education, we have left out a very important period of the child's life to be shaped in the rather unfavourable surroundings of poor village homes under the care of uneducated and indifferent parents mostly struggling against unbearable circumstances. We feel very strongly the necessity for some organisation of pre-school education or supported by the State, for children between the ages of three and seven. A painful consciousness of the realities of the situation, chiefly financial, prevents us from making this recommendation. We are anxious, however, that the State should not overlook its ultimate responsibility in the matter. We are confident that if the scheme of basic education suggested here, with its intimate relation to home life, is firmly established, it will go a long way towards helping the pre-school child to get a better home training than he now does. It will also help considerably in the great work of adult education which will also have to be taken up in right earnest at no distant date.

3. We have tried to make an estimate of the time required to complete the different sections of the curriculum. We feel that the following distribution will be about right :

The basic craft	3 hours 20 minutes.
Music, drawing and arithmetic .	40 minutes.
The mother tongue	40 minutes.
Social studies and general science	30 minutes.
Physical training	10 minutes.
Recess	10 minutes.

5 hours and 30 minutes.

In making this estimate, we have kept spinning and weaving as the basic craft. The distribution might vary from craft to craft, but in no case should the time allotted to the basic craft exceed the above estimate.

The school is expected to work for 288 days in a year, average of 24 days in a month.

4. In view of the diversity of pupils' interests we recommend that as far as possible a variety of crafts should be provided for, at least during the last two years of the school course.

5. We are of opinion that every school should have attached to it a plot of land big enough for a school garden and a playground.

6. Research has established a very close relationship between malnutrition and backwardness at school. Considering the almost universal under-nourishment of the village children, we recommend that every effort should be made to remedy the defect by providing light nourishment to all children during school hours. We are confident that the State will be able to secure enough co-operation from the public to meet the expenses involved in the undertaking.

7. With regard to the teachers' salaries, we endorse Gandhiji's suggestion that "it should, if possible, be Rs. 25 and never less than Rs. 20." But we also contemplate that for teaching the higher classes of the school, it may be necessary to employ some teachers with higher academic qualifications, and for them a somewhat higher pay may have to be provided.

8. We recommend that during the first two or three years of this experiment, specially qualified and competent teachers should be secured—even if their pay is somewhat higher—so that in selected schools they may work out the necessary details and technique of the syllabus and the new methods of teaching. When this pioneering stage has been successfully crossed, it will be possible for average teachers who have received training in our three-year institutions to carry on the work fairly satisfactorily.

9. We are of opinion that the average number of students in any class should not exceed thirty. If the number is larger, it will not be possible for the teacher to discharge his heavy and responsible duties efficiently.

10. In the selection of teachers, preference should be given to those who belong to the locality in which the school is situated.

11. In order to encourage women to take to this profession, special efforts should be made to provide facilities for training them as teachers.

12. The problem of selecting suitable candidates for training should be carefully and competently examined, and a reliable technique of selection evolved. We are convinced that unless this difficult problem is tackled, the scheme will have little chance of success. Teaching requires special social and moral attitudes and qualities, and it is not right to assume that everyone who volunteers to enter the profession is suitable for it. We must, therefore, conduct our

selection with great care and forethought and preferably take only those who belong to what the psychologists call "the social type".

13. We suggest that these training institutions should be residential institutions, open to all classes and creeds, and free from restrictions relating to untouchability and inter-dining.

14. In these institutions expert artisans or craftsmen may be employed to give craft training. Local artisans may also be utilised, if necessary, to help the teachers of basic schools in their craft teaching and in putting the finishing touches for marketing purposes to the material produced by the students.

15. Refresher courses on a large scale should be gradually organised at training colleges and schools, in order to maintain and improve the efficiency of teachers. Such courses should be of various types—cultural, professional and industrial.

16. Demonstration schools should be attached to every training institution and these should serve as laboratories where new methods of teaching are attempted and developed. These schools—staffed by specially qualified teachers—should serve as models for their locality, and teachers from other schools should be given an opportunity to see the working, teaching materials, and technique.

17. The introduction of a craft, the co-ordination and correlation of the content of the curriculum, the close relationship with life, the method of learning by doing, the individual initiative, and the sense of social responsibility, which are among the main features of the new scheme suggested here, cannot be realised without supplying to both the teachers and the pupils—but primary to the teachers—such books and material as would help to achieve our aim. It is essential that the illustrative material, the books for the teachers, and the necessary programmes of correlated work should be prepared. Entirely new text-books, permeated with the new spirit, are also essential. The Board of Education in each province and the Central Institute of National Education, whose establishment is recommended below, will be able to render valuable help in this connection. The provinces which propose to establish the new type of schools must institute the requisite machinery for the preparation of these necessary books and materials at the earliest possible date.

18. In the section on examination we have referred to the systematic measurement of school achievements as an important function of the education authority in each province. We recommend that the Board of Education in each province should provide on its academic side for an efficient staff of educational experts. This staff should carry on scientific research to fit the school curriculum to the real life of the people, and to guide the teachers in the use of the new standards and norms of achievement. They should try progressive method of teaching,

keep the teachers in touch with the results of successful experiments undertaken in this country and elsewhere, and also guide the training of teachers and supervisors.

19. Apart from the official boards, we would recommend the formation of an independent, non-official Central Institute of Indian Education, which should be free from administrative responsibility and consist of persons eminent in the field of education as well as in other spheres of cultural activity. The objects of this institute should be as follows :

1. To serve as an advisory body on matters of educational policy and practice.
2. To study and discuss the ideas and aims underlying educational efforts in India and outside, and to make the results of this study available to all who are interested.
3. To collect information about, and to keep in touch with, the educational work of the various Indian Provinces and States, as well as foreign countries.
4. To organise research on problems relating to education.
5. To issue monographs and a magazine for educational workers.

20. It is common knowledge that the different public utility services of the country which should be concerned with the welfare of its future citizens are sadly un-coordinated. We recommend that the Department of Education should be placed in a position to secure the co-operation of the other State departments (e. g. Health, Agriculture, Public Works, Co-operation, Local Self-government) in building up a healthy, happy and efficient school community.

APPENDIX

A DETAILED SCHEME OF A SEVEN YEARS' COURSE OF SPINNING AND WEAVING AS THE BASIC CRAFT

Main Outline of the Course

1. The course has been divided into two parts :
 - (a) A course of spinning,
 - (b) A course of weaving.
2. The first five years of the course of the basic education should be devoted to spinning, and the last two years to weaving with an elementary knowledge of carpentry and black-smithy.
3. Each year has been divided into two terms as this will be a better record of the child's progress.
4. The processes of ginning and cleaning cotton should be introduced into schools only to serve as practice lessons. All the cotton used in the schools should be cotton ginned on the hand-ginning charkha, except the quantity of cotton necessary for the practice work in the above two processes. For this purpose it will be necessary to have clean cotton picked from the fields, i. e., cotton free from leaves and insects.
5. Senior students should prepare slivers for the juniors who cannot card for themselves.
6. It should be a matter of special attention on the part of the teacher that there should be no wastage of yarn (from breaking, etc.) from the very earliest stage in the processes of spinning, whether on the *takli* or on the charkha. 10% wastage is, however, usually allowed (including 5% in carding), prices of yarn being calculated so as to cover this. In any case, therefore, our wastage must not exceed this limit.
7. When the count of the yarn produced is 8 to 12 or less, the cotton used should not be of a lower quality than *rozium*. When the yarn produced is of 13 counts or upwards, only cotton of a longer fibre such as Veram, Surati, Cambodia, Jayvant, Punjab—American should be used.
8. The time given to industrial training should be three hours and twenty minutes per day, and the total number of working days in the year, 288 (on the basis of 24 days per month).
9. The speed which is expected at the end of the half-yearly term, and which will be used as a test, is applicable only for the specified time of the test. The

daily speed given represents the average daily speed for 3 hours 20 minutes' work.

10. 25% deduction has been made from the total estimated output for absences due to illness and other causes.

First Year : First Term

Spinning

1. The following processes should be taught during this term :

- (a) Cleaning cotton.
- (b) Preparing slivers from carded cotton.
- (c) Piecing.
- (d) Spinning on the *takli* with the right hand :
with the fingers ;
on the leg above the knee ;
on the leg below the knee ;
- (e) Spinning on the *takli* with the left hand, but the twist to be as the right hand twist.

The three methods as above.

- (f) Winding yarn on to the winder.

2. Spinning on the *takli* should be taught alternately with right and left hands.

3. The speed at the end of six months, including winding, should be $1\frac{1}{2}$ lattis (hanks of 160 rounds) of 10 counts yarn in three hours.

4. The average daily speed for the six months should be $\frac{3}{4}$ lattis of 10 counts yarn—i. e. the total production of 144 days is 27 goondis (hanks of 640 rounds), weighing one seer $1\frac{1}{2}$ pows. Wages at the rate of -/12/- per seer, excluding carding, will be Rs. 1/-/6.

First Year : Second Term

1. In this term carding should be taught.

2. At the end of six months the speed of carding (including the making of slivers) should reach $2\frac{1}{2}$ tolas an hour.

3. At the end of six months the speed of spinning on the *takli*, including winding, should be 2 lattis of 10 counts yarn in three hours.

4. The average speed of spinning on the *takli* for this term, including carding, should be $1\frac{1}{2}$ lattis of 10 counts yarn in three hours. The total production will be 45 goondis weighing $2\frac{1}{2}$ seers. Wages @ Rs. 1-6-0 per seer (including carding) will be Rs. 2-8-6.

Second Year : First Term

Spinning

1. Ginning should be taught in this term.
2. At first, ginning should be taught with a wooden plank and a steel rod. When the speed has reached 1 chatak in $\frac{3}{4}$ hour the village ginning charkhas should be introduced.
3. The speed of ginning at the end of 6 months should reach 20 tolas of cotton in $\frac{1}{2}$ hour.
4. The speed of carding (including the preparation of slivers) at the end of the term should reach 3 totals per hour.
5. The speed of spinning on the *takli* (including winding) at the end of the term should reach $2\frac{1}{4}$ lattis of 10 counts yarn in 3 hours.
6. The daily average rate of spinning on the *takli* (including carding) for the term, should reach $1\frac{3}{4}$ lattis of 12 counts yarn in three hours. The total production will be 63 goondis weighing 2 seers 10 chataks. Wages @ Rs. 1/6/- per seer (including carding) will be Rs. 3/9/9. Adding -/4/- for ginning, the total wages will be Rs. 3/13/9.

Second Year : Second Term

1. In this term, students should be taught spinning on the YerāvJa Charkha, with doublehanded spindle-holders (Modies).
2. Spinning on this charkha should be taught with the right and left hands alternately.
3. The speed of carding (including the making of slivers) at the end of the term, should reach $3\frac{1}{2}$ tolas per hour.
4. The speed of spinning on the *takli* (including winding), at the end of the term, should reach $2\frac{1}{4}$ lattis of 12 counts yarn in three hours.
5. The speed of spinning on the charkha (including winding) at the end of this term, should reach $3\frac{3}{4}$ lattis of 16 counts yarn in three hours.
6. During this term the processes of calculating the count of the yarn produced should be taught. The child should be able to do the work both practically and with intelligent understanding.
7. The daily average speed of spinning (including carding), for the term, on the charkha should be $2\frac{1}{2}$ lattis of 14 counts yarn. The total production will be 90 goondis weighing 3 seers $3\frac{1}{2}$ chataks. At the rate of Rs. 1/6/- per seer

(including carding) the wages will be Rs. 5/3/6. Adding -/4/- for ginning, the total income becomes Rs. 5/7/6.

Third Year : First Term

Spinning

1. In this term the students should be taught to recognise the different types of cotton. They should also learn to estimate the length of fibre and to understand the count of yarn which can be produced from each different type of cotton.

2. At the end of the term, the rate of carding (including the preparation of slivers) should reach 4 tolas an hour.

3. At the end of the term, the speed of spinning on the *takkis* (including winding) should reach $2\frac{1}{2}$ lattis of 12 counts yarn in three hours.

4. At the end of this term, the speed of spinning on the charkha (including winding) should reach $3\frac{3}{4}$ lattis of 20 counts yarn in three hours.

5. The daily average speed of spinning (including carding) of the term will be $2\frac{1}{2}$ lattis of 20 counts yarn in three hours. The total production will be 90 goondis weighing $2\frac{1}{4}$ seers. Wages at the rate of Rs. 2/4/- per seer (including carding) will be Rs. 5/1/-.

Third year : Second Term

1. At the end of the term the speed of spinning on the *takkis* (including winding) should reach $2\frac{3}{4}$ lattis of 12 counts yarn in three hours.

2. At the end of the term the speed of spinning on the charkha (including winding) should reach $4\frac{1}{2}$ lattis of 20 counts yarn in three hours.

3. The daily average speed of spinning for the term (including carding) will be $3\frac{1}{4}$ lattis of 20 counts yarn in 3 hours. The total production will be 117 goondis weighing 2 seers $14\frac{1}{2}$ chataks. Wages @ Rs. 2/4/- per seer (including carding) will be Rs. 6/8/9.

Fourth Year : First Term

Spinning

1. During this term the students should be taught the following subjects with the correlated theoretical knowledge :

(a) How to find the strength and evenness of the yarn ;

(b) How to calculate the resultant speed by the formula S/C where S is speed and C is count.

2. In this term the student should learn to repair the ginning charkha and the carding bow.

3. At the end of six months the speed of spinning on the charkha (including winding) should reach $4\frac{1}{2}$ lattis of 24 counts yarn in three hours.

4. The daily average speed of spinning (including carding) for this term should reach $3\frac{1}{2}$ lattis of 24 counts yarn. The total production will be 126 goondis weighing 2 seers 10 chataks. Wages @ Rs 2/14/- per seer (including carding) will be Rs. 7/8/9.

Fourth Year : Second Term

1. In this term the students should be taught the following subjects :

(a) A knowledge of the different parts of the Yeravda Charkha and how to repair it.

(b) The preparation of bamboo *takkis*.

2. At the end of the term, the speed of spinning on the *takkli* (including winding) should reach 3 lattis of 14 counts yarn in three hours.

3. At the end of the term, the speed of spinning on the charkha (including winding) should reach 5 lattis of 28 counts yarn in three hours.

4. The daily average speed of spinning (including carding) for the term should be $3\frac{1}{2}$ lattis of 28 counts yarn in 3 hours. The total production will be 126 goondis weighing $2\frac{1}{2}$ seers. Wages @ Rs. 3/10/- per seer will be Rs. 8/2/6.

Fifth Year : First Term

Spinning

1. In this term the students should be taught ginning and carding on the Andhra method, and spinning yarn to 40 counts ; but the spinning should continue to be on the Yeravda Charkha.

2. At the end of the term the speed of spinning (including winding) should reach 2 lattis of 40 counts yarn in 2 hours

3. In this term the students should also be taught to spin on the Magan Charkha.

4. The speed of spinning on the Magan Charkha (including winding) at the end of the term should reach $2\frac{1}{2}$ lattis of 24 counts yarn in an hour.

5. The daily average speed of spinning (including ginning and carding) for the term on the Yeravda Charkha should reach $1\frac{1}{2}$ lattis of 40 counts yarn in 3 hours, and on the Magan Charkha (including carding) $1\frac{1}{2}$ lattis of 24 counts yarn.

6. The total production for six months will be 45 goondis of 40 counts yarn weighing $\frac{1}{2}$ seer 1 chatak and 54 goondis of 24 counts yarn weighing 1 seer 2 chataks.

7. The wages for 40 counts yarn @ Rs. 6/4/- per seer will be Rs. 3/8/3, and for 24 counts yarn @ Rs. 2/14/- per seer (including carding) will be Rs. 3/3/9. The total earnings for this term will be Rs. 6/12/-.

Fifth Year : Second Term

1. In this term the student should be taught to spin yarn to 60 counts.
2. The following subjects should be taught with the correlated theoretical knowledge :

- The length of yarn necessary to produce 1 yard of cloth ;
- The necessary twist required in one inch of yarn for a particular count.
- The ratio of the revolution of the spindle to the revolution of the wheel.

3. In this term the students should also be taught how to straighten the spindle.

4. During this term the students should also gain a comparative knowledge of the different types of charkha, such as the Yeravda Charkha, the Magan Charkha and Savli Charkha.

5. At the end of the term the speed of spinning on the *takli* (including winding) should reach 3 lattis of 16 counts yarn in three hours.

6. At the end of the term the speed of spinning (including ginning and carding) 60 counts yarn should reach 2 lattis in 2 hours, and the speed of spinning (including carding) 28 counts yarn should reach 3 lattis in one hour.

7. The daily average speed of spinning during this term will be $1\frac{1}{4}$ lattis of 60 counts yarn and 2 lattis of 28 counts yarn. The total production will be 45 goondis of 60 counts yarn weighing 6 chataks and 72 goondis of 28 counts yarn weighing 1 seer $4\frac{1}{2}$ chataks.

8. The wages for 60 counts yarn @ Rs. 11/4/- per seer will be Rs. 4/3/6, and the wages for 28 counts yarn @ Rs. 3/10/0 per seer will be Rs. 4/10/3. The total earnings will be Rs. 8/13/9.

Income per student for five years

First Year	Rs. 3 9 0
Second „	„ 9 5 3
Third „	„ 11 9 9
Fourth „	„ 15 11 3
Fifth „	„ 15 9 9

Total income for five years Rs. 55 13 0

Reckoning a deduction of 25% the total income for five years stands at Rs. 41-13-9.

Weaving Section

1. The craft of weaving is so wide in scope that it is not possible to give the students a complete training in this craft in two years. Two alternative courses have been suggested. A school may provide for both the courses allowing the student to choose one. In either case, however, the course of two years will serve only as an introduction, and a student who wishes to have a complete knowledge of this handicraft should continue his training after this period.

2. At this stage the student will be only 13-14 years old. The course described is therefore of an elementary nature.

3. At the end of five years the student should have a fairly high knowledge of spinning. It has, therefore, not been included in the school time-table, but the students should continue to spin at home, and the school should make the necessary arrangements for the students to get the proper value of yarn produced at home—either in money or in cloth.

First Year

1. The course of weaving has not been divided into half-yearly terms, but into two terms of a year each, in consideration of the special nature of the craft of weaving.

2. The following processes should be taught to the student in the first year :

- (a) Winding.
- (b) Reeling.
- (c) Joining ends.
- (d) Warping (on the warping frame).
- (e) (i) Spreading and distributing.
- (ii) Sizing.
- (f) Double-warp weaving (on the hand-loom).

3. At the end of the year the speed in the above processes should be as follows :

- | | |
|--|---|
| (a) Winding | 5 goondis in an hour. |
| (b) Reeling | 3 goondis in an hour. |
| (c) Joining ends | $2\frac{1}{2}$ punjams (60 holes of a reed) in an hour. |
| (d) Warping | $2\frac{1}{2}$ do. |
| (e) (i) Spreading and
Distributing. }
(ii) Sizing. } | Both the processes in 3 hours. |
| (f) Weaving (with filled
bobbins) | 2 yards in 3 hours. |

4. In a year the total length of cloth woven by each student with all the processes should be 108 yards.

5. Wages at the rate of -/12/6 per piece of 10 yards will be Rs. 8/7/-.

Second Year

1. In this year, too, the student should continue the training of double warp weaving—but he should also be taught pattern-weaving such as honey-comb towels, coloured coatings, etc.

2. During this year, the student should learn to calculate, with the correlated theoretical knowledge, the particular count of yarn necessary for a particular type of punjam.

3. The speed of weaving at the end of the year (on the fly-shuttle loom with filled bobbins) should be $3\frac{1}{2}$ yards in three hours.

4. The total amount of cloth woven in the year by each student should be 216 yards. Wages at the rate of Re. -/1/3 per yard will be Rs. 16/14/-.

The income per student for two years

First Year	Rs. 8 7 0
Second Year	,, 16 14 0
	<hr style="width: 100px; margin: 0 auto;"/>
Total	,, 25 5 0

Deducting 25%, the income for two years amounts to Rs. 18/15/9.

TAPE AND DUREE WEAVING

First Year

1. In this department the students should be taught the following subjects :

Twisting the yarn.

Rope-making.

Preparing the warp.

Preparing the heddle.

Weaving tapes, durees, asans, and carpets of different designs

2. In the first year the students should be taught to weave white and coloured tapes, lace, white and coloured asans, and white durees

3. Different rates of wages are paid for the weaving of tapes, asans and durees, and the wages are higher than the wages for the weaving of ordinary cloth. However, for the purpose of calculation, the wages for weaving for this year have been reckoned as Rs. 8/7/-

Second Year

1. During this year the students should be taught how to weave coloured durees and carpets. The whole year will be devoted to this work as the durees and carpets will be of different designs.

2. The wages per student for the year have been reckoned as the same as the wages for ordinary weaving, i. e. Rs. 16/14/-.

TOTAL INCOME FOR SEVEN YEARS

Spinning	Rs. 41	13	9
Weaving	Rs. 18	15	9
Total	Rs. 60	13	6

The teacher's salary has been calculated at the rate of Rs 25 per month.

Total salary of the teacher for seven years Rs 2100

Reckoning 30 students per teacher, the total income for seven years is
Rs. 1825

GENERAL SUGGESTIONS

Although this scheme has been prepared in fair detail, it cannot be considered the final scheme, and many improvements can be made on it. The following important points, however, might be noted :

1. This scheme solves, to a great extent, the problem of the teacher's salary, which has been reckoned at an average figure of Rs. 25 per mensem.

2. A total deduction of 25% on the full number of working days has been estimated.

3. Since we have to use the craft as a means of education, and not only to teach it as an industry, the speed of work has been reckoned as slower than the speed ordinarily attained.

4. The wages have been reckoned on the basis of the wages paid by the Maharashtra Branch of the All India Spinners' Association.

5. It may be assumed that the actual income will exceed the figures given here, and can on no account be less. If it falls below the estimate, it may be taken as a sure indication of inefficiency either in the staff or the implements.

6. The articles of equipment noted down in the lists given should be used as centres of interest for the general education of the student.

7. The test to see whether a student has attained the standard required at the completion of the course, will be the rate of earning—working an 8-hour day for two months, i.e. 48 working days. If he can earn Rs. 12 (at the rate of 4 as. per day) he should be considered to have passed the test.

8. This scheme provides that on completion of the course every student will become a self-supporting unit.

9. During the first year, spinning on the *takli* can and should be taught on the mass drill method.

10. Music should be taught with spinning on the *takli* or the *charkha*. This will add to both the pleasure and the speed of spinning.

11. It is expected that the second period of seven years will bring more successful results than the first period of seven years.

13. It will be possible for boys to remain at school for a longer period only if they are able to render some financial contribution to the home. The school, therefore, should make arrangements for them to undertake spinning at home, and should see that the boys receive the proper wages in return.

List of Accessories : Spinning department*Spinning*

Takli	0	1	9
Winder	0	1	0
Takli case	0	2	0
Yeravda Charkha	2	8	0
Charkha Winder	0	2	0
Oil-can	0	1	0
Miscellaneous	0	1	3

 Total Rs. 3-1-0
Ginning

Wooden Plank 4" x 6" x 1"	0	1	0
Rod	0	4	0
Village Gin	1	10	0
Jaw-bone of a fish	0	4	0

 Total Rs. 2-3-0
Carding

Medium Bow	0	8	0
Striker	0	2	0
Wooden plank for making slivers	0	4	0
Handle	0	3	0
Rod for making slivers	0	1	0
Gut etc.	0	7	0
Mat	0	2	0
Andhra bow	0	5	0

 Total Rs. 2-0-0
Tools etc.

Hammer	0	7	0
Anvil	0	8	0
File	1	0	0
Chisel	0	9	0
Small saw	0	8	0
Plane	1	0	0
Drill-Machine	2	12	0
Knife	0	4	0
Scissors	0	6	0
Screw-driver	0	6	0
Balance (small) 1/16 tola to 2 tolas	2	0	0
Balance (large) ½ ch. to 1 seer	3	0	0

 Total Rs. 12-12-0

 Grand Total Rs. 20-0-0

Note : We have given a rough estimate of tools and accessories. Therefore the prices may vary slightly.

List of Accessories for the Weaving of cloth, durees and tapes*Tape Weaving*

Twisting wheel	1	8	0
Heddles frame	0	8	0
Beater or striker	0	1	0
			<hr/>
Total Rs			2-1-0

Weaving of asans & durees

Heddles frame	0	12	0
Fork	0	8	0
Seat or rest, supports, props, etc.	0	12	0
			<hr/>
Total Rs			2-0-0

Warping

Distaff or chakri	0	4	0
Winder	0	1	0
Spool	0	0	6
Tin bobbins	0	12	0
Warping wheel	1	8	0
Warping frame	2	0	0
Buckets	0	7	0
Ropes etc.	0	7	6
			<hr/>
Total Rs.			5-8-0

Sizing

Poles of teak-wood	3	4	0
Poles of bamboo	0	8	0
Two brushes	5	0	0
			<hr/>
Total Rs.			8-12-0

Weaving

Reeds	3	0	0
Hand-loom	1	8	0
Fly-shuttle loom	7	0	0
Roller	1	8	0
Hand-loom shuttle	0	4	0
Fly-shuttle	0	8	0
Beam	2	8	0
Level bottle	0	12	0
Yard-stick	0	3	0
Poles etc.	1	0	0
Thick ropes etc.	1	8	0
			<hr/>
Total Rs.			19-11-0

Making Heddles Frame

Reel	1	0	0
Cylinder & wooden pins	0	4	0
Miscellaneous	0	12	0
			<hr/>
Total Rs.			2-0-0

Grand Total Rs.	40-0-0
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This is only a rough estimate of the prices of accessories and may differ according to local conditions.

List of Accessories for Spinning, Carding and Weaving for a full school of seven grades of 30 students each.

	Rate	Cost
1. 125 Folding Charkhas	Rs. 2/8/- each	Rs. 312-8-0
2. 25 Carding Sets, including all accessories, but excluding Andhra bow	Rs. 1/11/- each.	42-3-0
3. 50 Taklies and 50 winders ...	Rs. -/2/9 per pr.	8-9-6
4. 5 Hand Gins ...	Rs. 1/10/- each.	8-2-0
5. 15 Wooden Boards and brass pins ...	Rs. -/5/- per pr.	4-11-0
6. 5 Magan Charkhas	Rs. 6/-/- each	30-0-0
7. 5 Savli Charkhas	Rs. 1/4/- each.	6-4-0
8. Carpentry Tools		25-0-0
9. 20 Looms with all accessories	Rs. 25/-/- each.	500-0-0
10. Miscellaneous		62-10-6

Total Rs 1000-0-0

*Note :—*The above prices are approximate, and are subject to market fluctuations and to prices varying from district to district.

Working Capital

Stock of Cotton	...	Rs. 300-0-0
Stock of Spinning Wheels and other Accessories	...	100-0-0
Stock of slivers, weaving materials, etc.		100-0-0

Total Rs. 500-0-0

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